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BIBLICAL RECORDER

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

Volume 67.

RALEIGH, N. C., WEDNESDAY, FEBRUARY 26, 1902.

Number 34

The Struggle for Independence.

STORY OF NORTH CAROLINA NO. VII.

BY A NORTH CAROLINA TEACHER.

THE MECKLENBURG DECLARATION. POLITICAL DIVISION. MOORE'S CREEK. RICHARD CASWELL. DANIEL BOONE. NATHANIEL MACON. ANDREW JACKSON. THE INVASION OF NORTH CAROLINA. KING'S MOUNTAIN. VICTORY.

In May, 1775, another Convention much bolder than that at Newbern met at Charlotte and declared North Carolina free and independent and renounced all allegiance to Great Britain. This Mecklenburg Declaration of May 20, 1775, being written more than a year before that of Philadelphia makes North Carolina the oldest State in the Union, the others being British colonies for thirteen months after she declared her independence.

Governor Martin, becoming alarmed at the state of public feeling, had fortified his palace, and when the cannon were taken by force, fled to Fort Johnston, and finally took refuge on the sloop "Cruiser."

For months the Province was in a most unsettled state, there was no acknowledged authority, the people were divided into two hostile parties, Whigs and Tories, the latter threatening to arm the negroes and to incite the Indians to war. Cornwallis was preparing to invade the southern counties, the Highlanders and Regulators were arming to fight for George III., and Governor Martin was daily expecting an English fleet, in the Cape Fear. An army of about two thousand Tories, mostly Scotch, marched against Wilmington, but were met by a smaller force of Whigs under Caswell and Ashe at Moore's Creek Bridge, and totally defeated on the morning of February 27, 1776.

This was the first American victory of the Revolution; the Whigs took 800 prisoners, 13 wagons and teams, 1,800 stands of arms, 150 swords, 2 medicine chests, and \$75,000 in gold.

During the first years of the Revolution there was so little fighting in North Carolina that the people were able to pass a second and more formal Declaration of Independence, to adopt a Constitution, to elect Richard Caswell Governor, and to carry on all State business, with regular sessions of the Legislature and sittings of Court. Six battalions of soldiers were sent to Washington's army, and showed great courage, winning special distinction at Princeton, Germantown, Brandywine and Stony Point. The State grew and prospered during the first years of the war; a land company bought a large part of Tennessee and Kentucky from the Cherokees; and provisions and money were sent to the Continental army.

Led by the famous Daniel Boone (who would never live where he could hear his neighbors' dogs bark), emigrants crossed the mountains, built forts, the remains of which may still be seen, drove the Indians farther west, and settled this new territory, which was long a part of North Carolina.

The Tories were so discouraged by the defeat at Moore's Creek Bridge that Cornwallis gave up the idea of invading the State, and retreated to South Carolina, after burning a few private houses. Governor Martin went to England, in despair of regaining his authority, and the more determined Tories found a camp of instruction at St. Augustine, Florida, going from there to attack Savannah, where they fought against the Whigs from their own State. North Carolina suffered much when Charleston was taken, many of her veterans and militia being captured; but she raised and equipped a new army, which helped to win the victories of Cowpens and Eutaw Springs; she also responded liberally to Washington's call for provisions.

Two North Carolinians, destined to become famous, appeared in public life during the Revolution. Nathaniel Macon after leaving college to enlist, and refusing offers of promotion, retired from the army to become a member of the Legislature. During the rest of his long life he served the State in high offices, and is one of the first American statesmen. Andrew Jackson, when only thirteen, left his mother's cabin in the Waxhaw settlement to join the army, and fought with the courage of a man at the battle of Hanging Rock. He afterwards conquered Florida, won the battle of New Orleans, and became President of the United States.

After the battle of Camden, South Carolina, was for a time apparently conquered, Governor Rutledge took refuge in Hillsboro, Sumter at Charlotte, and Marion in the swamps of Bladen County. Cornwallis

now invaded North Carolina again, accompanied by Martin, who had returned from England hoping to be reinstated in office; but the people of the "Hornet's Nest," as Southwestern North Carolina was called, from the fierce and untamable temper of its inhabitants, rose to a man, the hardy backwoodsmen, and old Indian fighters came from their mountain fastnesses, and attacked Ferguson at Kings Mountain. The British had felt secure on the crest of this detached mountain, protected on the north by a precipice, and having the steep mountain slope in front; but the North Carolinians, experienced in mountain climbing, and unerring marksmen, surrounded and shot them down. Protected by rocks and trees only twenty-eight North Carolinians were killed when the British surrendered. Seven hundred and sixteen men laid down their arms, three hundred and eighty-nine having been killed. In the battle of Ramsour's Mills only North Carolinians were engaged. Having no uniforms, the Whigs were distinguished by sprigs of pine, the Tories by white cockades in their hats. Cornwallis marched as far as Hillsboro, where he went into winter quarters, employing his men in laying the pavement of that town.

In the spring he met and partially defeated General Greene, but suffered so severely himself that he was obliged to retreat to Wilmington, abandoning his wounded and saying that another such victory would ruin him. The State was exhausted by the supplies sent to the Continental army, and suffered much from the depredations of the Tories, who, commanded by the notorious Fanning, attacked farms and burned and pillaged in all parts of the State; they even took the Governor, Burke, prisoner in a raid on Hillsboro. The people were in a distressing state of poverty and depression, the paper money was worthless, many farms had been abandoned, the better part of the population was with the army, and disorderly bands of robbers, deserters and marauders, roved over the country, attacking both sides, so that neither life nor property was safe. Whigs and Tories attacked each other whenever they met, and prisoners were often hanged, without trial, by grape-vines at the roadside. At length, when the outlook was most desperate, the welcome news came of the surrender of Cornwallis at Yorktown on the 19th of October, 1781. After this law and order were gradually restored.

Laws for Teachers.

FROM THE STANDARD, CHICAGO.

Out of these facts there emerge some laws for the guidance of the teacher, obedience to which will give permanency to her teaching. Let the teacher carefully consider each one, associating it with those facts from which it is deduced.

1. Make the lessons of a given course a unit by establishing associations between them.
2. Closely relate the lessons to the lives of your pupils through their actual experiences.
3. Present the lesson clearly and graphically.
4. Awaken interest and secure attention.
5. Have weekly, quarterly and monthly reviews.
6. Make the pupils think!
7. Make the purpose of the Bible-school, and of each lesson, definite and tangible to your pupils.
8. Give proper emphasis in your teaching.
9. Impress the pupils with the lesson through as many sensible channels as possible.

The following quotations are given for the sake of added clearness and emphasis: "Unrelated facts can not be remembered; they would have little or no value if they could be recalled." * * * "A distinct and lasting impression requires attention, interest and purpose on the part of the learner." (Patriot). "If the original impression * * * is what it should be, accurate, comprehensive and independent, memory may be left very largely to take care of itself." (McLellan). "The more the relations that are established among the items of knowledge, the greater will be the association of ideas, and the more active and tenacious the memory." (Compayne). "Briefly, then, of two men with the same outward experiences, the one who thinks over his experiences most and weaves them into the most systematic relations with others, will be the one with the best memory." (James). "The teacher

ought always to impress the pupil through as many sensible channels as he can. Talk and write and draw on the blackboard, permit the pupils to talk, and make them write and draw, exhibit pictures, plans, curves; have your diagrams colored differently in their different parts, etc. and out of the whole variety of impressions the child will find the most lasting ones for himself. * * * This principle of multiplying channels and varying associations and appeals is important, not only for teaching pupils to remember, but for teaching them to understand. It runs, in fact, through the whole teaching art." (James).

Why Baptists do not Speak of the Baptist Church of North Carolina.

THOUGHTS ON MATTHEW XVI. 18-19.

NO. VII.

BY REV. JOHN T. ALBRITTON.

AN EXPOSURE OF THE MODERN MISAPPLICATION OF THE WORD "CHURCH."

In my discussion of the meaning of the word *ekklesia*, I had intended to speak of a modern usage that prevails among the greater part of the leading Christian denominations throughout the world. Having inadvertently omitted this phase of the church question, I ask a small space for its consideration in this paper.

It is common usage to speak of the aggregation of local congregations in a given territory or country, professing the same faith and form of government, as the M. E. Church, North, or the M. E. Church, South, or the Protestant Episcopal Church of the United States, or the Northern Presbyterian Church, or the Southern Presbyterian Church, etc. Among secular editors and correspondents, we sometimes see this usage applied to those people called Baptists, as the Baptist Church of North Carolina, the Southern Baptist Church, or the Baptist Church of America, although Baptists themselves are never guilty of using such objectionable phrases when speaking or writing about their own people.

The modern usage of applying the singular word church to a body embracing a plurality of local congregations has no support whatever in the New Testament. In stead of its being a mere question of language, as some are pleased to affirm, it is really a far greater question of Scriptural authority.

WHAT SCHOLARS SAY.

Buck, in his Theological Dictionary, quotes Campbell as saying concerning Jewish usage—"Ekklesia was also employed to denote a number of people, either actually assembled or wont to assemble in the same place. Thus all belonging to the same synagogue were called indifferently *ekklesia*, or synagogue, as these words, in the Jewish use, were nearly synonymous. But never did they call the people belonging to several neighboring synagogues *ekklesia* or synagogue, in the singular number, but *ekklesiai* and *synagogai*, in the plural. Any other use, therefore, in the Apostles, must have been as unprecedented and unnatural as it would have been improper, and what could not fail to lead their hearers or readers into mistakes."

"The simplest conception of a church is that of a community of believers, dwelling in the same place, and associated for the promotion of Christ's Kingdom"—Schleiermacher.

"A church and a diocese seem to have been, for a considerable time, so extensive and identical. And each church or diocese, and consequently each superintendent (i. e., bishop or elder) though connected with the rest by the ties of faith and love and charity, seems to have been perfectly independent, as far as regards any power of control."—Archbishop Whately in Kingdom of Christ, page 136.

"In no approved writers, for the space of two hundred years after Christ, is there any mention made of any other organical, visibly professing church, but that only which is parochial or congregational."—J. Owen's Works, 20, page 132.

We read in the New Testament of many churches, between thirty and forty of which are designated by name, as the church at Antioch, at Rome, at Ephesus, at Corinth, at Jerusalem, etc.; some were in cities, some in villages, and some even in private dwellings; but we nowhere read of a church, involving a plurality of local congregations.

"There is no trace of any other kind of church, presbyterian, diocesan or national."—R. Hall's Works, 4, page 394.

That the term church is nowhere in the New Testament applied to plurality of

Christian congregations in any given territory, any reader of our common version can soon satisfy himself by turning to the following passages:

WHAT THE SCRIPTURES SAY.

"As I have given orders to the churches of Galatia, even so do ye." 1 Cor. 16:1. Galatia was a province of Asia Minor. If the modern usage of the word church under criticism is correct and Scriptural, why did not Paul say "the Church of Galatia, instead of 'the churches'?"

"The churches of Asia salute you." 1 Cor. 16:19. Why didn't Paul say "the Church of Asia," or "the Asiatic Church?"

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." 2 Cor. 8:1. Macedonia is a large country north of Greece. Why didn't Paul say the church instead of churches of Macedonia, or the Macedonian Church?

"And was unknown by face unto the churches of Judea which were in Christ." Gal. 1:22. Had the foregoing usage been current and apostolical in Paul's day, would he not have written "the Church of Judea," or "the Judean Church," writing Church with a large C?

I could quote more passages; but these are sufficient to prove that in Apostolic times the term church was generally applied to a local assembly, and never, in a single instance, applied to a body embracing a plurality of local assemblies.

If the Christian world could become divorced from their cherished anti-scriptural doctrines, forms and modes of government, and go back to the simplicity of apostolic times, it would be a long step towards that unity of God's people for which the Saviour prayed, and for which all His sincere followers devoutly wish.

One more article after this, and I shall lay down my pencil for a season.

Calypso, N. C.

Poise and Serenity; Repose and Harmony.

THE SECRET OF ONE OF THE WORLD'S FOREMOST WORKERS.

HAMILTON WRIGHT MABIE IN THE WORLD'S WORK.

Dr. Abbott's extraordinary working power is significant of a quality of his nature which impresses itself on all who come in contact with him, a singular poise and serenity of spirit. He saves force by avoidance of nervous and emotional waste and is able to put his entire strength into his work. This salvage is effected not through coldness of temperament or lack of active sympathy, but through fundamental repose and harmony. A very sensitive man, of slight physique, with small muscular strength and intense mental activity, Dr. Abbott would perish by sheer exhaustion of vitality if he were not almost perfectly adjusted to his life and his task. Those who have seen a great experience strike him have realized how fragile his body would be without the support of his spirit. When such an experience comes he seems to withdraw into some secret place where there is abundance of strength.

A man bred in purely conventional ideas of religion once said of him, by way of dissent and criticism: "Why, Dr. Abbott believes that God is as much with him as He was with Abraham." This is precisely the faith in which Dr. Abbott lives from day to day; and this faith is the secret of his repose. It is both a refuge and an inspiration; the explanation of his serenity, and also of his courage, his ardor, his power of leadership.

The harmony which he has established between himself and his tools, his work and his world, he owes in part to his ancestry. He belongs to the class of men, who, like Emerson and Philip Brooks, build on ancestral moral foundations. For such men the questions of personal character seem to have been settled in advance, and they are left free to put their full force into work. Born with a harmonious moral nature, men of this supreme good fortune need waste no time on themselves.

Dr. Abbott works without the slightest friction; although one of the most vital and spontaneous men of his time his mind has the exactness and rapidity of an exquisitely adjusted machine. He fastens by instinct on the central and formative fact or facts in the most confused situation or question, puts all subordinate matters aside, reasons with singular directness, and states both the process and the results of his thought with lucidity and simplicity. So easily does he work that when he has thought out his problem or reached his conclusion he regards the matter as finished; the task of writing out what he has to say is to him only a detail involving time but no labor.

An Appeal From the New to the New.

PROFESSOR N. C. BRUCE, DEAN OF THE COLLEGE DEPARTMENT, SHAW UNIVERSITY, SPEAKS TO THE YOUNG WHITE MAN IN BEHALF OF THE YOUNG NEGRO.

You were kind enough some two years ago to publish the first appeal of the kind that this purposes to be and to strongly endorse it at the same time. But Messrs. lets from Trinity College, Episcopalians and young people from other faiths have apparently responded quite as much as those who read the Recorder and to whom the appeal was especially made. It has rejoiced, encouraged and added new life to the endeavors of Durham colored people, for instance, to have been visited by bands of Trinity students and encouraged and afterwards to see in the Southern Workman, published by Hampton Institute, true and favorable reports of their homelife, the variety of advancements, differences and the like found among Durham Negroes and written by their own young white men, who had actually seen inside of hundreds of the homes of colored people of Durham.

Just here it gives joy for us to say that even within the past few weeks Shaw University students and Negro Baptist Sunday Schools and other meetings have been visited and spoken to not only by that truly great older man like Mr. J. T. Pullen, Dr. R. T. Vann, Mr. N. B. Broughton, Mr. J. E. Ray, Dr. Skinner, Dr. Marshall and other such deeply spiritual followers of the Christ, but a few younger men, like Rev. Mr. Hubbard, Rev. A. A. Butler, Mr. T. Neil Johnson, Lawyer R. N. Stumms and Mrs. Weathers, have looked in upon our young people, have spoken to them and pointed out the more excellent way with power and kindly interest, charity and faith, which works by love. We do hope and pray that more of such help be speedily given.

WHAT THE NEW NEGRO NEEDS.

The Need, the time and those who can are here. Why not now, while so many of ours are at your doors, in your back yards, on the streets and in your towns so close by? And such needs! How ours are allowed to grope in the darkness, to be duped and be deceived and to be fed with that which chokes and maketh not alive! Negroes need aims least of any race; nor do they need pity and grace and mercy and money half so much as they need something else, which a combination of circumstances has in the past kept from them. We are told that before the Civil War our fathers' masters felt it a bounden duty to see to it that our fathers, their servants, have a faithful, true and correct foreman during the week and a true preacher on the Sabbath; that these masters, themselves, often read and preached the Bible to groups of slaves, so anxious were they that their Negroes should hear the pure truth and to have all help and receive protection both as to their person, their good name and their moral character. This is believed and gloried in. We have nothing to do with the view point of that day and of that system. The fact that help of a certain sort was needed by Negroes for those anti-bellum times and that help was not withheld by white Christians, young masters and their wives, is what God smiled upon and the world applauded. Help is needed now from the sons of those same masters to the sons and daughters of those same slaves.

Conditions have changed, to the great advantage certainly of the white, if not of both and before God, assistance ought not be withheld. Here are young Negroes by the thousands making early fires, attending the babies, cooking, driving, waiting, butlering, dairying, plowing, sowing, reaping, digging, ditching, felling, plucking, quarrying, renting, eating, drinking, dying, mainly for the sake of ease, leisure and profit to the white owners, employers and rulers. Young Negroes, docile, impressible, full of laugh even in pains, hunger and cold, believers in white people. How easy it would be to see to these getting Christ's Truth and Justice promised to these and accorded these. The time, too, is now, while they are young and here, when political and party passion has for a season spent its force and done its worst or best; when peace reigns and a revival in universal education and universal Christhood is preached. Never before has the time been more auspicious. Then, too, white people are so capable, so prepared by thousands of years of training and by the lavish outlay of money now on higher and superior education, that States and the Nation, and their

(CONTINUED ON SECOND PAGE)

An Appeal From the New to the New.

[CONTINUED FROM FIRST PAGE.]

pulpits. Their extra preparation for doing missionary work among Negroes at their door lies in their opportunity for knowing Negroes if they don't know them already.

OBSTACLES MORE IMAGINARY THAN REAL.

Many, nearly all, heretofore like these people at the Bible wedding have pleaded apparently good excuses for not helping us more with the Gospel. Some have said, "Negroes are free now and so heady, self-opinioned and full of repulsive habits that we will wait till they get more meek and humble." Others say, "We shall be misunderstood both by our own and by the Negroes themselves, and more harm, therefore, than good will be done." While still others say, "Teaching Negroes salvation and right living is a waste of time and effort, certainly while so many of our own white race are in need." A few might be found who sincerely believe that it is casting pearls before swine. All of these hindrances do not need one of them really hinder the young of the white Christians from doing what they can easily do for young Negroes in the way of compelling them to better lives and to Christ. The New Testament is so full of directions and guidance for Christians who are enlightened that they need not make a mistake in leading the poor, weak and vile to Christ. It has not bred any social evils nor has it ever yet lowered a person in the social scale to save a sin-sick soul.

This help ought to come from young white men for the New Negro. He ought not to be allowed to sicken, become steeped in crime and to die for the want of it. Neither ought Christians from far away North and West be burdened with the right teaching, leading and righteous living of Negroes. Our own opposition should not even drive these away from helping us, these who are young and right among us or we among them. It is incumbent upon all thoughtful, enlightened Negroes to pray and live so that our own young white Christians will come among us and work and see to it that they help us to help our own out of darkness, ignorance and crime into the very light of life. Will young white neighboring Christians come and help Negroes to Christ? Will they? Won't they?

A BAD SPELL OF WEATHER

The snow was one of the most beautiful that we have seen; and we suppose it was welcomed and enjoyed throughout our State.

But then came the thaw, the rain, the sleet and the mud, and things stopped, while men and women said "Ugh!"

And it came right upon our campaign for 3,000 new subscribers—to serve a good purpose of course. Mr. Micawber used to explain that his back-sets were only meant that he might take a longer leap forward—as you have seen the small boy take a jump by stooping low or making a running start by falling behind the line a few paces.

While our friends were weather-bound we hope they were making ready for a straight-out, strenuous effort to reach the unreached men and women in their congregations. And as soon as the weather shall open, we expect to hear from them. Thirty days, and trees will be budding and bees at work.

March 1 will soon be here. The first of the articles by Dr. Tyree will appear March 19. The Recorder will be sent from March 1, remember, until January 1, 1903, for one dollar. Those whose names are sent in before March 19 will get the series by Dr. Tyree complete. This gives our friends time to work.

Not often is such an offer made. We make it in the hope that full three thousand new names will be sent in. It represents a sacrifice that we hope will turn out to be an investment. For if we can hold the 3,000 new subscribers, the loss of the first year will be made up for in the growth of the paper.

From March 1, 1902, to January 1, 1903, one dollar.

Let every one lend a hand.

A FOOT-NOTE.

But even the weather could not stop some of our friends, as the following list of those from whom we received favors shows:

Rev. L. N. Chappell.
T. H. Street.
Rev. T. J. Taylor.
D. J. Corbett.
O. F. Eller.
Dr. J. Wm. Jones.
Rev. J. O. Alderman.
Three of these brethren are laymen, mark that. Let us read what one of them, T. H. Street, of Mill Creek, a man who finds full content in his Christian life in denominational activity, as we all should, has to say: "I have been a reader of the Recorder for many years. I really believe it is the true medium in connection with the Bible to uplift and purify the great Baptist Church of North Carolina."

Conclusion: The meaning and

helpfulness of the piece by Rev. W. N. Clarke, on 'The Work for the Churches and the Ministry To-day' certainly sounds the keynote to spiritual success."

"It appears to me the Recorder from now until January for \$1 should place it in 8,000 more Baptist homes. I expect to try to place it in a few more. (He sends three new subscribers.)

"Place the Recorder in every Baptist home in North Carolina, and in less than three years our contributions would be doubled, and our conception of religion would be put upon a much higher plane."

This is one of many evidences that the hour has come for a great forward movement to inform, to educate and to unite our people by getting them and their children to read the paper that has been the organ of their denomination nearly three-score and ten years.

The Recorder is in the throes of another "dunning spell"—since some of our readers will call our polite but necessarily urgent letters by the unhappy name of "duns." We have several classes of letters, according to the length of time that has elapsed since the subscription of the recipient has expired. Last week 300 letters, meant for delinquents of long standing, were sent to subscribers whose subscriptions recently expired. If you received two letters in one envelope, you will understand; and we hope that no one will lose patience, but that every one will renew promptly. We must send out notices or go out of business. We never send out notices to those whose subscriptions have not expired. Delinquents cost us \$500 a year in postage and stationary, not to mention the loss we sustain in those who never pay. Will you not attend to your subscription promptly and save us both the loss and the unpleasantness.

We must ask that our friends be patient with us in regard to publishing their letters. We have put more reading in the Recorder each week for the last eight weeks than has ever been in it before. And yet it is impossible to print some articles and letters promptly. We have been cutting the News-Notes down to make way for the campaign for the Educational Funds, and other matter from representatives of the denomination.

The Philip and Emma Johnson Collection.

VALUABLE GIFTS TO OUR UNIVERSITY.

The Baptist Female University received last week a valuable bequest of books from the library of the late Philip Johnson, of Wake Forest. It contains about 200 books—among them Appleton's Encyclopaedia, Dickens in fifteen volumes, Scott in twelve volumes, most of the English poets, and many other good books. This collection will be kept to itself and be known as the "Philip and Emma Johnson Collection." Their friends have asked the privilege of adding to the collection either in books or money for the purchase of books.

Such gifts are not only appropriate but most valuable to the work of the institution. Our woman's college has no greater need to-day than that of good books. A beginning for a good library has been made and the books have been most admirably selected, but adequate library facilities, being so essential to the work of a college in forming intellectual habits and making teaching effectual, ought to inspire many other gifts from those who care for the efficiency and educational equipment of this school. We have no better friends and none deserve more lasting gratitude than those who provide the means of instruction in libraries and laboratories.

Other valuable gifts have been received this year. Among them "The Literature of all Nations" in ten volumes, a very valuable addition from Mr. T. E. Cheek, of Durham, who had already proved himself a most excellent friend in the contribution of the American Statesmen Series in thirty-two volumes. Also Brother B. W. Spilman has recently given the Columbian Cyclopaedia. And a complete set of the Colonial Records of North Carolina has been received from Hon. W. P. Shaw.

Many other contributions have heretofore been received and gratefully remembered; among them the Encyclopaedia Britannica from Rev. C. B. Justice, of Rutledgeford; but so far, Wake Forest has contributed more than any other town in the State. With such generous thoughtfulness of the friends of the institution, this supreme need of better library facilities will be met in the rapidly growing number of valuable books. And none may build more deeply into the institution's life and gratitude than those who put their gifts into the educational equipment of libraries and laboratories.

We are glad to hear that Rev. N. S. Jones, of Montevallo, Alabama, will return to North Carolina, having accepted a call to Burlington. He is admirably fitted for that important field of labor.

News Notes.

Dr. Marshall, pastor of Raleigh First Baptist church, is slowly recovering from his illness.

Bro. W. D. Upshaw has accepted the position of financial agent for Monroe College, Ga.

The Raleigh First Baptist congregation very much enjoyed a sermon by Pastor Hubbard of the Tabernacle Sunday morning.

The State Sunday School Convention will meet at Fayetteville March 18-20. Mr. Marion Lawrence, the International Field Secretary, will be present.

Bro. J. W. Fleetwood, of Severn, writes: "Our school is full and we enjoy the work." He also speaks highly of the articles by Professor Kesler and Brother Albritton.

We regret to hear that two of our promising young ministers have been sick—Rev. A. L. Betts, of Warsaw, and Rev. R. H. Herring, of Albemarle. We hope they will be well soon.

We are glad to know that Rev. J. L. Shinn is delighted with his new field, composed of Salem and Clement churches in Sampson County. He resides at Salemburg. We shall soon print a letter from him.

Rev. Forrest Smith reports that Rev. Braxton Cralge was aiding him admirably in a meeting at Lenoir when the bad weather came on. "We are hoping," he adds, to begin work next spring on our new house of worship and push it to completion during the year.

The first week in March the Recorder will print Union Meeting programs. If you will send us a brief statement promptly, we will print it. But do not wait until the third week and send us a program which will never be followed!

Bro. D. L. Webster, of Siler City, writes: "We are delighted with our pastor, Brother Haymore. He is a strong preacher and is doing a great work for our Master. The outlook for the Cause here is very promising. Six families have moved into Siler City in the last ninety days, and all are Baptists."

Rev. Geo. W. Truett sends this inspiring message to his North Carolina brethren through the Recorder: "The new out of your recent and very remarkable Convention gave me unspeakable joy. Surely, surely, God is doing wondrous things for our 'Southern Baptists'."

Mrs. T. J. Ramseur, of Cleveland Mills, says: "I especially enjoy the Bible Studies in the Recorder and my boys are especially interested in the Story of North Carolina." Good. We hope fully a thousand of our readers are following the daily studies and that at least 500 boys and girls are in the history contest.

There is a very efficient Anti-Saloon League in Wilkes County of which Brother H. W. Horton is Secretary. We quote the following from a recent circular letter sent out by him: "We are not going into this Carrie Nation fashion, but to educate and persuade the people into a different way of looking at this question." That is the Christian method.

Fayetteville church proposes to open her Sunday School room and library one or two evenings every week. This is a step in the right direction, and is in advance of most of our churches. But is this sufficient to meet the demand of our religion that we win and hold the young men? Must not the church utterly revise and renovate its methods?

Rev. G. G. O'Neill's Enfield people showed their appreciation of his work recently by protesting against the consideration of a call from another part of the State. He says the church is doing better than it has ever done. We are building a chapel four miles from here. Enfield church now has preaching two Sundays in the month.

Dr. Carroll made the statement in the Introductory Lecture Opening the Course in the English Bible in Baylor University, that "no other school on earth, classical or theological, prescribes such a course in its scheme of study." Texas beats the world! Wake Forest has had a course in the Bible (mainly in English) for several years, admirably conducted by Professor Cullom.

Dr. W. E. Hatcher is lecturing this week, under the auspices of our Sunday School Board, to the students of our Seminary on the following topics: "The Pastor at the Door," "The Pastor on the Inside," "The Pastor on His Rounds," "The Pastor and His Sermon," "The Pastor and His Garner." On no subject in the world do pastors and people need instruction more than upon pastoral visiting.

Rev. R. L. Patton has given up his school at Morganton and his daughter has taken charge of it. He has been called to High Point. He is one of the ablest of teachers, and the school-room loses a strong man in his decision to take up the work of a pastor again. But he is just as strong, if not stronger, as a preacher; and we believe the ministry gains more than the school-room will lose.

So far less than \$5,000 has been paid on the pledges made at Winston-Salem for the University debt. Perhaps this is as much as might have been expected, since the year's work did not begin until January 10. But we wish to remind the churches and their pastors that within the next two months we must cut down the debt very considerably, if we would wipe it out in the summer and fall. We ought to raise fully \$20,000 in the next two months. Let us aim at this mark. Let every one, every church and every individual, make a part payment on the pledge. Do not put every thing off until the end of the year. "Procrastination is the thief," etc.

We are glad to know that Mr. W. A. Montgomery, son of Judge Walter A. Montgomery, of Raleigh—a Christian gentleman in whose life the Baptist denomination is most admirably represented—has been called to a position in the University of the South, Sewanee, Tenn. Dr. Montgomery was prepared by Mrs. Pendleton at Warrenton; spent three years at Wake Forest; and received the Doctor's degree at Johns Hopkins. He is one of the most scholarly young men in the South, and would be an addition to any faculty.

North Carolina comes to her own; or her own come to her. We wondered who the new pastor at Mooresville is and whence he came. We have learned that he is a grandson of the late Maj. J. J. Biggs formerly of Raleigh and the nephew of Mr. Francis S. Biggs, also once a citizen of Raleigh, now of Baltimore. Brother Wilson is a young man. He has been a student of Richmond College and our Seminary; and he has served as pastor at Bishopville, S. C. We are glad to have him in North Carolina and hope he will make a success of his work at Mooresville, and will find it easy to become a North Carolinian.

The approaching Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, which occurs in Toronto February 26 to March 3, 1902, is an event of such importance that the organization responsible for this gathering is naturally attracting much attention. If the enterprise of a few men, most of them of little culture, wrought such great results in the first Christian century, the movement which promises to bring together in a great missionary gathering in Toronto 2,500 students and professors from nearly 500 institutions of higher education in the United States and Canada, and which is represented on the field by over 1,800 missionaries, is certainly worthy of consideration.—Watchman.

We spoke two weeks ago of Rev. Thomas Joseph Watts. Last week we found the picture of Deacon Joseph Thomas Watts—his twin brother—in the Baptist Argus, with the following sketch: "Deacon Joseph Thomas Watts, Jr., the newly elected president of the Baptist Young People's Association of Louisville and vicinity was born in Raleigh, N. C., March 19, 1874. He was reared in the Roman Catholic faith and at the age of 15, through the instrumentality of the Young Men's Christian Association, was led to accept the Lord Jesus Christ and united with the Baptists. Since that time he has been an active church worker. He came to Louisville in 1894 and identified himself with the Chestnut Street Baptist church, of which the venerable Dr. J. M. Weaver is pastor. He is president of the Young People's Society connected with that church." We take great pleasure in the religious progress of these young men.

Mrs. E. P. Briggs, widow of the late Thomas H. Briggs, died in Raleigh Sunday, in the home of her son, Mr. James A. Briggs, at the age of eighty-three years. She and her husband were important factors in the life of the Raleigh First Baptist church for a long period, and in all respects they were worthy of their church and denomination. In their places now stand three sons and a daughter, Messrs. Thomas Henry, James A. and Fabius H. Briggs and Mrs. E. F. Ayldette. There never was a nobler, better woman. In all the relations of the life Christian virtues shone in her. To live so well, to make life so complete, to leave such a family of children, to live so long that the final transformation seems only natural—is surely all that anyone could ask. Nevertheless the very beauty of her life makes the grief of loved ones more intense; and to them we extend sincere sympathy.

We are delighted to hear that Mrs. W. H. Williamson, of Raleigh, has undertaken to establish an institution here in which the children of wage earning mothers may be cared for during working hours. It is a most practical enter, rise, and is of the very essence of Christianity. Many mothers in our city have to work and their children not only suffer for food but for care. This institution will relieve the mothers, and help the children. Mrs. Williamson's initiative should meet with prompt and vigorous support at the hands of all the intelligent people of our city. It has been suggested that each child send in right away as many pennies as he or she is years old. This is an excellent idea, and we hope children who have mothers and fathers to care for them will take this means of expressing their sense of thankfulness to the God and Father of us all. We hope, too, that the men of Raleigh will not leave this most practical and humane undertaking wholly to mothers and children. A thousand dollars should be raised for it in a few days.

There is a bill before the Committee of the National House of Representatives to appropriate a portion of the money received from the sale of public lands to the maintenance of schools of mining and kindred subjects in connection with the Agricultural and Mechanical Colleges throughout the country. But certain of the Southern State Universities desire to share these funds, and an amendment has been proposed providing that half of them shall be paid to the Universities in the several States and Territories. Representatives of the North Carolina A. and M. College and the University recently had quite a controversy before the Committee on this amendment. In the course of his remarks the redoubtable president of the A. and M. College exclaimed, "It is not a question of loot, but one of principle." The wealthy State institutions in the Western States have been built up by Federal land funds, as have the free school systems in some of them. People who look down upon the South on account of the meanness of her educational facilities forget that we have not only had Federal aid, but have had the effects of a Federal military invasion, a Federal Bill of Reconstruction, and a Federal Pension System to withstand; and the negro to educate besides. It is a colossal wonder that we have done anything at all.

Great Revival at Spray.

I know that you will not mind having a word from our church just now, for we have something to tell. Leaksville and Spray are practically one town, they are so close together. We have only one church, but two houses of worship. For some time the Spray part of our congregation has been getting ready for a great Ingathering. I was watching the signs of the times.

The "Jeweler" Evangelist," Brother Fred. N. Day, Winston, N. C., came to our place to visit his sister and a take a little rest. I told him that my people were ready for a meeting; that I had been praying the Lord to send me the right man. Said he, "My wife positively forbids me holding a meeting while here." After consultation and much persuasion we came to a conclusion about 3 p. m. Wednesday the 15th. We went to the chapel, rang the bell; then from house to house announcing a genuine old fashioned revival to begin that night. We had fairly good crowds.

The crowds increased till Saturday night, when there was an overflow. Then Sunday three services, at all of which we were crowded to the utmost. The Spirit was doing His work, and rain and mud seemed only a means of telling our faith and confidence in God.

Notwithstanding the abounding hospitality of the people, we pledged ourselves to attend no more feasts and gave the next day to fasting and prayer, buttonholing men and women upon the subject of religion on the street and from house to house.

How many professions there were I have no idea. More than forty have united with the church. They came from almost every period in life, but mostly those in their teens.

The meeting continued till Sunday, 26th, when we again had three services. The Sunday School service at 3 p. m. was given an evangelistic turn, in which hour a great number gave their hearts to Jesus.

The night service was a great thanksgiving service. This was the Pentecostal hour. "Heaven came down our souls to greet and glory crowned the mercy seat." How many accepted Christ I can not tell. I was on the mountain top; my soul was full. We opened the doors of the church and thirty-nine came forward and joined. Then we asked all who had made professions during the meeting to come forward, and we had a regular old fashioned hand-shake and Christian welcome. There was such a great crush and everybody was so happy that it was impossible to make any count.

Brother Day spoke some very appropriate words of warning and admonition to the church and young converts, after which we sang "God be with you till we meet again." Brother Day, like John in his Apocalyptic Vision, could not close without one more invitation to "Come," which invitation several accepted.

We discontinued the service, but the revival continued at our Thursday evening prayer meeting. Those who braved the sleet and almost impassible mud had the pleasure of seeing another noble young man give his heart to Jesus.

Among the goodly number who took active part in the meeting I must tell you of Brother Jesse B. Taylor and his noble, Christian wife. Although there is a mile of railroad iron between their home and the chapel, they attended every service. They sang the Gospel to the glory of God and to the salvation of a number of their Sunday School classes.

Brother Blackburn, though busy with his arduous duties as supervisor of the county convicts on the road force, found time to attend and render valuable service.

To God be all the praise, for He has indeed greatly blessed us.

S. J. BEEKER.

The Work at Whiteville.

THE ZEAL OF GOOD WOMEN.

I feel that a word is due our excellent people of Whiteville in the noble struggle they have made in the erection of the splendid pastor's home into which we have recently moved.

The work was started by Sister Lily Johnson, who donated a beautiful lot fronting the Col. Memory home place. We thank God for this good sister, whose many sacrifices and quiet work have gladdened so many hearts. Most of the credit is due to the unflinching energy and many denials of our good women—of whom we have some of the best in the world—who upheld the pastor's hands, gave and solicited funds till we are now nearing completion.

We value the parsonage at \$1,200 and find it a model of convenience. Best of all we have been paying as we go.

We had hardly gotten our hearings when the people marched upon us armed with bundles and baskets. We have been here long enough to know what this meant; resistance was useless; we could but throw up our hands and submit. When all were gone we ventured to look around and found the pantry packed with a month's supply.

The work on my field is encouraging. We had splendid meetings at Lennon's Cross Roads and Fair Bluff last year. I am now giving a night appointment to Boardman, a lumber town of over six hundred people. We have no organization there.

Brother Frank T. Wooten has just closed a good meeting at Chadbourne; some twenty additions. In March we hope to have Brother A. C. Cree with us in a meeting of days. We ask the prayers of God's people for a gracious blessing.

The Recorder gets better and better. This week's issue is a gem.

J. G. BLALOCK.