

West Chowan BAPTIST MESSENGER

Volume 1.

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Number 4.

-- Pentecost in Paducah --

OVER A THOUSAND ADDITIONS

Rev. W. W. Hamilton, Th. D.

One of the remarkable meetings which history chronicles is just coming to a close. It began November 19, 1905, and closed March 19, 1906, a period of four months, or 120 days. Bro. Gordon W. Hill preached the first ten days and then remained to the and assisting Bro. Geo. C. Cates together with the pastor, John S. Cheek, have been leading the meeting. There have been about a thousand additions to the First Baptist church, 775 for baptism and possibly 500 to other churches in Paducah, besides many who have united with churches in other places in Kentucky and in other states. There have been conversions and additions every day except one since Bro. Cates began the work, about 500 having been already baptized. For three months everyone who came to the Sunday School has been saved. There were 102 additions Christmas week, 105 New Year's week, 110 the fourteenth week and 35 one day. On one Friday, when the leaders were in doubt about continuing, Bro. Cates was led to ask God to show if he wanted the work to go on by doubling and then redoubling the results. There had been five additions Friday, on Saturday there were ten and on Sunday twenty.

THINGS MADE PROMINENT

Many things have been prominent in this great work of grace, but the following impressed me:

1. The Re-iteration of Bible Truths.—“Have faith in God” has been the theme each morning, and “Without shedding of blood there is no remission” has been the theme each night, no matter what other text might be used in connection with these. “There is a fountain filled with blood” has been sung over and over day after day. A few passages of scripture teaching, the main truths applicable to the sinner, have been kept before the people until they are known by young and old. Some of these are Luke 13:3; Ps. 9:7; Mark 9:44, 46, 48; Jno. 3:16. Many times in every service leader and congregation repeat together “Bless the Lord, O my soul,

and all that is within me bless his holy name.” Everyone who has been in these meetings for only a few times can never forget the oft-repeated truths, and the workers are urged not to argue with the lost, but to give them “The naked Word of God.”

2. The Prayer of Faith.—There is not very much singing, not so much teaching, but oft and continued praying. One-fourth of the twenty-four hours is spent in the church and much of that time is given to prayer, sometimes one and a half hours leading, while groups will be praying aloud for some lost soul and others in silence praying to God. Occasionally whole nights are spent in prayer, and the midnight hour often finds a hundred or more still wrestling for souls. A father is sent home in answer to prayer, comes to church, but will not yield and goes away. The people pray, for he has not come to church the next night, and while the after-meeting progresses he comes in, pushes his way down to the front, and cries aloud to God for mercy, the workers remaining with him until midnight. The surrender is made, he prays for others, shouts and praises God, goes home with the rejoicing daughter clothed and in his right mind. A gambler leaves angry, a group pray for his return, on the street he meets someone who speaks of the meeting, he turns, calls upon God, is saved. A party of young people, gathered for mirth, are awed by the conviction which has seized some of their number. The house of revelry becomes a room of prayer and seven are saved.

3. Personal work. Work for lost souls is urged as a cure for coldness and backsliding. From house to house, two by two or alone, the workers go, buggies, carriages, mails, telephones being used to do service for the Lord. “If you do not desire to save others you are not saved yourself.” After the sermon workers will go to the lost, praying, speaking God's Word, pleading, warning men, women, and children earnestly, faithfully do this work. Bro. Cates' own child, bap-

tized at the first of the service, goes out to work, finally comes to a man, whom others could not move, and is soon leading him to the front seat to confess his sins and his Lord. A young woman whose family are worldly and well-to-do is so blessed in her sacrifice and her service that she will give her life to soul-winning. and another of culture and refinement finds it blessed to give God the use of her heart and tongue and talents in saving the lost. Such a crowd of men and women and girls and boys with such earnest faces and praying hearts must impress if they do not win.

4. Intense zeal. For four months to some people every other interest has been secondary, and one-fourth of the time has been spent at the church, while another fourth



REV. A. T. HOWELL

Pastor of the Mt. Tabor church where the Sunday School convention met July 27-30. Also pastor at Murfreesboro and a leading spirit in everything that pertains to the development of our Association.

or more has been given to the Lord in the homes and places of business. One business man had given less than four hours a day to his own work, another tells of the happiest trip of his life as he goes from house to house. Householders partake of frugal meals and friends give little attention to the customs of the season that more time may be given to God. Refusal, repeated refusal to come, does not satisfy, but another and another engagement is made until the lost friend is brought to God's house and to decision.

5. Authoritative conviction.

Many of the scenes and incidents and some of the plans of the workers would seem out of place and unwise to those hearing them at second-hand or seeing them in cold type, but they are the expression of people who know that their fellows are lost and going to hell and that there is but one way to save them. THEY SPEAK IN NO DOUBTFUL TONE AND ACT AS THEY BELIEVE. HELL AND SIN AND THE DEVIL AND HEAVEN AND CALVARY AND CHRIST ARE VERY REAL. The workers are sure that people are being led captive and to destruction, and they are just as sure that the blood of the atonement will save all who repent toward God and believe in Jesus. These stated with such conviction and authority send many away mad, only to come again to repent and be saved. One man who had cursed the preacher in agony of soul asks if God would forgive such, confesses, is saved, and goes back to the shops to tell others of Christ until the men see his good works and glorify God. A libertine comes to the church to threaten the minister who rescued the young girl from a life of shame, bringing the mother after her child. The woman is told plainly on the man's sin, and mother and libertine are brought to repentance and to Christ.

6. Tearful compassion. In the pulpit, in the pew, in the waters of baptism, by men and women and children compassion for the lost is felt and shown. The lost are warned not to delay, and are told that this is the devil's trap. One of the many who went out thus delaying and who never came back was a steamboat captain. He promised to come the next night, but sent a telegram next day from Cairo, Ill., saying he had promised to be there, asking prayer and expressing no hope for himself. One cultured woman saw in a dream an unhappy throng near a pool. She found it filled with blood, and urged the people to plunge beneath that flood, finally taking some in her hands and throwing it upon them, the soiled garments becoming white wherever it touched. One was induced to enter, came out white and rejoicing, then another and another, until the throng stood washed in the blood of the Lamb and praising God for the fountain of cleansing and peace and joy.

7. Carping criticism and sinful indifference. There were critics and wine theorists at Pentecost,

Paul was adjudged insane, there were religionists who mocked Jesus even in his agony and apostles who slept in Gethsemane. This modern visitation is also thus marked. Thousands go on in the broad way, church people mock as they hear and see something of Christ's compassion and suffering in his disciples, and even ministers sleep or deny him or betray him.

A MEETING DESCRIBED

Sunday night, March 4, when all had been saved in the Sunday School, when many had come at the morning and afternoon services, when the people who had been praying for three and a half months, stayed on from afternoon to night asking for Pentecostal power and when both auditoriums up stairs and down, were overflowing and more people had gone away than could get in, and while the male quartette were singing, a noble and refined and modest woman arose and in a quiet way went from one to another saying "Bless the Lord, O my soul." Others began to do the same, among them some timid children speaking in clear voice, and saying "Pentecost has come! Pentecost has come." Here was a group of four young men who had come from different parts of the house standing with arms about each other weeping and praising God, here were two gray-haired fathers, there a group of children, yonder kneeling or on their faces were the others praying for the lost souls, back there a sister speaking out in clear, sweet, persuasive voice, "O, sister, why don't you come and be saved? Why don't you come? It is so sweet to trust Jesus." A little girl says, "I have always wanted the old-time religion. I was happy when I was saved, have been happier still since, but this is what I have longed for." For an hour or two this continued, and Christian rejoicing turned to earnest effort for the lost who were there.

The above speaks for itself. Let us all pray that we too may have Pentecost in all our churches this summer. It is possible. God does not love Paducah one whit less than he does us.

Scraps

The kindness of my churches has not been in scraps, but in bolts of large proportions. To start with, the young men's prayer meeting of Buckhorn gave me a set of books, seventeen volumes: "The Men of the Bible by the Men of the Times." If the three volumes read are fair samples, nothing awaits me but intense interest, many helpful suggestions and a larger conception of the possibilities of sanctified humanity.

Today finds me in the midst of the first vacation I have had in seven years. The churches voted heartily for me to visit the whole of July, and I am resting to the best of my ability. Nor is this all: Members of Robert's Chapel church gave me the money and said: Go on to Jack-

son Springs and enjoy the Sunday School assembly.

If so much about myself can be excused, a few words as to the Sunday School assembly. Surely one, (if not a dozen), such meetings ought to be held in N. C. every year. In some respects, Jackson Springs is an ideal place for the meeting, but if there were hotel accommodations either Wake Forest or Thomasville would be a good place to meet.

But neither the place, the people who meet, nor the program for this year are to be objected to. In the absence of many who were expected, but did not go, Bro. Moore showed wisdom in substituting ready men, and the time was filled with good things for mind and heart.

Each morning after a prayer and praise service we had the delightful feature of fifteen minutes with the word. These moments were full of suggestions and blessings.

The appointees for the noon addresses were all present and brought messages worth hearing. These addresses were by N. B. Broughton on, "A larger view of the Sunday School work." R. T. Vann on, "Christ as a preacher." F. D. Hale on, "The duty of the superintendent," to see that the distinctive doctrines of the Baptists are taught in the Sunday School. L. Johnson on, "Sunday School and State Missions" W. L. Potiat on, "Christ as a teacher," and an address by J. W. Bailey.

The sermons at night were, it seems to me, extra good. The preachers were: C. J. Thompson, C. D. Graves, J. J. Hall and J. C. Masser.

Variety was as pronounced in the discussions as it usually is in our Bertie Union meeting. While I enjoyed them all, what Prof. C. E. Brewer told us of his work on Sunday afternoons at a cotton mill, especially pleased and interested me. The truth is, no phase of the Sunday School work was more on the hearts and consciences of both speaker and people than the mission school. "Go out after the folks," must still linger in the minds of those who heard the discussions.

Saturday night we visited, and had a social gathering in the hotel. The resourceful ladies prepared quite a treat for us, and all enjoyed the recitations and music.

Sunday, the last day, came all too soon. There was the mass meeting at 10 a. m. and preaching at 11, by Oscar Haywood, a North Carolinian from New England. At 3:30 T. L. Vernon, of Tarbow, preached to a large crowd of people from the country around the Springs. These are good people and good people to preach to. Sunday night a delightful prayer service at the hotel closed this profitable meeting, and Monday morning we turned our faces homeward, with thankful hearts for the privileges enjoyed and the Lord's people whom we had met. —C. W. Scarborough.

A Thousand Bible Verses for Memory

To begin with: Since the whole of Scripture cannot (and, for that matter, need not) be verbally memorized, it will be well to indicate certain mountain-peak passages of Scripture worthy of a place, word for word in every mind from early youth through all of life. A suggestion is herewith offered in a list of one thousand Bible verses for memory selected because they are among the Scripture classics and so arranged in sections as to be adaptable to pupils of various grades.

SECTION I—FIFTY VERSES

The Lord's Prayer—Matt. 6:9-13.
The Shepherd Psalm—Psalm 23.
The Golden Rule—Luke 6:31.
The Children's Invitation—Matt. 19:14.
The Gift of God—John 3:16.
The Duty of Love—Luke 10:27.
The Beatitudes—Matt. 10:2-4.
The Apostles' Names—Matt. 10:2-4.
The Great Commission—Matt. 28:18-20.
The Ten Commandment—Exodus 20:3-17.

SECTION II—ONE HUNDRED VERSES

The First Psalm—Psalm 1.
The Prayer of Moses—Psalm 90.
The Messiah Foretold—Isaiah 53.
The Old and the New—Matt. 5:17-48.
The Life and Light of Men—John 1:1-18.
The Returning Lord—1 Thess. 4:13-18.
The Heavenly Multitude—Rev. 7:9-17.

SECTION III—ONE HUNDRED AND FIFTY VERSES

The Works and Word of God—Psalm 19.
The Mercies of the Lord—Psalm 103.
The Value of Wisdom—Prov. 3:1-20.
Early Piety Commended—Eccles. 12
Duties in the Kingdom—Matt. 6.
The Saviour's Farewell—John 14:1-15.
The Traits of Love—1 Cor. 13.
The Redemption of Saints—Rom. 8:28-39.
The Message of Light—1 John 1:5-10.

SECTION IV—TWO HUNDRED VERSES

The Repose of Faith—Psalm 27.
The Cry of Penitence—Psalm 51.
God Everywhere and All-Wise—Psalm 139.
The Right and the Wrong—Prov. 10.
The Offer of Mercy—Isa 55.
Warning and Command—Matt. 7:1-27.
The Last Supper—Mark 14:22-25.
The Prodigal Son—Luke 15:11-32.
Paul at Mars Hill—Acts 17:22-31.
The Christian Warrior—Eph. 6:10-20.
The Love of Brethren—1 John 3:13-24.
The Vision of the Redeemer—Rev. 1:9-20.

SECTION 5—FIVE HUNDRED VERSES

Forgiveness—Psalm 32.
Worship—Psalm 84.
Gratitude—Psalm 92.

Thanksgiving—Psalm 95.
Praise—Psalm 145.
The Sluggard—Prov. 6:6-11
A Cluster of Contrasts—Prov. 11.
A Group of Observations—Prov. 20.
The Rest for the Soul—Matt. 11:28-30.
The Last Things—Matt. 25.
A Group of Observations—Prov. 20.
The Rich Man and Lazarus—Luke 11:19-31.
The Intercersory Prayer—John 17.
Last Words of Jesus—Acts 1:8.
Paul to Ephesian Elders—Acts 20:17-38.
Paul Before Agrippa—Acts 26:1-29.
Justification—Romans 5:1-11.
How to Be Saved—Rom. 10:9.
Christian Duties—Rom. 12.
The Resurrection—1 Cor. 15.
The Flesh and the Spirit—Gal. 3:1-17.
Bishops and Deacons—1 Tim. 3:1-13.
The Grace of God—Titus 2:11-14.
The New Man—Col. 3:1-17.
The Triumphs of Faith—Jeb. 11.
Pure Religion—Jas. 1:27.
The Tongue—Jas. 3:1-12
Millennium and Judgement—Rev. 20.
The River of Life—Rev. 22.

An Object Lesson to Parents That Should Give Them Pause

BY PROF. BRUCE CRAVEN

Recently in the Burke county court room, a grief-stricken mother surrendered the last cent she could rake and scrape and borrow to save her son from the chain-gang. It was a piteous spectacle and one presenting a great moral lesson. The son had been reared and encouraged in idleness and shirking and selfishness and carelessness until he had naturally and inevitably developed into a lawless disorderly citizen. The lesson is that there are hundreds and thousands of boys (ten, twelve and fourteen years of age) headed in that direction now, and traveling as fast as life allows. They drop out of school because they do not want to work and then take to the streets and the byways that lead to ruin. "They have sown the wind and they shall reap the whirlwind." They are idling on the streets and they shall work on the roads unless something is done to head them off from their logical destination. A sad day is dawning when parents acknowledge their inability to control their own boys, and these same boys ought to be kept at work at something even if the parents have to pay for the privilege otherwise there will be a harder debt to pay in later years by the boys and the parents and the community.

Nothing is more wonderful about our Lord than his perfect naturalness, his absolute balance, his reality, reasonableness, artlessness, completeness. Nothing excessive, nothing wanting; nothing artificial, nothing unsymmetrical; no underdoing, no overdoing. The goodness of Christ was like the sunshine, the breeze, the dawn, like the sweet summer rain braided with the rainbow.—William L. Watkinson.

DOCTRINAL DEPARTMENT

Edited By

Rev. L. M. CURTIS, Ahoskie, N. C.

Doctrinal Article No. 3

The subjects of baptism. In our last study we considered baptism as a condition of church membership. This is the unmistakable teaching of the new Testament, both in precept and example. Now let us try to answer the reasonable and important question:

Who should be baptized? Baptism is a New Testament ordinance, and if, as was shown in our last study, the churches of Christ were composed exclusively of believers, who had been voluntarily baptized, we may reasonably expect to find the ordinance of baptism restricted to believers only. The things really we need to know about baptism, as well as about faith and practice, are clearly set forth in the New Testament writings.

JOHN'S BAPTISM

The baptism of John was restricted to those who repented of sin and were bringing forth fruits meet for repentance. Thus they were demanded to renounce their sins as well as their dependence on their covenant relation to Abraham. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, see Mark 1:4." Not baptism for the remission of sins, but rather repentance for the remission of sins, and baptism was and is the outward sign of this inward change wrought by the Holy Spirit in answer to and in connection with sincere repentance.

JOHN'S AND THE APOSTLES' BAPTISM

What was the difference between them? Some say much every way. That John's baptism was not Christian at all. It was not Jewish nor heathen baptism. Pray then what sort of baptism was it? John had no trouble about this much vexed question of his own mission and work.

Now John said he was sent of God to baptize, and he restricted baptism to penitent believers. Baptized upon a profession of faith in the Christ to come. The Apostles baptized precisely on the same condition. Preach the Gospel and baptize upon a profession of faith in the Christ already come. Now the only difference between the baptism of John and the baptism of the Apostles after the ascension of Christ was, as to time and circumstances and not fundamentally. Under both, baptism is one and the same thing, and the subjects are the same.

BAPTISM A POSITIVE OR LEGAL ORDINANCE

Positive commands must be carried out literally according to the directions of the law that authorizes them. Moral precepts or commands

are different. These may be carried out by obeying the spirit rather than the letter. To lose one's neighbor is a moral precept. To be baptized is positive. Where the lawgiver lays down specific directions no substitute will be accepted.

We have no account that John or the Apostles ever baptized a person only on a profession of his faith in Jesus Christ and the repentance of his sins. Perhaps this article is long enough. In our next we will consider the baptism of individuals, that of households, and the baptism of infants.

Local and among the Churches

Mrs. Justice and children, of Charlotte, N. C. are visiting the parents of Mrs. Justice, Mr. and Mrs. Jno. P. Mitchell.

Mrs. M. A. Adams and Eugene, visited her mother at Raleigh, N. C., during this month.

The Union church is now arranging to put in more class room for their Sunday schools, a good library and they have recently more than doubled their literature. There is advancement all along the line. The Sunbeams had their annual meeting 2nd Sunday night in July. The exercises were very good indeed, \$5.00 was contributed for missions. The Sunbeams are in charge of Mrs. J. P. Freeman and Miss Nora Lee Duke. That is a guarantee of success.

A series of meetings will begin at the Winton church the first Sunday in August, Rev. L. M. Copeland assisting. Rev. M. P. Davis will give meetings on his field as follows: Fourth Sunday in August, Colerain, Rev. R. L. Gay assisting. First Sunday in September, Harrellsville. Second Sunday in September, Christian Harbor, M. A. Adam assisting. Third Sunday in September Moss Hill, Rev. W. A. Smith assisting.

We learn that dirt has been broken for a \$1,000,00 brick church building at Windsor, to be ready by our association. It will take hustling to do it and it takes men like Bro. Gay to hustle. With a parsonage just completed at Winton, our building at Rich Square and the new church at Windsor, it is evident that we are among the builders.

A series of meetings will begin at Lewiston the 5th Sunday in July with Mrs. M. P. Davis assisting.

The last pastor's conference gave way to the committee to apportion the debt on Murfreesboro Institute among the churches. Bro. W. P. Taylor will notify all the churches the amount they are asked to raise to pay the debt. Three years are

given to pay it in. One third is wanted each year. Be sure and lay this matter before your church. Send all contributions to W. P. Taylor, treasurer, Winton, N. C.

The Chowan church has just closed up about \$1600,00 of the debt on her parsonage. There still remains \$1000,00. It was quite a heroic effort for this small band, however, it has been done and the larger part of it paid. The leader of the movement was W. P. Taylor. He does not know what fail means.

Harvey Vann is succeeding nicely working for the Recorder. Give him your subscription.

Rev. C. W. Scarborough's church, Robert's chapel and Buckhorn gave him July to rest. Bro. Scarborough has been with these churches about twenty years and the band of affection grows stronger with age. The Lord's choicest blessings on Scarborough and his work.

A series of meetings will be held at Meherrin church beginning the 5th Sunday in July. M. A. Adam assisting. Beside Meherrin, the following meetings will be held with Bro. Adam assisting: Margarettsville first week in August; Manson, second week in August; Pineforest, third week in August; Severn, fourth week in August. Let us all pray for the Spirit's power.

The Union church will hold their meeting the first week in September.

The Center Grove Saints will have Bro. R. L. Gay in a series of meetings the first week in September.

Miss Helen Adam has just returned from a visit to Union.

If you do not get your paper let us know at once.

The following subscriptions have been received since our last issue: Heber J. Vann, seven; M. P. Davis, five; Jesse McCarter, one; M. A. Adam, four; Miss Beulah Vanshan, four; L. M. Curtis, twenty; Miss Julia T. Slater, one; Bro. A. T. Howell, four.

At Holly Grove a series of meetings will begin the 5th. Sunday in July.

The infant child of Mr. and Mrs. Thos. N. Charles, Union, N. C., was buried from Union Baptist church, July 7, '06. It was their first and only child. We extend the comforts of grace to the grief-stricken parents.

There will be a special service at Union Baptist church, Saturday before the first Sunday in September, at 11 o'clock. Every member is earnestly urged to be present.

Our supply was exhausted last month and hence we could not fill all orders. We have an abundant supply of this issue and will be glad to fill all orders for samples and to send to new subscribers and any time during the month.

Hear Spurgeon

Mr. Spurgeon never had any sympathy for unsuccessful people; but all hard working folks found it to

their advantage to accept and act upon what he had to say about thrift.

"Some people are so shiftless that even when they have good store they can not manage with it. One woman turns sixpence into a shilling, while another melts a shilling into sixpence. Now, you girls, don't think so much about catching husbands, but try and learn to be housewives. Learn to cook and darn and wash and scrub. You will be dear wives to your husbands if you don't, but the dearness will be of the wrong sort. The husband can bring home the money, or at least he ought to do it, but only the wife can make it last out; the man can find the bricks, but the woman is the builder. Oh, for a breed of women who know how to make a little go a long way! These are worth running a thousand miles to see, however plain their faces be, so John Ploughman says, and so say we."

In one of his severer moods, Mr. Spurgeon urged working people to look beyond their noses; but he added: "The British workman can not often spell the word 'save;' he generally likes better to spell 'drink.'" The following, however, is a further example of his Almanac talk, which would apply to all classes.

"When a man begins housekeeping he should make sure that he has a chimney to his house which does not smoke, and a wife for his partner who does not scold. It is ill to live under the sign of the cat's foot, where faces get scratched, for then the whole family will go to sixes and sevens, and there will be no more peace at home than there is in the pig market. When the man is as surly as a butcher's dog and Nan is as surly as her Nicholas, housekeeping is a sort of imprisonment, with two gaolers and two prisoners, and yet only two people."

HAPPENINGS ON MY FIELD

Anlander church is undergoing extensive repairs. Some say that when it is completed it will be one of the prettiest churches in this association. The Ladies Aid society are helping nobly in this work; already they have given eighty dollars and are planning to raise more.

The Sunday School at this church is prospering. On a recent Sunday there were 197 present. We have an idea that this takes first place in point of attendance among the schools of this association.

Oak Grove church will soon begin some improvements. With complete accord the brethren decided to build a vestibule, and put a fence around the church, and are even talking of putting up a steeple and having a bell. They expect to do all this before the protracted meeting which is scheduled to begin the second Sunday in September.

At Republican church, after two years of hard work, the pastor at the July meeting announced that his work there would cease at end of the year. This leaves him with fourth Sunday vacant for next year, and leaves the church looking for a pastor. —W. L. Britt. Anlander, N. C., July 17, 1906.

THE WEST CHOWAN BAPTIST MESSENGER.

Issued monthly by the Pastor's Conference of the West Chowan Association in the interest of the work.

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REV. M. A. ADAMS, Managing Editor.

Rev. L. M. CURTIS, Rev. A. T. HOWELL,
Associate Editors.

Price 25 cents a year.

We offer a limited space in our columns for the Advertising of all Business, Educational and Professional Enterprises conducted on high moral principles.

Advertisers, wishing their ads changed or new ones inserted, should make the same known to the Editor by the 15th of each month. For Terms apply to M. A. Adams, Winton, N. C.

The MESSENGER circulates in three counties and furnishes a good medium for Advertising.

See those who advertise in the MESSENGER when you desire to make a purchase of anything in their line.

If you receive a sample copy it is an invitation to subscribe. Please accept the invitation.

If you do not get your paper by the 5th of any month, notify us and one will be mailed you.

The managing editor is not in any sense committed or responsible for the views of correspondents or articles other than his own.

WINTON, N. C., AUGUST 1, 1906.

This issue is full of good things. Read it all: it will repay you.

Read the article "Pentecost at Paducah." It is suggestive just at this time.

How do you like our new paper? You see it is a little larger than formerly. It is also pasted in good magazine form. Do you not think that a great improvement?

We want the news from the meeting. Our space is too small to publish eulogies on the brethren who are aiding. Just the facts and things of a special nature. The articles must be short.

Murfreesboro and Mt. Tabor have ordered their faithful pastor, Rev. A. T. Howell, not to fill any appointments during August. They realize that rest is as essential as work, and consequently have given their pastor a richly deserved vacation. He will return to them a stronger man and full of appreciation for their thoughtfulness.

Our advertising columns are full of the announcements of reliable firms. You will do well to give them a trial. For dry goods you cannot do better than give J. M. Wynn & Co. a call. They carry a full line of up-to-date goods. Herring & Holloman have an excellent store well stocked and J. T. Wil-

liams & Bro. can supply you in most anything you want.

The C. B. F. Institute

The fifty-ninth session of this most excellent institution will begin Sept. 12, 1906. For more than half a century this school has been the beacon light of all this section. The past has been a great blessing and the future promises more. The recently well equipped and up-to-date scientific department means a great step forward. The magnificent new building, with adequate accommodation for a large number of young ladies, gives a great advantage. By reference to their recent catalogue, it will be seen that this work compares favorably with that of other institutions of like grade, and at a considerable less cost. This is the only institution that has not advanced the price of board recently. Let all who have daughters to educate investigate the advantages offered at the C. B. F. I. before finally deciding where their daughters will attend college. There is no better place for our girls. Their dormitories should be filled to overflowing and make this the best session in all her history. Let all the friends of the Institute say a good word for it. The Institute has our best wishes and we here and now propose to do all we can to make this the best year of all her glorious history.

Evangelism

The Evangelism of the Home Board means the greatest work that they have ever done, provided it is wisely done. Let us all labor and pray for it. That is the wisest Christian duty. At this time Bro. W. W. Hamilton is in charge of this work. The writer knows Bro. H. and can testify to his eminent fitness for the work.

Program of the Pastor's Conference Sept. 4, Meeting Place:— Ahoskie, N. C.

TIME: 10:00 O'CLOCK A. M.

1. Devotional meeting—thirty minutes, Rev. R. L. Gay
2. The pastor and missions, Rev. W. P. Jordan
3. The pastor as a student and what he should study, Rev. A. T. Howell
4. Sermon outlines, M. A. Adam, T. T. Speight, L. M. Curtis

As some of us will be in meetings near by, it is desired to meet earlier than usual, so we can finish the work in time for our services.

Program for the Meeting of the Bertie Union

Place—Laurence's cross road church.

Time Sept. 28-30.

FRIDAY 28, 11 A. M.

1. Introductory sermon, Rev. M. P. Davis.
2. Miscellaneous business, appointment of committees, etc.
3. Adjourn for dinner.

2 p. m. Russia as a mission field, Rev. A. T. Halwell and Rev. C. B. Edwards. (This query was continued from last union.)

2:45 p. m. What attitude should our churches assume towards those of their members who habitually absent themselves from the Lord's Table. Rev. W. L. Britt and Rev. T. T. Speight.

3:30 p. m. assignment of homes, announcements and adjournment.

SATURDAY 29

9:30 a. m. Devotional meeting.

10:00 a. m. Exegesis of Matt. 18:15-22 Rev. E. J. Howell.

10:45 a. m. The obligation of Baptists to patronize their own schools. M. A. Adams and Rev. Dancy Cole.

11:15 a. m. What influence have Baptist principles exerted on other denominations? Rev. L. M. Curtis.

Adjourn for dinner.

2:00 p. m. World-wide Evangelism

1. Things favorable to it. Rev. M. P. Davis. 2. Scriptural emphasis for it. Rev. C. W. Scarborough. 3. The church's obligation to supply the workers and the means for it. President Jno. C. Scarborough.

2:45 Church membership. 1. The Qualification. Rev. R. L. Gay. 2. Privileges and responsibilities. Rev. J. R. Taylor.

3:40 Reports of committees. Miscellaneous business. Announcements. Adjournment.

SUNDAY 30

10:00 a. m. Sunday School mass meeting to be arranged at the union.

11:00 a. m. Missionary sermon. Rev. L. M. Curtis.

Collections to be equally divided between Home, State and Foreign missions and education.

SUGGESTIONS

1. If any subject should not consume all the time assigned it, pass on to the next.

2. Let each speaker prepare a speech to come within the limits assigned.

3. A full delegation makes a good meeting.

4. Let all pray for the power of the Holy Spirit to be upon us.

Committee.

Gathered From Many Sources

"The first of all arts was agriculture, and the first of all laborers, a sinless man."

"No man knows what reservoir of force lies within him till he sets himself to work in the way his maker appoints for him."

"He who does not use his faculties is as though he had none."

"I know that it seems hard to turn away from the tattered wretch who, like your dog, piteously supplicate for the crumbs which fall from your tables, but it is precisely because this tattered wretch is not a dog, but a man, that makes it sinful to tamper with his wicked laziness." Boardman.

"Regard with distrust every able-

bodied man who is willing to work when he has an opportunity."

"An elder man had to work to subdue nature. Now man has to work lest nature should subdue him."

"Man is more sacred than ordinances."

There are many who fancy they are born again, who are not.—Spurgeon.

Be ye quite assured that the name of a Christian is not the nature of a Christian.—Spurgeon.

I have so fixed the habit in my own mind that I never raise a glass of water to my lip's without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in.—Stonewall Jackson.

Judge Daton, a Federal Judge in West Virginia, recently said from the bench when sentencing two saloon keepers: "The whiskey traffic is the greatest curse that ever came to mankind. When a man begins to sell whiskey there is ground to hold suspicion that he is dishonest. The whiskey seller stands ready to make a drunkard of his neighbor's son, and a prostitute of his neighbor's daughter and to destroy our system of government."

We Thank Thee, O Father

We thank Thee, O Father, for all that is bright—

The gleam of the day and the stars of the night;

The flowers of our youth and the fruits of our prime,

And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—

The sob of the tempest, the flow of the tear;

For never in blindness and never in vain,

Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—

The harvest that glowed and the wealth that increased;

For never a blessing encompassed earth's child,

But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power

Of aiding each other in life's darkest hour,

The generous heart and the bountiful hand,

And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—

For hopes that our future will call us to Thee—

That all our eternity form, through thy love,

One thanksgiving Day in the mansions above!

—Will Carlton.

Sunday School Notes

AUGUST 5

False Excuses. Luke 14:15-25. Commit Verses 23, 24. Read Matt 22:1-14.

GOLDEN TEXT—And they all with one consent began to make excuse. Luke 14:18.

Time—Probably in Jan. A. D. 30, at the same time as our last lesson.

In Perea, in a Pharisee's house. While Jesus was still in the Perea dominions of the tetrarch, Herod Antipas, proceeding toward Jerusalem, but pausing to teach in the places that lay in his path, he is, one Sabbath day, invited to dine with a company of guests at the dwelling of a wealthy Pharisee. He takes the opportunity of the feast to deliver some instructions to the assembled guests, warning them against selfishness and pride, and urging generosity toward the poor around them. Then he presents the picture of the Gospel feast, with its abundant provision, neglected and despised by those who received its earliest invitation, until others are called to possess their forfeited privileges.

Evangelist D. L. Moody once said, "These three men were invited to a feast, not a funeral, not to some hospital where there was some contagious disease, not to witness an execution, but to a feast." My experience has taught me that men and women like to go to a feast. There is hardly anything so popular as a great banquet. But, my friends, here is an invitation far higher than came from any governor or president. It is a royal feast.

But notice what these three men began to do; they began to make excuses. They did not have an excuse but they made one. The last of the three was worst of all. A man is mighty mean to hide behind his wife. For six thousand years men have been making excuses. They are the cradles into which the Devil gets men to rock them to sleep.

AUGUST 12

The Parable of the Two Sons. Luke 15:11-32. Commit Verses 17, 18. Read Luke 7:36-50, 15:1-10, 19:1-9.

GOLDEN TEXT—Return unto me and I will return unto you, saith the Lord. Mal 3:7.

Time—January, A. D. 30. Apparent by not long after the last lesson.

Place—Somewhere in Perea, beyond Jordan.

Jesus was still journeying through the province of Perea, with his face toward Calvary, though none but himself could see the dark shadow of the cross that lay athwart his path. Great multitudes gathered about him from all directions; Pharisees and learned men, self-righteous and contemptuous of others; "common people," weary with "bearing burdens too heavy to be borne"; publicans and sinners, outcasts from society, conscious of their temporal and eternal need, and eager to find a way of salvation. To the various classes Jesus addressed this "pearl of parables." The chief incident of the story must have been "painfully familiar." Many a wayward Perea youth had doubtless left his father's house to seek his fortune in a far country amid riotous heathen associations. The strict Hebrew would account such a one a "lost." Not all who heard this parable could understand the Savior's intimation that every human soul has wandered farther away from God than did the prodigal from his indulgent father. To us its teachings are exhaustless.

Note the Father's eyesight. "When he was a great way off his father saw him." God sees us "a great way off," sees all our frailties, struggles, disadvantages, and is longing for our coming.

The Father's haste. "He ran." The Bible for the most part speaks of God as walking, but when a sinner tarts for God, the Father runs to meet him.

The father's kiss. "He fell on his neck and kissed him." No scolding, charged him with none of his wander-

ing. Oh, that father's kiss! How shall I describe the love of God, the ardor with which he receives a sinner back again. He rains the kisses of forgiveness upon the returned sinner.

AUGUST 19

The Judge, the Pharisee and the Publican. Luke 18:1-14. Commit Verse 13. 14. Read Mark 7:24-30, Luke 11:1-13.

GOLDEN TEXT—God be merciful to me, a sinner. Luke 18:13.

Time—March, A. D. 30. This was some week after the last lesson.

Place—Somewhere in Perea, beyond Jordan.

Still on his Perea journey, Jesus gave his disciples two parables. Both contain truth and neither should be urged to the exclusion of the other. The second one was addressed to some of the disciples who despise their Lord's teaching, were manifesting the spirit of self-righteousness and contempt for others, less favored. He rebuked them by the picture of the Pharisee and the publican, the one boasting of his superior godliness, the other humbly confessing his sin and pleading his mercy; the one going home with a consciousness that he had added to the weight of his condemnation, the other with heart light in the assurance of divine grace.

Note the contrast in the first parable. The widow in the parable was a stranger to the judge, but God's children are his friends and beloved ones, in whom he delights. The widow had no promise, the elect had many. The widow could have access to the judge only at certain times but God's children may cry to the Father day and night. The gates of prayer are always open. The widow came to the judge against his will, the children are invited and prepared to come. So that "a voice is made doubly sure" that God will answer the earnest prayers of his people.

The prayer of the Pharisee was communion with himself, not with God. It had no answer for there was nothing to answer, no place for God to manifest himself in love. One might do all that the Pharisee claimed for himself and yet be a most hardened sinner.

Two went to pray, or rather pray. One went to brag, the other to pray; One stands up close and treads on his high where the other dares not see his eye, One nearer to the altar tread, The other to the altar's God.

AUGUST 26

The Rich Young Ruler. Mark 10:17-31. Commit Verse 23, 24. Read Matt 19:16-30, Mark 10:2-16.

GOLDEN TEXT If a young man will come after me let him deny himself and take up his cross and follow me. Matt 16:24.

Time—March, A. D. 30, not long after the last lesson.

Place—Perea, beyond Jordan, during Jesus' last journey to Jerusalem.

Jesus is still passing through the province of Perea, on his way to Jerusalem, where a young man of noble family and abundant wealth, of blameless character and a devout worshiper, comes to meet him. So eager is the longing of his soul after the secret of eternal life, that he comes running, fall at the Savior's feet and reverently kisses him by what good deed he can win the joys of heaven. The Savior refers him back to the Ten Commandments. With honesty the youth declares that he has kept these from his childhood. A glance into the ardent face, through which his sincere heart, awake is the love of Christ, and he sees that the deepest need of his nature was a full consecration to God, and that his chief stumbling block was his attachment to earthly treasures, the Master bid him abandon his possessions and henceforth follow in the company of the disciples. But his heart clung to his possessions and he could not surrender, so he turned sadly away. The Jesus turned from his retreat, and formed to the twelve and surprised them by the declaration that the most difficult of all divine work is the salvation of one whose heart clings to worldly riches.

Some Bible figure of riches. THORNS (Matt 13:7), our Lord's figure of the two extreme which choke the word, "the care of this world and the deceitful

of riches." TREASURES, got with toil, kept with care, and always liable to be lost, (Prov 15:16, 20; Matt 6:19; Jer 49:4; James 5:1, 2.) A STRONG CITY AND HIGH WALL, which the rich man in his conceit thinks to be impregnable (Prov 18:11) THICK CLAY with which covetous men load themselves to their own sorrow and destruction. A SNARE OR PIT (1 Tim 6:9), concealed in the ground and covered over DEEP AND DANGEROUS WATERS, where sailors are driven upon the rocks and shipwrecked (1 Tim 6:9).

Terms of Judgment

How overwhelmingly terrible in the Day of Judgment to have all the sins of a guilty life confront us. Some pirates had been bringing tobacco to this country unlawfully. One day when they had some bales of it on board their vessel they saw a government ship coming after them. If those bales of tobacco were found on their ship they would be seen to be guilty and would be surely punished. They were frightened, and nearly all the men went down in the hold of the ship and began to throw the bales overboard. They had them nearly all thrown overboard, when the captain sent up a boy to see how near the revenue cutter was to them. The boy looked, and then shouted down in the hold that the steamer was coming and "the bales will not sink!" Away back in the wake of their ship the bales floated, looking like a great sea monster yawning for their punishment. So will your past rise before you, if not washed away in the blood of Jesus.—Selected.

If anyone is troubled with doubts about prayer, those two single words, "Our Father," if we can once really believe them in their full richness and depth, will make the doubts vanish in a moment, and prayer seems the most natural and reasonable of all acts.—Kingsley.

"Whatever calamity happens, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit: it heals with a word and turns all it touches into happiness."

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REV. J. R. TAYLOR, Editor, Seaboard, N. C.

Alcohol and What it Does for the Human System

"Alcohol occurs in nature in several growing plants, and must be regarded as a constituent of plant-juices which have not undergone fermentation.

It has been found in the fruit and pedicles of *Heracleum giganteum* the fruit of the parsnip and the unripe fruit of *Anthriscus cerefolium*. For practical purposes, there is, however, only one source of alcohol—namely, the fermentation of sugar or other saccharine matter. Sugar is the produce of the vegetable world."

It has become a very easy matter to turn starch into sugar for alcohol fermentation.

"The formula of alcohol is C_2H_5OH . In one hundred pounds of alcohol there is 53 of carbon, 13 hydrogen, 34 oxygen."

Besides the alcohol consumed in wine, beer, and spirits, it is much much employed in pharmacy and in the arts.

The only alcohol which requires to be taken into consideration are those belonging to the methyl, ethyl, propyl, butyl, amyl series.

Amyl alcohol made of potatoes for instance, is about five times as powerful as ethyl alcohol, or spirits of wine.

Ethyl alcohol alone is in general use and it displays the most characteristic series of effects, of which we will now speak.

When applied to the skin and allowed to evaporate it cools the body and causes contraction of the local vessels with diminution of the secretions. While if you apply it to the skin and not allow it to evaporate it will increase the flow of blood in the parts penetrating the cuticle, and it may be used in this way as a rubefacient, when counter-irritation is desired.

As a stimulant for the nerves it will at first cause heat and pain, but afterwards depresses and produces numbness. Hence it is of service in the forms of liniments.

When taken into the mouth, alcohol causes an increased flow of saliva, and causes a rapid flow of the gastric juice through the nerves of the stomach.

Reaching the stomach it increases the gastric secretions, dilatation of the blood vessels, flushing face, warm surface and a mean appetite.

Then, if used in these forms to excess it will cause catarrh of the stomach and bowels.

After alcoholic excitement as mentioned above is past, it at once begins to do its deadly work upon the brain or intellectual centers, and then the organic or physical man and the effect is in direct proportion to the amount taken. Some men may be able to stand more than others, but it is the end of all.

As medicine alcohol is much more

sparingly used in the treatment of all wasting diseases, such as fever, its food value being disputed, and by some wholly denied.

There are two little words in the English language that carries the life of every man who uses alcoholic spirits locked up in their bosom.

Let us open and see; (1.) Acute alcoholism, (2.) Chronic alcoholism.

Acute alcoholism is caused by rapid absorption of a large quantity of alcohol.

We detect it first in the speech, manners, exhalation, relaxation of judgment, mental control; the physique is bowed beyond control.

Headache, giddiness, disturbance of sight and hearing are true signs of disorder with the nervous system of those who use alcohol.

A man who absorbs large quantities of alcohol is in danger of paralysis every day of his life. We have what the scientists call alcoholic maniacs who sometimes commit fearful crimes.

Get in that condition so the courts will excuse. Who is responsible? I would hate to be the judge or jury that passed on that man. It looks to me as a premeditated crime and this "mania" the door of exit.

Chronic alcoholism is caused by a prolonged use of over doses of various alcoholic drinks. Every tissue of the body is changed and affected especially the nervous respiratory and circulatory system with the liver and kidneys. There is always more or less catarrh of the digestive organs as shown by dyspepsia, heartburn, etc.

This last condition gives the florid complexion and mottled appearance to chronic drinkers, and it renders them prone to all inflammation, which is more fatal than to a temperate man.

Bright's disease is sometimes the end.

The most hideous to the bystander is delirium tremens and alcoholic insanity. What a dreaded end for a poor sinful man to meet, and yet they pass that way every day.

Woe be the tide that sweeps on so fast to damn our boys and girls. Hundreds and hundreds of men as they came to the awful brink, have told the secret; whiskey did it.

What shall we do?

(To be continued.)

Matters for Liquor Men

1. Over the door of the alderman, council commissioners, or whatever body grants license to sell, should be written in letters bold, Hab. 2:12. "Woe unto him that buildeth a town with blood, and establisheth a city by iniquity!"

2. For those who sell it the following words of the prophet should be placed ever before them. Heb. 2:15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him

drunken also, that thou mayest look on their nakedness!"

3. For those who drink it, the statement of Paul should be held ever in mind as recorded in his Epistles. No drunkard shall enter the Kingdom of heaven.

editorial

The situation in our association is as follows: At Winton and Jackson dispensaries; at Colerain and Windsor saloons. We are persuaded that none of our Baptist members are actively engaged in the sale of liquors in our association. If so, their churches could not be accorded a seat in our next association. The following resolutions have been unanimously adopted.

Resolved, That henceforth this Association withdraw fellowship from any church that allows its members to engage in the manufacture and sale of intoxicating liquors as a beverage. (1891.)

Resolved, That it is the sense of this Association that selling intoxicating liquors through a dispensary is a violation of the spirit and letter of the resolution in our Constitution. (1905.)

It is clear that the Baptists are on record on this matter. Many of our members may sympathize and aid indirectly with the sale of intoxicants and many more may patronize the place where it is sold; but that is the individual and not the organic life of our association. The association has gone the limit of its authority in this matter. If the individual is to be dealt with that is a matter for each local church and not the province of the Association in any sense of the word whatever.

We still have some more space for advertisements. We prefer those of local firms as our paper is local. Write us for rates.

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Woman's Missionary Department

MRS. KATE N. GRIFFIN, Editor.

Vice President for the West Chowan Association, Woodland, N. C.

"We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

Some of the Societies have not been able to obtain report blanks. They can be had at any time by writing to Miss Fannie E. S. Heck, Raleigh, N. C. She is usually prompt in sending them; her failure to do so can be accounted for, either she was busy with her new work as president of the Woman's Missionary Union, and this part of her State work was delayed or she did not know the society officers. Your vice president hopes to be able in a little while to favor her with a list of the latest officers throughout the association. We need to be more systematic in our work. Nothing is more important than that every society and Sunbeam band should report at the end of every quarter. Some of our banner(?) Societies are sometimes tardy in this respect. We have in our association now over sixty Missionary societies. This last quarter TWENTY-SIX (26) reported!

Coleraine church: reported nearly \$58 from its three societies organized since February. Mrs. M. P. Davis is president of the Woman's Missionary society and leader of the Sunbeams. We hope to hear from her at the convention on Sunbeam work.

We have a valuable addition to our working force also in the person of Mrs. Jesse McCarter, who expresses herself as being anxious to be useful in her husband's churches and in the West Chowan association. We appreciate these sisters for after all our greatest need is women more devoted to the work in their home churches.

"They that deny themselves for Christ, enjoy themselves in Christ."

At our meeting at Mt. Tabor, we expect to have some very helpful discussions. From letters received from leaders in the work we have found that in most of the societies the needs are the same. We wish to talk about these needs and try to supply them. While a few have been asked to lead each discussion, the meeting will be open to all and we hope to have many plain, practical, heart to heart talks. May our thoughts and prayers be for the success of this meeting.

Mrs. Walter Britt is a little discouraged over some new societies she has organized, but sends good news from the Anlander societies. This Christian woman with a family of children, does her home duties and gets time to do a great deal of Missionary work not confining herself to her husband's churches.

Our page in the MESSENGER could be made very interesting if the Leaders would send items of inter-

est from their societies. Each society is invited to do this. Our page in the next issue will be under the management of a new editor, but the present incumbent asks for her the very best help the societies can give. The work has grown so much that it requires a great deal more time than the present vice president can devote to it. LET THE SOCIETIES TAKE NOTICE OF THIS AND NOT SEND ANY MORE REPORTS, LETTERS, ETC., TO MRS. J. P. GRIFFIN, BUT TO HER SUCCESSOR, that the change may not cause any break in the work.

Two articles in the last MESSENGER should be corrected.—Mrs. Johnson wrote the account of State Mission day Hebron—NOT THE LIST OF SOCIETIES REPORTED. It was stated that Mrs. J. P. Griffin had charge of the exercises that day. We have a little band of valiant workers in the Hebron Society. And while it is pleasant to have the praise, it is unjust when others did the work. Perhaps to Mrs. Lillian Futrell more than to any other one person was the success of the program due.

We give below the societies that reported last quarter:

Mt. Tabor	\$ 7 13
Ahoskie	14 00
Chowan Sunbeams	3 50
Elam	6 65
Mt. Carmel Sunbeams	4 00
Anlander	10 50
Hebron Sunbeams	1 51
Hebron	9 97
Potecasi	17 65
Woodland	5 95
Holly Grove school house	6 46
Lawrence's Cross roads	4 00
Potecasi Sunbeams	2 08
Lewiston	5 90
Severn	4 70
Coleraine W. M. S.	10 30
Coleraine Young Ladies	5 65
Coleraine Sunbeams	32 00
Winton Sunbeams	50
Oak Grove	4 20
Anlander Sunbeams	2 00
Lewiston Sunbeams	1 40
Mt. Carmel	5 50
Rich Square (March 31)	9 10
Kelford	2 25
Jackson Sunbeams	5 90

Total \$181 87

Meetings

The season for our annual meetings is upon us and before these lines are read, the gospel message will be sounding from many of the pulpits in our association. Dear fellow workers, in these meetings, should we not emphasize as never before, that only people who are regenerated by the spirit of God be received into our church? And then after they are received that they should bear the fruits of the spirit as a test of their regeneration. We have had enough meetings to simply ADD to our recruits. Church membership must mean more in the days to come than it has meant in the days past. The

type of meetings largely determine the type of membership. Let us all pray for a revival of genuine and practical godliness in all our ranks.

A Suggestion

Parents will be thinking seriously during the next few months, about the best place to send their boys and girls to school. Permit a suggestion. By all means if you are a Baptist, send your child to a good Baptist school. We have as good as anybody on the earth, and if your Baptist principles are worth anything, they are worth supporting at all points, at ALL times and everywhere.

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WINTON, NORTH CAROLINA

MONEY AND HAPPINESS

Mr. Carnigie on the Disadvantages of Wealth

(DUNFERMLINE PRESS)

Dear Sir: Please tell "R. C." that I have greatly enjoyed his verses. He is both philosopher and poet, but he cannot know, as I do, how trifling are the advantages of wealth. He has to imagine one side. I have lived both and have learned that

"If happiness has not its seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blessed."

Beyond a competence for old age, and that need not be great, and may be very small wealth lessons rather than increases human happiness. Millionaires who laugh are rare. This is just as it should be, and "R. C." has done a bit of good work (better than most sermons) in putting a great truth so vividly before us.

I hope he has more of such ore to smelt.

Yours truly,
ANDREW CARNEGIE.

Wholesale

Some time ago, in New York City, a man was wakened in the night to find his wife weeping uncontrollably.

"My darling," he said, in distress, "what is the matter?"

"A dream," she gasped. "I have had such a horrible dream."

Her husband begged her to tell it to him, in order that he might comfort her. After long persuasion she was induced to say this:

"I thought I was walking down Broadway, and I came to a warehouse where there was a large placard, 'Husbands for Sale.' You could get beautiful ones for fifteen hundred dollars, or even for twelve hundred dollars, and very nice looking ones for as low as a hundred."

The husband asked, innocently, "Did you see any that looked like me?"

The sobs became strangling. "Dozens of them," gasped the wife, "done up in bunches, like asparagus, and sold for ten cents a bunch."—Harper's Magazine.

Crossing the Line

A boy who went with his father on a voyage to South America, was anxious to see the equatorial line, and said to an old sailor:

"Jack, will you show me the line when we cross it?"

"Oh, yes, my boy."

After a few days the boy asked whether they had crossed the line. The old tar said: "Yes, my lad."

"Why didn't you tell me and show it to me?"

The sailor replied, "O, my lad, we always cross the line in the dark."

How many such lines we cross in the dark. On one side is light, peace, prosperity and blessing; on the other side, darkness, trouble, calamity, and a curse. Once we

were on the bright side, by and by we find ourselves over the line and surrounded with troubles. We crossed the line in the dark. The moderate drinker, who scorns the idea of intemperance, at last finds himself in the gutter. He had crossed the line in the dark. The man who toys and dallies with sin, until at last he is overcome and ruined, has crossed the line in the dark. The man who delays repentance till death overtakes him, finds that he has crossed the line in the dark. The god of this world blinds the eyes of them that believe not; and men travel to perdition, utterly unconscious of the danger that awaits them. They intend to turn; they think by and by they will be able to change their course; but the current grows swifter, and before they know their danger, the awful roar of the cataract sounds in their ears, and they awake, too late, to a sense of their true condition, and are swept onward to ruin. Beware of crossing the line in the dark. You may be crossing it now! Are you sleeping? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Selected.

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sired. Get us up a club and send it to us.

Thoughts

Let your every thought be pleasant,
As it filters through your mind,
It will leave a trail of gladness,
Make you happy, healthy, kind,
'Tis dark thoughts that make you dreary,
'Tis sad thoughts that make you pine;
All good thoughts will lead you higher,
Help to make your life sublime.

George R. Jeffrey.

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