

BIBLICAL RECORDER.

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The University—Gov. Holt's Message.

In Governor Holt's message to the General Assembly, now in session, he says:

"The University, through the bounty of philanthropists, and by wise and prudent financial administration, has added to the wealth of the State year by year, until it now embraces more than a half a million of dollars in property, of which not twenty five thousand dollars came from the State treasury."

In other words, the message affirms that the University owns in real estate, libraries, endowment, &c., or what is equal to endowment, more than five hundred thousand dollars, and more than four hundred and seventy five thousand of this amount came to the University through donations from individuals—not the State.

In another part of the message where the author is pleading for State aid for "the development of the University," it is said: "This development should be effected by the aid of the State, which cannot always expect philanthropists to do her work."

The argument seems to be about this, viz: In the past century when the University had to struggle, had a limited number of friends, none able to give to it in large amounts, it received almost a half million of dollars from individuals; but now, and for the future, when the University has thousands of friends—many of them succeeding wonderfully well and abundantly able to aid it in its needs—it cannot be expected that they will do so.

If individuals have aided it largely in the past, what is there now in its management, or the ability or disposition of its friends, to lead to the conclusion of the message?

We believe that the future will show much larger donations by individuals to the University and to all of the denominational colleges in the State, than the past. Why the author of the message should suppose that the University will no longer be aided by its friends, we are not told in words.

We notice in this connection, also, one sentence in the *State Chronicle*, which reads as follows:

"We are glad to know that any antagonism heretofore existing between the University and the denominational colleges has ceased to exist."

We are of the opinion that there never has been a time when the competition, conflict, and antagonism between the University on the one side, and the denominational colleges and many of the academies of the State on the other side, was more real, more general or sharper than at the present time. In proof of this statement, we give an extract from the report of the Board of Trustees of Wake Forest College made to the late Baptist State Convention in Raleigh and adopted by said Convention, viz:

"The number of students for the session 1890-'91 was 233, and the number for 1892-'93 is now 185, and not likely to be more than 200. This decrease may, in part, be accounted for by the short crops, low prices, and consequent financial stress of our people; but, after due consideration, it is believed the decrease is due largely to the sharp competition by the State University."

"The requirements for admission and graduation in the A. B. course are practically the same in both institutions."

"This, with the large number of free scholarships provided, not by taxation, but by donation, extensively offered, and to which we cannot and do not object, but, on the contrary, rejoice in when properly used, makes the competition more serious at present than in former years."

"Since the founding and organization of Wake Forest College in 1834, it has had a continued and successful struggle for enlarged usefulness, and it now behooves its friends, as perhaps never before, to be wide awake and eagle eyed that they may meet most wisely and overcome most successfully all influences which diminish or endanger its patronage, and to project and execute such plans as will build up and enlarge the influence and usefulness of this our beloved institution."

This whole question is many times larger

and deeper than that side issue, "a squabble before the Legislature about an appropriation to the University." Nothing has come before the real friends of education in this State in many years, which reaches deeper into the future history of all our educational plans and work and the well-being of many of our people than this question. It will not down. It is childish to put it aside.

The man who will properly prepare, introduce and urge through the Legislature, a bill that will guard the rights of all and bring into harmonious relations the University and the colleges of this State, will render one of the most important services to the cause of education and to the entire State that it is now possible for any man to render. Let it be done. Genuine wisdom and the highest patriotism would save this antagonism. Harmonious and equitable adjustment here is the first and essential step towards the ultimate success of higher education in North Carolina. Think as we may, there is now in some points an irreconcilable antagonism which will not and cannot, in the very nature of things, grow less, but larger and stronger and deeper; and unless one or both of these systems are modified, this antagonism will continue till the peace and harmony of our people in politics and religion will be involved.

It is not necessary for it to come to this state of things before a remedy is provided.

Talks About Law—No. 11.

BY JUDGE R. W. WINSTON.

THE STATUTE OF LIMITATIONS.

Previous to the year 1868 we had no Statute of Limitations in North Carolina; but we had the Statute of Presumptions.

The difference between the two may be illustrated by considering a simple note of hand, upon which no payment has been made for three continuing years next after it falls due.

Now, an old note, executed before the war in such circumstances, would be presumed to be paid; but a note executed since 1865, in a like case, would be of no value, if the statute was set up as a defence, because the statute is a complete bar. The presumption might be rebutted by showing, as a fact, that the maker had not paid the note, or that he had been continuously out of the State, or insolvent. But when the statute of limitations begins to run, no power can stop it. This statute is not favored by the courts, and hence a party cannot avail himself of it, unless he specially plead it.

Before proceeding with the discussion, it may be appropriate to state here, that certain classes of persons are not injured by sleeping on their rights. The lapse of time does not affect them. No lapse of time can bar a married woman; or an infant or an idiot or lunatic or a person in jail or the State's prison.

Such persons are said to labor under disabilities, and no statute of limitations begins to run as to them until the married woman's husband dies, the infant attains his majority, the lunatic regains his mental faculties.

Let us illustrate: In 1850 Sarah Jane Jones, at the age of twenty, marries John Brown. Here we see two disabilities, nonage and coverture. Miss Jones' father dies leaving land, but also leaving many debts. His lands are sold to pay the debts. But Miss Sarah is not made a party to the proceeding. A commissioner of the court sells the land at public outcry to the best bidder. The purchaser gets a deed dated in 1851; and enters into possession of the land. In 1892, the land has become very valuable, gold is found on it or else a town has sprung up near it. In some way Mrs. Brown discovers that the title is not good and sues for her portion of the land. The purchasers, and those in possession, in vain assert that they have a good deed to the land and that they have been in possession of the same near half a century. Mrs. Brown pleads first that she was not a party to the proceeding, and that Mr. Brown is still alive, and that no time has run against her. The court sustains her plea, and so she recovers the land. The purchaser, no doubt, would be protected to the extent that his money went to pay Mrs. Brown's father's debt; but he loses the land.

If Miss Jones had been of age when her father died and had married, even the day after his death, she could not have recovered the land as we shall presently see; because the statute, having begun to run against her even for one day, continues to run. So if Mr. Brown had died and she had married again, the statute would have begun to run, as to all rights that existed before the second marriage. Of course, the statute would not run against her during this marriage any more than during the first, as to rights accruing after the second marriage.

But let us consider persons who labor under no disabilities.

The shortest time within which one is barred is six months, and this applies to only one class of cases. If a person slanders another, the suit must be begun within six months after the words spoken; otherwise the statute bars a recovery. Then follows the one year statute, and this will bar one in the following cases (among others):

Damages sustained by the wrongful death of a person. Application by widow for year's allowance. Rights of action in contracts of insurance. A civil action for damages for

assault, battery, or false imprisonment, or for libel.

Then comes the two years statute, shutting out an action for a legacy, or for a penalty for usury. This statute also says that one who purchases land for an heir two years after death of the owner is protected against any creditors of the deceased. So, if a railroad hold a right of way two years, the real owner is barred in many cases.

If a man have an account against a dead man's estate, and cannot prove it in any other way, he may, in certain circumstances, put his book in evidence, and then he will recover the amount of his book account, not exceeding sixty dollars; and for the several articles sold and delivered within the two years next before the commencement of the action. This is called the book-debt-oath and is an exception to the rule that a party to a suit cannot testify against a dead man.

The three years statute applies to more cases, perhaps, than any other.

It applies, generally speaking, to all contracts express or implied, verbal or written, unless under seal. An action for trespass on land must be brought within three years. So also, if a man take and convert your horse or cow, you must sue for it in three years. An action against the sureties of a guardian, executor or administrator, or collector on the official bond of their principal within three years after the breach thereof complained of. So, also, if one waits more than three years after he discovers any fraud, however gross, against himself, before suing, he is barred.

While an action on a note is barred in three years, an action on a bond is not in ten years; a bond has a seal and a note has not. But a surety on such bond is protected after three years. If the principal on a bond or note make a payment, the statute is said to be arrested, and the note or bond begins anew even as to the surety; the old time is lost. But if the note or bond be barred when the payment is made, it is not revived by that act against the surety. A promise to pay any debt, which has become barred by the statute, is of no avail, unless such promise is in writing and made to the creditor, but a simple payment will revive the bond as we have just seen.

The six years statute has reference to actions upon the official bonds of any public officer; and against executors, administrators and collectors, after their final accounts have been audited and filed according to law.

A judgment of a justice of the peace may be sued on within seven years after its rendition; and a claim against the executor or administrator of a dead man's estate is absolutely barred after seven years from the qualification of the executor or administrator, provided he has advertised for claims according to law. But if the executor has personal notice served on such creditor to present his claim, and he then fails for one year, he is barred.

The ten years statute is an important one. An action on a bond is barred in ten years. An action on a judgment of the superior court is also. So, if a man mortgages his land and makes no payment on the mortgage for ten years after it falls due, he remaining in possession of the land, the mortgage cannot be collected, if the statute be pleaded.

If the action, sought to be brought, cannot be classified under any of the above heads, then it is barred after ten years.

So much for civil actions.

Now as to criminal actions, the State says that it will not punish a man for a simple misdemeanor, if two years have passed before he is arrested. This applies to assaults and batteries, and other misdemeanors. But as to felonies, e. g., murder, burglary, larceny, &c., there is no statute of limitations, and the offender may be convicted after any length of time.

Sometimes it is very difficult to tell exactly when the statute begins to run. It would be manifestly unjust to allow the statute to begin to run, until the parties were placed in adversary relationship.

Take the case of an attorney and his client. Suppose that an attorney collects a hundred dollars for his client and that the client sues the attorney for the money before demanding it, why he would go out of court with nothing. Until the demand is made, they are not in hostile relationship. So, also, if the attorney were to collect a sum of money and hold it a score of years, and no demand were made on him for it, and, finally, he was sued, and then pleaded the lapse of time, the court would not sustain the plea. The parties have to be at arms' length before the statute starts.

Take the case of mutual accounts. Jones is a merchant. Smith is a school-teacher. Smith has a running account with Jones. Jones' children attend Smith's school, and Smith has an account against Jones which is agreed between them shall be applied to Jones' account. In other words, they have "mutual" accounts. Should they finally "go to law," and should the statute be pleaded, it would begin to run only from the last item of the account. Now were Jones' and Smith's accounts "separate" and not "mutual," the statute would begin to run from the date of each item of the account.

There is one peculiar case which we must note. We have seen that the statute does not begin to run until the parties are at arm's length, as illustrated by the case of attorney and client, or principal and agent. We have also seen that one cannot recover any personal property which has been unlawfully converted, if three years have passed since the conversion. Now the point to be re-

membered is, that the real owner of the property converted will be barred at the end of three years, even if he had no knowledge of such unlawful conversion. For example, a case arose in Franklin county in which an old clerk of the court sued the new clerk to recover certain fees received by virtue of his office. The statute was pleaded. But our court said that it was the duty of the clerk to hold the funds and not to withhold them. And so the plaintiff recovered. But if the clerk had unlawfully appropriated the money to his own use, the statute would have begun from the time of such conversion.

In our next, we will consider how the lapse of time affects actions to recover real estate.

The Primitive Baptists of America.

The battles for civil and religious liberty having been fought and won, the Baptists of America, relieved of the two-fold burden of self support and support of the State religions, addressed themselves to the work of organization and enlargement. In spite of the deleterious influences that follow in the wake of revolution, our Baptist people multiplied rapidly. Propagandism seems to have been their motto and watchword. Two examples will suffice to show the rapidity with which Baptist churches sprang up in many parts of the country. In 1786 the Georgia Association had but ten churches. In 1790 she had thirty-four churches. In 1777 the Kehukee Association (North Carolina) had but ten churches. In 1790 she had sixty one churches, with an aggregate membership of 5,017 souls. Indeed, the Kehukee contained in 1790 about five-sevenths of all the Baptists in North Carolina. Along with this rapid growth in membership, there was also growth of the missionary spirit. As early as 1786 we find the Kehukee brethren devising ways and means for carrying on the vast mission work before them.

Martin Ross, feeling the imperative necessity of organized effort in mission work, presented to the Kehukee Association, at the session of 1803, the following query:—

"Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence in some way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

As the outcome of the discussion of this query, delegates from several Associations assembled with Cashie Baptist church, Bertie county, N. C., Friday before the third Sabbath in June, 1805. This was probably the first general organization of North Carolina Baptists for the spread of the gospel. Subsequent general meetings of North Carolina Baptists were held in 1811 at Falls of Tar River, 1812 at Raleigh, and so on. Thirty copies of the minutes of the "General Convention of North Carolina Baptists" were received by the Kehukee Association in 1811. The Baptist State Convention at Greenville in 1830 was nothing more than this General Convention more thoroughly organized.

The Kehukee brethren were for many years in correspondence with other Baptist bodies that were emphatically missionary in spirit, and in the year 1815 she received at the hands of Martin Ross thirty one copies of the report of the Foreign Mission Board at Philadelphia.

In 1814 Robt. T. Daniel was employed as missionary by the North Carolina Baptist Missionary Society at a salary of \$300 per year.

Several missionary societies sprang up among the Baptists of North Carolina during the first quarter of this century, some of which will be mentioned hereafter.

It must be confessed, however, that the North Carolina Baptists fell far behind the brethren of the old Charleston and Philadelphia Associations in missionary enterprise.

As far back as 1755 the Philadelphia Association sent out as missionaries to North Carolina Benjamin Miller and Peter P. Vanhook. They also sent out as evangelists to labor in the South, Morgan Edwards in 1771, and John Gano in 1773. Gano had before labored in North Carolina under appointment of the Charleston Association in 1756. A letter from the Kehukee to the Philadelphia Association in 1773 thankfully acknowledges the service rendered, and solicits "the continuance of the correspondence and missions."

At the session of 1800 a missionary plan was set on foot which culminated in the organization of the Philadelphia Baptist Missionary Society, whose first missionaries were Thomas G. Jones, Thomas Smiley, Henry George and Wm. West.

The Charleston Association made arrangements in the year 1802 for employing a missionary to teach and preach in destitute places. John Rooker was sent to the Catawba Indians, among whom he labored with much success. This work was carried on several years with gracious results.

The Massachusetts Baptist Missionary Society was organized in 1802. In 1811 this Society had twenty missionaries in their employment.

The New York Baptists organized a missionary society in 1806, whose operations the first four or five years required the expenditure of over \$5,000 and the employment of eight or ten missionaries.

All over the country we find missionary societies springing up from 1800 onwards. Many of these were organized by our Baptist women, as the Boston Female Mite So-

ciety, organized in 1809. About same date, or not long after, we read of similar female societies at Providence, Salem, Haverhill, Newton, Attleborough, Rehoboth, Warren, Newport, and numerous other places.

Minutes of the Charleston Association for 1812 show that \$122 50 were carried up by Mrs. Eliza A. Adams and Mrs. Hephzibah Townsend, representatives of Wadmalaw and Edisto Female Mite Societies.

In North Carolina, it has been stated, the Hico Female Missionary Society was organized in 1816. Minutes of the North Carolina Baptist State Convention for 1835 report as contributors to the objects of the Convention, three female missionary societies, the Cape Fear in Cumberland, the May's Chapel in Chatham, and the Female Benevolent Society of Chesterfield District, South Carolina. When these were formed I know not.

We have seen that in the early part of this century the spirit of missions and organization was such as had never been witnessed before in this country. It is true that the greater part of these societies were organized for the purpose of sending the gospel to the destitute sections of the country and to the various tribes of Indians inhabiting the land.

The thoughts and hearts of our people, however, were wonderfully turned towards the heathen world by the tidings of the organization of the Baptist Foreign Mission Society at Kettering in 1792, and the subsequent departure of Carey for the foreign field.

What intensified this missionary spirit was the conversion to Baptist views of Judson and Rice, two missionaries sent out by the American Board of Commissioners for Foreign Missions. Here were missionaries that providence had cast upon us, and yet there had never been any organization of a national character among the American Baptists to which could be entrusted so vast a work as the evangelization of the heathen world. Brethren everywhere felt the necessity of such an organization as they had never felt it before.

It was generally agreed upon that a meeting of delegates from all over the country should assemble at Philadelphia in 1814 "to organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." Accordingly, on the 18th of May, 1814, delegates from eleven States and the District of Columbia met in Philadelphia and organized "The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions."

Dr. Richard Furman of South Carolina was the honored President, and Dr. Baldwin of Massachusetts the Secretary of the Convention.

I am proud of the fact that North Carolina Baptists were represented in that Convention by James A. Ransdson, a man whose name I have heard spoken with deepest affection and tenderness by many of the aged brethren and sisters who remembered his wonderful evangelistic labors in North Carolina.

The Baptists of this State gave annually (two or three years excepted) to Foreign Missions through this Society from 1814 to 1845, the date of the organization of the Southern Baptist Convention.

Gammell's History of American Baptist Missions shows that the Society received from North Carolina Baptists in the year 1817 the creditable sum of \$1,582.09.

Finally, the reader will bear in mind that I set out to tell of what the American Baptists did up to about the close of the first quarter of this century. While the half has not been told, yet I think the foregoing facts show conclusively that our fathers wrought well in their day, and that they are genuine, primitive, old school Baptists, like those of the apostolic age.

May we prove ourselves worthy successors of such noble Baptist men and women by attempting greater things, inasmuch as we have less obstacles to hinder and superior facilities to help us in every department of christian work.

In obedience to the Redeemer's last command, our fathers aimed at nothing less than the world's conversion to Christ. Their work was derided and opposed by hostile public sentiment at home and colonial officers and commercial agents abroad. But with dauntless courage and unflinching faith they prosecuted their cherished aim until they extorted from their enemies an acknowledgement of the greatness and moral grandeur of the missionary enterprise, until the missionary could prosecute his work unmolested in every land where the British or American flag proclaims the presence of civilized power, and until difficult languages of vast empires and unintelligible jargon of barbarian tribes have been mastered by the herald of the cross and made to convey the word of life to perishing millions.

Let me beg the kind and very indulgent reader, while he is looking backward upon the labors and triumphs of the fathers, to gather inspiration from their example for the great and growing work of the present and future.

JNO. T. ALBRITTON.

Mt. Olive, N. C., Feb. 25, 1892.

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—Elizabeth Stuart Phelps.

The Biblical Recorder.

WEDNESDAY, FEBRUARY 1, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

DANCING.

As is well known, our Baptist churches are, as a rule, positively opposed to dancing. If a member of a Baptist church persists in dancing, it usually results in his exclusion from the church. At this season of the year, more than at other times, our churches are troubled with cases of discipline resulting from indulgence in this amusement on the part of some of their members. As a matter of fact, but few of our members seem to have a desire to engage in dancing; and hence, cases of discipline resulting from it are not numerous. Still our people have some trouble from this source, and a consideration of this matter may be timely, and possibly helpful to our readers.

We stand with our people in square opposition to this popular amusement; and in this paper we wish to give some reasons why we are opposed to it. Among these we may mention:—

1. That by fair inference, the Scriptures condemn it. Paul says 1 Thess. 5: 22, "Abstain from all appearance of evil;" and in Gal. 5: 19-21, the same apostle gives us a summary of the works of the flesh, and among them we find the word "revellings," which may certainly include dancing. In 1 Cor. 5: 11, and Eph. 5: 11, and 2 Cor. 6: 14, we find words which by fair inference, as those quoted above, condemn dancing. It is not our purpose here to attempt an exhaustive discussion of this subject from a Scripture standpoint; because the arguments drawn from the plain statements of God's word have often been produced, and we suppose our readers are more or less familiar with them. We then pass on to notice:

2. The atmosphere of the ball room is as a rule quite sensual. Many have dated their fall, or at least their commencement of a vicious life, to the impressions made, and the liberties taken, in the ball-room. The "round dance" is the culmination of the spirit of the modern dance, and it is impossible for the sexes to occupy the attitude one toward another, found in the round dance, without evil thoughts. Accustom the purest and the best to evil thoughts, and you have gone far toward breaking down the barriers of virtue and opening the flood-gates of vice and corruption; for, "As a man thinketh, so he is." It is an undoubted fact that fashion, and the spirit of the world, rule the ball room; and Christians who patronize the dance must bow to fashion's ruling, or be considered ill-mannered and low bred. It is an undoubted fact again that many of the most popular fashions have been started by vicious and corrupt "leaders of society;" and sometimes by men and women of abandoned character. The dominant spirit of the ball-room, then, is one of sensuality. It is useless and weak to argue that the presence of Christians at the dance will give "tone and character" to it. This is but the dream of those who listen to the voice of the Tempter. "What concord hath Christ with Belial; or what part hath he that believeth with an infidel?" "Who can bring a clean thing out of an unclean? not one." When the Christian enters the ball-room there is the tacit understanding that the Spirit of Christ shall not rule there; in fact, we think that the majority of those who enter and participate do not desire that his Spirit shall govern them; and they are glad, for the time-being, that they can cast off the restraints of religion (as they regard them) and hobnob for awhile with Satan. They are more willing to stay in the church and try to serve the Lord, as they suppose, if they can only have a delightful hour with Satan now and then. The church that allows this is the church for them.

3. A third reason why we oppose dancing (as now conducted especially) is because it is really silly, and excludes the intellectual from our social gatherings. Men and women seek, or ought to seek, one another's society for the cultivation of mind and heart, and not so much for the cultivation of an art, (if dancing can be called by such a respectable name), that concentrates the attention of a large assembly on certain gyrations of the body, and to the workings of the feet, instead of the brain. Well might Cicero say, "Hardly any man dances when sober, unless perchance he is crazy;" or Thackeray, "When a man confesses himself fond of dancing, I set him down as a fool." It is indeed quite a reflection upon the minds of a crowd of people when they cannot spend a few hours together without resorting to the vulgar, puerile amusement (?) of dancing to "while away the hours." The devotee of the dance generally has but little mental calibre; and it may not be amiss to

remember that those who insist on dancing at the social gathering may be so painfully conscious of their inability to entertain those about them by conversation that dancing becomes a convenient means of hiding their ignorance. There are some "social lights" that may resent the above remark. Well, we are glad at least that they have intelligence enough to see the force of the sentence to which they may object. Conserve your intellectual gifts, friends; you have none to lose; but let us remind you that you will make but scanty additions to your present stock when you have learned all the intricacies of the modern dance.

4. Because the dance is very dear to ungodly people. Any indulgence or amusement that is exceedingly popular with the ungodly should be carefully studied by Christian people; and such popularity may often be sufficient ground for their refusal to participate. All classes and conditions of wicked people are fond of the revelry and excitement of the dance. The gambler, the libertine, the swindler, the adulterer, all find the atmosphere of the ball room quite pleasant; and it should never be forgotten that just such characters as these often constitute a large part of those who gather at the dance, and especially to the public ball. We have just made sundry hits at the intelligence of some devotees of the dance, and we desire to add that we doubt seriously the spiritual perception of one who can see no incongruity between her conduct, when in the grasp of the libertine at the public ball, and that of bowing in prayer in the sanctuary of God asking for strength to keep herself "unspotted from the world."

5. Because the Christian at least cannot participate in any amusement, or engage in any employment, on which he cannot ask the divine favor to rest. Does the Christian ever feel like praying before going to the ball? Can he kneel before God and ask him to bless him while engaged in revelry? If he should, would God hear and answer? Would not such a prayer be an abomination to the Lord? This is quite a simple test, but like other simple remedies it will be found, we think, quite effective. When the Christian is tempted then to engage in anything concerning the propriety of which there is doubt, let him pause long enough to ask, "Can I ask the Lord's blessing on this work?" If he cannot, or if he has some doubt about the propriety of doing so, let him refrain from it.

We will close by adding that when we have an occasional case of a young man or woman who wishes to dance, or who may go so far as to indulge, it is often the case that a kind visit from the pastor, or some of the deacons connected with the church, can reclaim such without a public church trial. If they persist in their course, however, then the church has to act.

PERSONALS AND OTHER ITEMS.

...Prof. Collier Cobb of the University of N. C., called to see us last Saturday.

...Rev. C. W. Blanchard of East Durham, N. C., called to see us last Monday.

...Bro. C. E. Daniel, representative of Sampson county, called to see us last Friday.

...Bro. Rucker, Representative ofutherford county, called to see us last Saturday.

...Rev. Miles S. Read of Charlestown, West Va., has accepted a call to a church in Philadelphia.

...Rev. Martin Bibb died at Gatewood, West Va., Jan. 11, 1893. He was sixty-nine years of age.—Ex.

...Dr. Carter baptized one young man last Sunday night into the fellowship of the First church, Raleigh.

...We enjoyed two very interesting visits in our office last week from Dr. Shearer, President of Davidson College.

...Rev. C. C. Newton, missionary to Africa, has arrived in North Carolina with his family, and is in Sampson county.

...Bro. J. W. Barnes of Como, N. C., writes: "I am eighty-three years old and have been taking your paper sixty years."

...Bro. John D. Davis of Beaufort, N. C., writes: "I have been taking the Recorder a quarter of a century this year."

...Rev. J. L. Britt of Sampson county says: "I love the Recorder, and had rather have and pay for it than any other paper."

...Rev. W. L. Fitcher, formerly of Gates county, N. C., has accepted the care of the Black Walnut church in Halifax county, Va.

...Bro. S. W. Brewer was on last Sunday morning elected superintendent of the Sunday-school of the First Baptist church, Raleigh.

...Bro. S. C. Tapp requests his correspondents to note that his address is: "No 50 Divinity Dormitory Chicago University, Chicago, Ill."

...Rev. T. Bright of Forest City, has been elected pastor of the Baptist church at Earl's, to succeed Rev. J. M. Bridges, resigned.—Shelby Review.

...Dr. Shearer, President of Davidson College, upon the invitation of Dr. Taylor, went out to Wake Forest College one evening last week and delivered a lecture. The students were delighted with the lecture.

...Rev. J. R. Jones of Milton, N. C., in sending us a subscriber says: "I wish I could send you a hundred names and the money." Thanks my brother.

...Bro. Rom. S. Eubanks of Pittsboro, N. C., says: "I want my children to see, when we are no more, that we were lifetime subscribers to the Recorder."

...Bro. J. W. Bivens, register of Deeds in Union county, says: "It is no longer a question in my family whether or not I shall renew my subscription to the Recorder."

...We learn from the *Gastonia Gazette* that Rev. G. W. Harman of Rutherfordton, preached two excellent sermons in the Baptist church in that place on Sunday the 23d ult.

...Rev. P. F. Maloy (col.) has recently accepted work as missionary to the Sunday-schools in Central North Carolina, as the appointee of the American Baptist Publication Society.

...Rev. N. S. Jones of Salisbury, N. C., has recently received five members into his church by letter, and expects soon to have Bro. D. M. Austin of Charlotte to assist him in a meeting.

...We are in receipt of an invitation to the fifty-eighth Anniversary Exercises of the Literary Societies of Wake Forest College. Their invitation card is a specimen of exquisite neatness.

...If in Rev. W. D. Powell's reports there are as many explanations necessary as there are in his Centennial work, the people will never know what is going on in his mission in Mexico.

...Prof. J. C. C. Dunford has a good school at Fairview, N. C. He has now an enrollment for this session more than one hundred students, as we learn from the *Waynesville Courier*.

...Bro. A. J. Ward of Gliden, N. C., wants to know what is the matter with our preachers in the eastern part of our State that we do not hear from them and their work, in the Recorder.

...Rev. J. F. Love is in Cumberland holding meetings this week in the Baptist church of that city. We know the brethren will be pleased with his preaching and look for good results.—Baltimore Baptist.

...The members of the Baptist church in Mocksville, says the *Daily Times*, are making arrangements to build an addition, and otherwise improve their house of worship. The improvements are to cost \$1,500.

...Rev. J. C. Hocutt of Burlington, N. C., says in spite of the bad weather he has had some progress in his work. He has baptized one and received another for baptism; and expects to receive others soon.

...From the Birmingham notes in the *Alabama Baptist*, we note the following: "First church—Rev. J. S. Dill preached morning and evening two very fine sermons, which were greatly enjoyed by the congregations."

...Bro. W. J. Ward says: "Wiser, more appropriate and truthful tributes were never paid to any deceased friend than were paid to Dr. William Royall at his funeral. He approached as near to my ideal of Christian manhood as any man I ever knew."

...In our personals last week we stated that Rev. T. Bright has accepted the care of Waco church—we took the statement from the "*Forest City Ledger*." We learn from another brother that he is pastor of that church; and we beg the brother's pardon for the mistake.

...Rev. John E. White of Wilson, N. C., endorses Rev. W. R. Cullom's suggestion to endow a chair of "Bible and Moral Philosophy" in Wake Forest College, as a fitting monument to Dr. William Royall. Bro. Cullom's suggestion is on the third page of the last Recorder.

...The President of Roanoke College at Salem, Va., says that he has read the letter of Dr. Taylor of Wake Forest College on the relation between the colleges and the University, with so much interest that he sends for a half dozen copies of the paper to send to the college presidents in Virginia.

...Three very eminent politicians have died within the past few days in the persons of Ex President R. B. Hayes, Justice L. Q. C. Lamar of the Supreme Court of the United States, and Hon. James G. Blaine, than whom few, if any, hold a higher place among the statesmen of the United States.

...The *Clarion Ledger* tells us that the King's Daughters, for sweet charity's sake, were to give a ball at the Deaf and Dumb Institute. Indeed! We hardly supposed that charity ever attends balls, and we are amazed to know that the King's Daughters have gone into such business.—Baptist Record.

...The fact is, Rev. J. Q. Adams is the best preacher in the city of Asheville, N. C. His sermons are devoid of all sensation and overflow with the very marrow of the gospel. Such preaching will tell in any community.—Baptist Record. Our confere must forget the aphorism about comparisons, especially for the First church's sake.

...Miss Lizzie Lowndes of the Oxford Female Seminary says she fears the old pupils are not reading the Recorder as they ought, as their funds to the Maggie Nutt monument are coming in so slowly. She requests us to ask them if they saw her appeal. She says she must have the monument, and it must be erected by her Alma Mater.

...An exchange tells us that the Sunday-school Board at Nashville wants Dr. W. D. Powell to succeed Dr. Frost. It seems to us that Dr. Powell is needed too much in Mexico to become a Secretary.—Baltimore Baptist. If Dr. Powell should accept the Secretaryship of the Sunday-school Board it might create the impression that the Mexican mission field was not as important as some of us were accustomed to regard it; as is slightly hinted by his present agency work.

...Dr. F. M. Ellis is out in some of the papers in favor of merging the three Boards—Foreign, Home and Sunday-school—of the Southern Baptist Convention into one Board. The idea is not original with Dr. Ellis. Many of our brethren have gone carefully over the entire field of thought in these matters, and have wisely concluded that the present arrangement of our Boards is the best and wisest possible for our work. We have never been impressed by the practical wisdom of Dr. Ellis like we have by the number of his words, the recklessness of his suggestions, and the impracticableness of his plans of work.

A Layman's Sermon to Preachers.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions."—Isaiah 58: 1.

As I read this passage of Scripture, there rises in my mind a very vivid picture.

Upon a jutting crag of the mountain top stands grand old Isaiah. As rough and as rugged he was, perhaps, as were the rocky crags around him. In the eyes of the people among whom he lived and moved, he was a poor, homeless itinerant preacher, but God saw in him a mouthpiece for Jehovah.

As Isaiah stands there with downcast eyes, there stretches out beneath him, far below, a beautiful and fertile valley, a fit location it seems to be for the garden of Eden, and it is filled with a throbbing mass of humanity.

Some are toiling, some are sleeping, some are eating, some are dancing, some are suffering, perhaps,—all are extracting every possible pleasure and profit from life, securing all the selfish enjoyment they can from the blessings and mercies so freely bestowed by God, and forgetting almost altogether the giver. Looking upward I see bursting from the sky a beam of light, indescribable in its brilliant beauty, and it rests upon the bowed head of Isaiah, and it bears upon its beams of light the voice of God saying, "Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgressions."

CRY ALOUD.

There is no uncertain sound in this command as it falls upon the ear of Isaiah. This does not mean soft talk; no indication here of modulated tones tuned to the most pacific and winning notes of which the human voice is capable of being trained; nor does it point to soft platitudes and sweet-scented nothings; but it means that the inspired message which Isaiah was to deliver to his congregation was to be thundered into their ears, that it was to be "cried aloud" until its reverberations should reach every portion and individual of the struggling mass of humanity below him, that when the time of condemnation should come no man might plead ignorance. Isaiah was to "cry aloud."

"SPARE NOT."

Oh, how strangely harsh and unmerciful this command must sound in the ears of many preachers of God's word to-day. How different an interpretation of the spirit of God's message to mankind to what as a rule we have delivered to us now. And yet it emanates from the same God—a God the same yesterday, to-day, and to-morrow; a God who entertains no less of abhorrence for sin, nor more of mercy for his people, than did he when he dictated to Isaiah the message he was to deliver to his people.

This message contained no honeyed words of soft entreaty. He was not to approach the high liver or the spendthrift with a timid request that they would from their wastefulness spare just a little to relieve the wants of the poor; nor was he instructed to wink at and ignore the little sins of omission and commission of the rich men of his congregation because they paid so liberally toward the support of the church, and it would be so hard to get along without their contributions. He was not to conciliate and caressingly pat the self-willed and the obstinate, the sorehead and the chronic kickers on the back, and say softly to him, "My brother, I wish you would try to make a little sacrifice and harmonize your troubles with brother B.; not that I think you are wrong, but outsiders may think we cannot agree among ourselves, and it will look bad." No, no. This rough old itinerant preacher, standing in the presence of the living God to receive from his lips the message he was to deliver to the people under his watchcare, was to

"LIFT UP HIS VOICE LIKE A TRUMPET."

Why like a trumpet? Because the voice of a trumpet is bold, strong, incisive, unmistakable. It is not mild; it is certain, and its vibrations set in motion air waves that rise above all others. For this reason the trumpet has been used since men began to war one against another as a means of signal and command in battle. Its sound could be heard above the din and commotion of battle, above the clash of arms, above the cries of passion or despair, the shouts of victory, or the shrieks and groans of the wounded and the dying.

So was the voice of Isaiah to be "lifted up like a trumpet." It was to be heard above the sounds of feast and revelry and dissipation. It was to be heard above the commotion and strife and toil of gain, above the cry of the sorrowing and the afflicted, above the pleasures as well as the pains of life. Ah! Isaiah was to lift up his voice like a trumpet, high above the activities of life, as the sound of the trumpet is lifted up above the sounds of battle, that every one should hear the message that he was to deliver as the courier of God.

Now, suppose you were to see some one unconsciously, or even carelessly, walking into an abyss that meant sure death. On the eve of making the last and fatal step, would you courteously attempt to attract his attention and whisper kindly in his ear that he was pursuing a dangerous path? Or would you at the top of your voice cry aloud stop? Or, suppose that at midnight you were walking by a friend's house, in which

he and his family were peacefully sleeping, and to your horror you should see the flames bursting from the roof of his dwelling. Would you quietly step through the gate and up the steps, knock timidly at the door or ring the bell, stand there patiently until your friend was aroused and came to the door, and then apologizing for your untimely intrusion, suggest to him the propriety of waking his family and removing them to a more secure abode, as his house was on fire? No, no. But you would, upon discovery of the flames, rush madly in, breaking through the door, and yelling in trumpet tones, "Fire! fire! flee for your lives."

These are not overdrawn illustrations. They have their parallels in our every-day lives. Men and women are walking every day into the fearful abyss of eternal woe, or they are quietly sleeping in dangerous proximity to the fires of the bottomless pit. Then why should we not "cry aloud" to them, and "spare not?" Why should we be fearful of disturbing their equanimity while they are ignorantly walking to eternal death? Or hesitate to awake them from the sleep of indifference or content, when they are threatened with the burning of God's wrath? Why should we not "lift up our voice like a trumpet," and

SHOW THE PEOPLE THEIR TRANSGRESSIONS? And this brings us to the purpose in this message that Isaiah was to deliver. He was to show the people their transgressions. Not simply to tell over to them the beauties and the joys of God's service; not to tell them carelessly of God's love for and overruling care of them; not merely to invite them to come regularly to God's house to have read over to them the rich promises of his word; it was not to tell them of the little easy duties incumbent upon them as "God's chosen;" nor was it to commend them for the hollow show of service which they most scrupulously observed, as we find by reading the verse following the text; but, my brethren, it was to "show them their transgressions."

We have no reason to believe that Isaiah's people did not know of their transgressions. They were no doubt like we are to-day. We know of our sins, but we lose sight of them, and we continually need that some faithful Isaiah hold them up before our eyes, "show" them to us, and in trumpet tones say to us, as did Nathan to David, "Thou art the man."

J. D. H.

Broad St. Church, Winston, Jan. 20, '93.

Dying in a Good Old Age.

There is something exceedingly beautiful in passing away from the cares of this life in the sunset of a good old age. Since death is the common lot of man, and each must yield to his power it does seem as graceful as it is beautiful to bow at his touch when the years have been many, and we come to the end of the journey; saying, "It is enough let me sleep."

I dread seeing darkness come at noon, but when the day is over we expect the sun to pass below the horizon, and the stars to appear. I never see a child or a youth die without asking, "O, why has death come so early?" But when the aged die it seems fitting that it should be so, as we are strangers and pilgrims here as all our fathers were.

"With long life will I satisfy him," was a covenant promise, and that "one's days might be long in the land," a blessing desired by the worthies of old.

What more impressive scene can be witnessed than that of a godly old man, who has lived a long and useful life and is now awaiting the summons, "Come home." When you leave shore and are starting on an ocean voyage you remember the friends left behind; after sailing many days you think of those past and of those to whom you are going; as you near the other shore your mind is occupied by its pursuits and the faces of those who will there greet you. So these aged ones who linger with us a little while did once speak mostly of their familiar friends and their employments here, but now they are getting nearer the other shore, their thoughts go out to those who are waiting to receive them; and when they close their eyes on earth to see the glories of the celestial city, heaven seems nearer to us, and sometimes we feel we would like to go home with them.

These reflections have come to us as we have thought of the recent departure of Drs. William Royall and J. Lansing Burrows. Two brethren for many years served their day and generation faithfully, impressed the age in which they lived with their own personality, stood for truth and righteousness, and were gathered unto their fathers in a good old age. Dr. Royall I knew but little. I had seen him the few times I have visited Wake Forest College, and will long remember an address he delivered at a church near by when it was celebrating its Centennial. Dr. Royall had served the church in other days as its pastor and the address was a pleasant reminiscence, showing also the wit and pathos of the speaker. Others have told the story of his busy life, and clearly set forth the nobleman, the pains-taking scholar, the efficient teacher, the consecrated Christian. He rests from his labors and his works follow him.

Dr. Burrows we knew to love. He was one of the first to welcome us in the Southland. He showed us much kindness and proved himself a brother and a friend. It was our privilege to preach for him a few times at the Freemason Street church, Norfolk, and to occupy his room at his home with Mr. and Mrs. Roberts, who delighted so much to afford him happiness. About four years ago we were frequently with him, and saw somewhat of the large heartedness of the dear man whose death has made the world poorer. He was not only one of nature's noblemen but he was God's man. How he delighted to encourage and cheer others! His ready wit, his cheerful countenance, his wise sayings made him a friend to be prized. God be praised for such men. They are his gifts. While they remain they bless the world; and when they depart they leave many a green spot in other lives.

J. J. HALL.

Letter from Chinkiang, China

Dear Recorder:—The letter last week left us standing in the crowded streets of Shing Kieh among the pigs, cows, donkeys, and various other wares of excited, curious Chinamen, who crowd about us still wondering "what sort of men are those foreigners," "what queer clothes they wear," and other thoughts of a similar nature. But as they crowd us unpleasantly, let us move on to some open place where we will have more room. Here we are off the street in a place large enough to accommodate us and our following. One of the native teachers borrows four benches and arranges them so as to form a pen into which we get and sit down to sing a song, "Jesus loves me." Perhaps most of the readers are familiar with the song; if not, I refer you to Sankey's Gospel Hymns, 1, 2, 3 and 4, No. 413. How pleased they seem. Unfortunately some one has commenced to distribute some leaflets on which this song is printed, and now they all are clamorous for them. What can be done? Not give another one for the present, and explain that when the preaching and singing are finished we will then sell them books and give them tracts to read. But now it is no easy matter, for some are very eager to secure a tract, and they are crowding us on all sides, until I am reminded of a scene of the Lake of Galilee, where the people so thronged him that he got into a boat and pushed off a little space from the shore to teach the people. The same kind of eager throng, but not the same teacher; and we feel sad when we think how imperfectly we make the people understand some of those same precious truths which fell from the lips of Jesus. Can it be that he can use such instruments as our poor stammering tongues to save this ignorant, degraded people? Can we get their minds to go beyond the idle thought of wondering what our clothes cost; how they are made; whether we can see out of such pale eyes as ours are; what we eat and drink; whether there are any joints in our legs, and if we once sit or lie down, whether we can get up again. For remember many of these people never saw a foreigner before; and that means they have seen and heard but very little outside of the village or country life, and circumscribed to a few miles radius; and the little they have heard is often times of the most abusive kind; and such ridiculous stories they hear and circulate about the wonderful foreign devil! For instance, I once had a Chinaman to ask what we ate in our country. "For," said he, "of course you have no rice, wheat and such things as grow in this country." "Then," said I, "of course we eat rocks, wood, sand, and such things as we have, especially the green grass and leaves of the trees when the spring comes." "Ah," said he, and paused so long in wonder that I was obliged to explain that what I said was only in jest, and that I replied after the manner of his question. That he was wrong in inferring we did not have such things as they cultivated and ate. From this I drew the similarity of our bodies, habits of life, &c., drawing the conclusion that, as the Scriptures teach, mankind has descended from the same parents, that we are all brethren with one Father, God.

Well, this is another digression, and really we must look about us, for these people are getting restless, and are shoving and pressing each other back and forth upon us in such a way as to give us trouble if we are not careful. Of course it is only the expression of a little fun on the part of some rude, mischievous boys; but riots often start from very insignificant beginnings. But a word of expostulation is sufficient. Now let us sing "There is a happy land." Have you heard it? These people never have, and do not conceive in the most remote way what land we are singing about; but they listen. And now as I stand on this bench and try to speak to them of Jesus and his love, of heaven and its joys, of the possible salvation from all sin and suffering by trusting in Jesus. I see how poorly they take in what I say. It is all quite new to them; and the new to them is often-times the incredible. But an hour and a half of this work, preaching and singing at the top of our voices, is rather fatiguing. Besides, the crowd is getting very restless. Let us refresh ourselves with a Chinese dinner at the inn. Now do not draw back and think you can't. You have the old idea of rats, cats and dogs served up in some heathenish soup, in your head,—I mean the idea is in your head, not the soup,—but let me enlighten you on one point. I have not seen or heard of one of these things having been served up in this part of the country, or elsewhere in China, unless perchance under the stress of starvation, when other people than the Chinese have been guilty of the same barbarous breach of etiquette at the table or elsewhere. One other point, and that is that some of their food is positively good and pleasant to the taste, though care should be exercised to choose the digestible, for much of their food is too rich with a kind of vegetable oil to be easily digested. (This, I think, is due to the effort to make good the loss the system sustains through lack of meat in their diet, because it is too expensive to be eaten save in small quantities.)

Three bowls of rice, besides fish and eggs. How much have you eaten? This is not bad, even for a Chinese table, is it? How eagerly the throng gathered about the door to watch us eat, discussing us as openly, and with the vulgar indifference to our feelings, that a naturalist would show in discussing a bug, treating us very much as Mark Twain's crows did the stranger.

Now for another out of doors preaching exercise, with singing, selling books, giving away tracts, &c. The crowds are more quiet, and listen better than they did before dinner, having become somewhat passive in their curiosity, and willing to listen to the foreign devil talk Chinese. This, they think, is wonderful, some supposing, or professing to suppose, that we have this ability to talk two different languages as a natural gift, needing only an opportunity to exercise the gift, and out the words flow. If they

could see the struggles through which we pass with our teachers in getting control of the little of the Chinese we can use, they would soon change their minds as to this particular.

Back again, through a cold wind ten miles to Yangchow, where we arrive cold, hungry and tired. Early to bed, but not early to rise, for we hear the patter of rain on the roof, and know our over land trip back to Chinkiang is out of the question, for it is bitter cold, and we have not sufficient wraps for such exposure. So after breakfast we call another boat, with some difficulty, for it is hard to find a boatman willing to leave in such a cold rain, and we start back for home. A cold ride, and we sing some of Sankey's songs to pass away the time, and keep our minds occupied with pleasant thoughts. Home again, finding all well and happy, and eager to welcome us to the warm fireside with its glow and comfort.

L. N. CHAPPELL.

Chinkiang, Dec. 14, 1892.

From the Seminary.

Dear Recorder:—The months of January and May are very busy ones to the students. This is not meant to imply that they are not kept busy during the other months of the session. I think the universal testimony of the students would be that the student who takes four studies here and does his duty in each of them has not much time to get into mischief. He usually finds that it makes him do about, what he thinks at the time is his best, to carry that number of studies with any credit to himself. But pretty soon he has a strong hint that there is to be an examination in the not distant future; and if he is at all thoughtful, the propriety of being prepared for that trying day, is suggested to him. This means a good deal of reviewing, which must be done in addition, carrying on his regular work. Especially is this true of the intermediate examinations. It frequently happens that while a student is being examined on one subject, his other classes are going on. He has the pleasure of getting up that back recitation while he is resting. And if a lecture is given in one or more of his classes while he is enjoying the sweets of being examined in another, he must copy said lecture from some fellow classmate, if he gets it all. This is the rule here, and anything else, exceptions. So you see that if one has just about as much as he can carry for every day class work and feels he is doing his best, yet when examinations (especially the intermediate) come on, he finds that he must do a little bit better than his best.

It is because of these interesting interviews with my several professors that this letter was not written sooner. I had my last one a day or so ago, and feel quite relieved.

We have had some extremely cold weather, colder than most of us ever felt before. The people who live here say the past week or so was colder than it has been here for a number of years. The Ohio river has been for some time one tremendous field of ice. This of course stops all the boats. But the weather has moderated considerably, and it is hoped that all this snow and ice will soon be gone.

Two or three important changes have taken place among the Baptists of the city since my last. Broadway church has secured the services of Dr. W. S. Pickard to succeed Dr. H. A. Tupper, Jr. Dr. Pickard began his work about the first of the month. He is a young man, a full graduate of the Seminary and seems to have made a fine impression on his people.

Rev. Mr. Hubbard, who has been serving as temporary pastor of the church at Twenty-second and Walnut since the resignation of their former pastor, Rev. J. G. Bow, has accepted a permanent call recently extended. This, it seems to me, is one of the most inviting fields for usefulness, to be found anywhere in the city.

But while one gains, another loses. Rev. Fred. D. Hale gave his congregation an unpleasant surprise a few Sundays ago by tendering his resignation as pastor of McFerran Memorial church. He has done faithful and acceptable service there. It is not settled yet as to where he will go. A late number of the *Kentucky Baptist* put it among the things "possible and probable" that he will go to Birmingham, Ala., to succeed Dr. Pickard.

The students here from North Carolina and Wake Forest College were glad to have with us at supper one night during the Christmas holidays (Christmas week days for us), two of the former professors of Wake Forest College, Drs. G. W. Manly and A. S. Purinton, who were spending a part of their Christmas holidays in the city. The former is now professor of Latin in Denison University, Granville, Ohio, and the latter, professor of chemistry in the University of Nashville, Tennessee. Neither of them have forgotten their stay in the Old North State.

The Baptists of Kentucky have sustained a great loss in the somewhat recent death of Dr. R. M. Dudley, late president of Georgetown College. He was regarded as one of Kentucky's greatest and most useful men. This calls to mind the great loss our own State and College was called upon to sustain only a few days before that of Kentucky and Georgetown College. I refer to the sudden death on the 3d inst. of our beloved Dr. Wm. Royall. Although in a distant city, the news of his death cast gloom and sadness over the hearts of those of us here, who knew Dr. Royall, and who had the honor to sit at his feet in the class-room. I feel that he needs no praise or eulogy from me. I cannot easily express in words my high regard for this great and good man. Surely a great man has fallen in Israel! I read with touching interest the account in the last *Recorder* of his funeral services at Wake Forest. I could but feel how true, so far as I knew, was all that was said on that occasion of the life which had just passed away. I think of him as living, not only as Professor Poteat said, "pursuing his studies in the University of God," but as living also in the large number

of young men and women, whose lives have been influenced by association with him. The suggestion of Bro. John E. White is, I think, a good one, and I believe no more fitting monument can be erected to the memory of our universally beloved teacher than to endow a "Chair of the Bible" at Wake Forest College in honor of him. I feel that the class of '91 would praise God for the privilege of doing what they could toward this object. Very truly, J. I. K.

New York Hall, S. B. T. Sem.,
Louisville, Ky., Jan. 23, 1893.

This, That and the Other, from Georgia.

Anent Dr. Royall, lately deceased, 'twas my privilege to dine in his home once while attending the commencement exercises at Wake Forest College. I was greatly impressed with his gentleness, delicate hospitality, charity toward opponents, and sweet forgiveness of spirit. While with him but a few hours, he left an impression upon his guest that years of labor, trial, joy and sorrow have not effaced. O for more like him.

Judge Winston's "Talks on Law" in the *Recorder* have greatly interested and instructed me. None more so than the last one, viz: "Damages." Why do not all our religious papers give their readers more of such practical, informing reading, and less of the difference between "tweedledum and tweedledee?" It appears to me that the *Recorder* was never better than now.

Dr. J. G. Gibson, our Mission Secretary, has removed from Crawford and established himself in Atlanta, the headquarters for Baptists and Baptist doings in Georgia. Many an hour hitherto spent at some railroad junction in weary waiting, can now be spent in his office, or at rest in his family. He is succeeding in his work grandly. Just now he is the most commanding figure among Baptists of Georgia.

Sunday last was the day, according to custom, for hearing reports from various standing committees in our Second Baptist church, Atlanta. We are not a people to advertise ourselves or blow about our doings, but a brief word of mention may be accounted interesting to your readers. The clerk, Bro. S. P. Richards, showed the present membership to be 1,008. Treasurer G. B. Adair reported for church expenses, monies spent on support and maintenance of the church, \$4,512.09. Paid on new elegant church building to be occupied in April next, \$70,000. The building completed will cost about \$90,000. A. C. Briscoe, superintendent of the Sunday school, reported an average attendance of two hundred, and \$440 raised by the school, besides hundreds of packages given to the Baptist Orphans Home. He said, not boasting, that his school had raised almost as much money as all the balance of the Baptist schools in Atlanta. Last Sunday it gave \$50 to State Missions.

The Young Men's Missionary Society, through their chairman, Walker Dunson, reported \$2,436.76 received and paid out. A part of this is given to sustain Capitol Avenue Mission, a church of eighty members, and another part to Ira Street Mission, a church of 275 members.

The Young Ladies Missionary Society raised \$112.15. The Boys Society made no report. Total reported as raised by the church, through regular channels, \$11,501.76. Unreported amounts are estimated at enough to swell the grand total to \$15,000. The showing was regarded as very fine. It makes us grateful to God and very proud of Dr. H. McDonald, our worthy pastor.

Dr. G. W. Lasher of Cincinnati, editor of the *Journal and Messenger*, was present and spoke words of high commendation of the reports.

Other things I must keep till another time.

W. H. STRICKLAND.

Decatur, Ga., Jan. 27, 1893.

We have received handsome calendars from the Pope Manufacturing Co., Baltimore, Md., Messrs. A. G. Elliott & Co., Philadelphia, Pa. The Chatham Manufacturing Co., Elkin, N. C., and Messrs. C. I. Hood & Co., Lowell, Mass.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue free, to any applicant.

Welsh Arbor or Little River Baptist Church.

Dear Recorder:—Since my last, I have helped in a meeting of six days at the above named place. This church is a little east of south from Asheboro, in Randolph county. Bro. M. J. Leach began preaching at this point about five years ago in a little log school-house. The people first built a large arbor, and in the year 1892 they erected a house of worship. It was my privilege to preach the first sermon in the new building at the beginning of the meeting, taking for my text Luke 10: 42—"But one thing is needful."

The house is 25x48, 11 feet high, and is finished all but ceiling or plastering. Up to Dec. 24, 1892, it had cost \$322, all paid but \$110.81. This house has been built by the earnest labors of Bro. J. G. Parks. He has paid the \$110 due on the house, and any brother or sister wishing to help in a good cause can do so by sending it to Bro. J. G. Parks, Strieby, N. C. Dear brethren, help

Bro. Parks, by sending him at least one dollar, which will be kindly received by him. Having been at the church, I know that I am right in saying that you will invest your money in a good cause.

The meeting at this church did much good. Several made a profession of faith in Christ and the cause was much advanced. This has been, and is yet, a mission point of the Liberty Association. Brother M. J. Leach and Bro. John A. Summy have been doing the preaching for the people at this place, beside doing other ministerial labor. God has greatly blessed the labor of these two brethren here and at other points.

The State Mission Board would do well not to overlook this section of the State, but help brethren Leach and Summy on in the good work they are doing; also help Bro. Parks to finish the house of worship at the Welsh Arbor.

BLACKWOOD'S CHAPEL.

This church is in Montgomery county near Pekin. It was built in the year 1853 or '54 under the pastoral care of the late Rev. A. D. Blackwood. Since the house was built, several of our best preachers have served this church in the capacity of pastor. The building is one of the best houses in the Montgomery Association, and was put up at the time when the brethren who built it had the money to do it with, and it stands to day as a monument to their memory, and to remind us of their love for Christ and his cause. Some of those brethren are still living, but they have moved away from the church of their first love and are worshipping God at other places, and others (the most of them) have gone up to the church on high to join in the worship of the redeemed in glory.

It has been my pleasure to help Bro. H. M. Ingram in a meeting of a week with this church. We had a good meeting. God blessed the word preached, and the church was spiritually helped and souls were saved. It was demonstrated that the brethren were right who believed that a good meeting could be had in the winter month of December as well as in the warm months of summer. Bro. Ingram, the pastor of this church, is doing a good work for his Master not only here but with other churches. He is called for all his time in 1892, except one Sabbath, and doubtless that will also be called for. But Bro. Ingram has some of the very best brethren and sisters in his different churches who help him in the good cause. Brother Ingram has worked his way up to where he is to day, and though he has trials the world knows nothing of, he is one of the best of christian men, and, considering his opportunities, a good preacher and doing much good. He has a nice family and a happy home. Two of his children, a daughter and son, were saved in the recent meeting. I wish to express my thanks to the brethren and sisters of this church and of other churches who received and treated me so kindly during the meeting.

CAVE HILL.

This is one of the great wonders of our State. I was born and reared in Moore county, adjoining Montgomery county in which this wonderful hill is located, yet I did not know of its existence. It can be found two and a half miles south of Pekin, on the east side of Cheak's creek. It seems as if one half or one third of the hill had let loose and slid off in a westerly direction, leaving the other part as God had first made it. West and south of the hill is an extended plane, which impresses one with the thought that it was once a body of water. This is, of course, but mere speculation; but on looking at Cave Hill and the plane, you are forced to the conclusion that God is great in creation. The Hill was split open, half being rock and the other half dirt, in a mixed state. It looks as if there was a shove of a part of the Hill to the west. Now when and by whom was this shoving or splitting done? The answer is, God did it, and perhaps at the time when His Son expired on the cross. There is a similar intermixture of rock and dirt in the westerly shoved-off part and the remaining bulk, which fact, to my mind, shows that both were once a solid hill or mountain. The opening between the two is several feet wide. Some of the rocks in the shoved-off part are thirty or forty feet long, and thick in proportion. Also, there are some very large trees in this part; and from their size it would seem that many years have intervened since God displayed his wondrous power in this mighty upheaval of the earth.

In the standing part of the Hill are some things of note. At one place is a cave into which I did not go, but I was told that a person could walk quite a distance into the cave in an upright posture. It would be well to have the door of the cave made larger, and let the cave be explored and what is within made known. At another part there is to be seen what is called the "Cupboard." It resembles an old fashioned cupboard, with shelves within, beside other things belonging to that piece of furniture. The "Eagle's Nest" in the end of one of the great bare rocks, along with other noticeable features, make this Hill a place of no little interest.

I am now through with my travels in the counties of Montgomery, Randolph and Moore. I have helped in meetings at many of the churches and made the acquaintance of many. I thank God for the favor and for his blessing on my labors, and also for the good that has been done.

W. A. BARRETT.

Dec. 24, 1892.

The Hope of the Country.

At the late Baptist State Convention of Alabama, Dr. Geo. B. Eager, of Anniston, said that the hope of this country was wholesome Baptist literature, and that it should be sown knee deep throughout the land. The American Baptist Publication Society was organized to meet just this demand. It proposes to send colporteurs into hedges and by-lanes of city and country alike to take to the destitute families the gospel. "Colportage is preaching the gospel of Jesus to the poor at their own homes."

The Proposed Wm. Royall Chair at Wake Forest College.

Most heartily do I thank Bro. White and Bro. Cullom for their wise suggestions. They have said exactly the right thing. When Bro. White wrote that a monument ought to be erected to the memory of Dr. William Royall, I have no doubt that every reader of the *Recorder* said as Bro. Cullom did, "Amen." And when the latter suggested that the monument should be "The William Royall Chair of the Bible and Moral Philosophy," there were thousands, I doubt not, who, in their hearts, seconded the idea. Nothing more appropriate could well be imagined. One who has the right to speak with full knowledge has said that if Dr. Royall could himself express his wishes in the matter, he would prefer such a monument as has been proposed to any other. I happen to know that, with some others of the faculty, he has long desired that the Bible should be taught in the regular College course. Now let us go to work—all of us—and build the monument.

The amount mentioned by Bro. Cullom will, I fear, hardly be sufficient. If the rate of interest should remain permanently at 8 per cent, \$20,000 would be enough. But this cannot be expected and probably ought not to be desired. \$25,000 will be needed. Can it be raised? I think so, if we all lay hold together. Nay, I know that it can.

In order that no time may be lost, and that we have something definite before us, I venture to suggest the following plan:

1. That Bro. Briggs, the College Treasurer, open a special account with the "William Royall Chair," and credit it with all money sent to him and designated for said Chair, separate and distinct from all other funds of the College.

2. That if, on January 1, 1894, the sum of \$25,000 shall have been placed in his hands in money, land, or good securities, it shall forever be known as the "Endowment of the William Royall Chair," and the income therefrom shall forever be used to pay the salary of a Professor of the Bible and Moral Philosophy.

3. That if, on January 1, '94, it be found that the sum of \$25,000 as aforesaid has not been secured, then the Treasurer may return any funds designated as aforesaid to the donors, provided that application be made to him not later than May 1, '94.

4. That a committee of one from each class which has graduated from the College since Dr. Royall's connection with it (to be appointed hereafter) shall, with such aid as can be given by the President of the College, have the general direction of the canvass, and shall seek to secure the aid of their class mates and other contemporaries in College, and of the friends of Wake Forest in and out of North Carolina.

5. That as many of the old students as possible be asked to obligate themselves to give or secure from others gifts of one hundred dollars each before Jan. 1, '94, and to announce to the President of the College their willingness to do so as soon as they can, with the understanding that sight-drafts for the amounts thus subscribed will be placed in bank Dec. 15, 1893, if not paid before that time.

6. That all subscriptions be announced by the President, and all payments by the Treasurer, weekly, in the *Recorder*.

7. That no amount designated for said Chair shall suffer any diminution for expenses of collection or in any other way.

8. That in the event of the endowment of the "William Royall Chair," the Trustees of the College be asked to create twenty five scholarships for the use of the sons of such ministers of all evangelical denominations as may not otherwise be able to educate their sons in College.

I shall be very glad to receive suggestions for the improvement of this plan at any point. Of course, it is tentative and provisional. But let us go right to work on this line. Why should not the *Recorder* of two weeks hence announce that \$5,000 or \$10,000 has been pledged?

I venture to suggest that the following gentlemen serve on the Committee, representing the several classes, with J. E. White of '90 as chairman: J. D. Hufham, '60; T. F. Toon, '61; J. K. Howell, '62; F. H. Ivey, '66; G. W. Sanderlin, '67; S. E. Overby, '68; R. P. Thomas, '69; S. W. Brewer, '76; H. A. Brown, '71; J. S. Mitchell, '72; W. H. O. McDowell, '73; G. W. Purefoy, '74; Thomas Carriack, '75; J. T. Bland, '76; C. W. Scarborough, '77; W. E. Daniel, '78; N. Y. Gulley, '79; J. N. Holding, '80; N. R. Pittman, '81; J. W. Fleetwood, '82; E. E. Jenkins, '83; W. V. Savage, '84; J. A. Beam, '85; Jacob Stewart, '86; T. E. Cheek, '87; M. E. Keeler, '88; H. A. Foushee, '89; Wayland Mitchell, '91; W. R. Cullom, '92; J. T. Newton, '93.

Everything moves on smoothly at the College. Several of the Professors are carrying extra work since Dr. Royall's death, and will continue to do so till Commencement, when the Trustees will elect a new Professor. A number of applications have already been received—three of them from Baptist "Fellows in English" of Johns Hopkins University. Despite the intensely cold weather, the health of the students and of the community is as good as I have ever known it to be.

I am trying to complete a file of *The Wake Forest Student* for the College. Who will send me copies for April, July, September and October, 1892, and for March and November, 1893? I would be very grateful for them.

Maj. Finger has kindly suggested to me that the "enrollment" mentioned in my letter to Capt. Kitchen, while the figures are correctly copied from his report, does not represent the percentage of children who actually attend school. He thinks that not more than ten per cent. of the school population have entirely failed to receive some instruction in schools. I am glad to make this statement. It does not, however, affect my general position in my letter.

CHARLES E. TAYLOR.

Wake Forest, Jan. 30, 1893.

Some Scattered Thoughts.

BY SCATTERHEAD.

"Let this mind be in you which was also in Christ Jesus."

"He made himself of no reputation."

"He humbled himself."

Dyspeptics say they have an "all gone feeling," and I think this is a true description of the feelings of every unsaved sinner. He is restless and wretched, blind, hungry and naked, with an aching void that Satan's dainties cannot satisfy, and he is all the time wanting, but hardly knows what, until he takes the place of a lost and helpless, burdened and condemned sinner at the foot of the cross, and is enabled by grace divine to trust the Lord Jesus Christ for salvation, and in the blessed Saviour he finds his wants supplied, his desires satisfied, and the aching, empty void filled. When "Christ is formed in the soul the hope of glory," self is a horrible and repulsive object. Yes, when Christ enters the heart, Satan and pride scamper away, self is entirely forgotten, and the soul is absorbed in Christ and rejoices in his love. A man absorbed in self is very apt to forget his God. Lots of people make self their god.

Our Saviour said that some of the very religious fellows then upon the earth were more anxious for the praise of men than for the praise of God. We are all very free to abuse the old hypocritical Pharisee who would toot his horn very loud when he would give a little money to the poor, but he would rarely notice the poor beggars unless he had his horn with him so that he could publish his benevolent deeds abroad and thereby attract the attention of the people so that he might get their praise, the food his old man craved. The old hypocrite was not only anxious to have the praise of men for his deeds of charity, but he was very anxious for people to see him standing around on the corners of the streets making his long-winded prayers to his god, "old self," and he was pretty sure the people would call him a very good saint, when his heart was so rotten Satan was almost ashamed to be caught in his company. The blessed Master said they all got the reward they were seeking after, namely, the praise of "worms," and very sorry food at best. Spiritual pride was the great sin among the Pharisees, and this great evil seems to be clinging to many individuals as well as churches at the present day. Pride is one of the biggest evils that bothers us, and seems like it is a very long time dying, and does some powerful struggling before it "winks out."

There is nothing that God hates more than pride, because it gives to man the portion which belongs to our God. God will destroy the name of the proud, and there is a day coming when the loftiness of man shall be bowed down, and the haughtiness of man laid low." The Christian cannot afford for pride to dwell at his home; if he does, he certainly is knocked out of communion with the Lord Jesus, for he don't spend his time in talking to a "puffed up" fellow.

This seems to be a time when a great many want to parade their religious performances through the newspapers, and every other way, just so they can catch all the applause possible. A big lot of people are very hungry for "tally." Many persons are led to give big sums to churches and benevolent objects, that their splendid gifts may be heralded abroad, and they can receive much praise from man for their generous offerings. Some men will resort to all kinds of means in order to get a little pride food. Pride food don't have any nutritive qualities about it, but it has the elements of swelling, and is composed of about the same stuff that puffs out a balloon. Some churches seem to take great pains to let the world know about their large contributions and their mighty growth in numbers. Pride is at the bottom of a great deal of such work. Pride is a mighty poison to our spiritual nature, and it would be best for us all to take a large dose of humility to counteract the deadly poison. The more we feed on Christ, the more of his Holy Spirit and genuine humility we will possess, and less of pride. The more of Christ we have in us, the less room there will be for pride. Christ emptied himself, and then humbled himself, and took upon him the form of a servant—all as an example to us to kill out our pride. We should endeavor to let the same mind of humility be in us that our blessed Lord and Master possessed. May Christ be our all, and every thing we attempt, let it be for him alone. He only is worthy of all our praise. We hope soon to mingle our voices with the redeemed around the throne, and sing the song spoken of in Revelation 5, and let us all do our best to bring our souls into harmony with that song here.

"Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5: 5, 6.

I find Salvation Oil the best cure for rheumatism I have ever known. Joshua Zimmerman, Wetheredville, Md.

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles; on that, citizens. On this side, orphans; on that, children. On this side, captives; on that, freedmen. On this side, disguised, unknown; on that side, disclosed and proclaimed as the sons of God.—Beecher.

More impulse is a poor guide. Yet with how many is it the only cause of delay in accepting Christ. If "feeling" were to be allowed such play in business as we give it in religion many of our busy city streets would want a passer by.—Young People's Union.

Heaven's years will pay the saint for all his pains on earth.

Common Schools in the South.

George W. Cables has his say in The Cosmopolitan about the education of the poor whites and blacks in the South. He tells us first that the idea of the South throughout is that that country should be governed by gentlemen. "A citizenship of and a government by gentlemen only is the perfect formula of social order and fortune" to the southerner. This is a beautiful idea indeed, if only a country does its utmost in its power to make all its citizens gentlemen.

The first preparation for this ideal State is the education of the common people, and in this respect Mr. Cables believes the southern States to be lacking. He finds that in the South generally there is ample State provision for the education of white young men whose fathers are able to pay for their sons' schooling. There are costly select schools, colleges and universities everywhere for the few, while the children of the many are growing to manhood in blank ignorance.

The State outlay for the University of South Carolina is \$184 per student. The State outlay per pupil for the children in the public schools is \$1.84. The total value of all the public school buildings in South Carolina is less than one-quarter the value of the university and military institute—the two higher schools maintained by the State.

A like condition prevails in the other States. Mr. Cables quotes the statement of the commissioner of immigration for Alabama that the lack of public schools is what prevents people from settling in Alabama.—Exchange.

What You Gain.

In patronizing the Sunday school literature of the American Baptist Publication Society, our Sunday schools gain great advantages.

1. Most of its Helps are cheaper than any others.
2. Their mechanical make-up is as perfect as human skill can make them.
3. The Society has so many other things that Sunday schools need, such as libraries, Bibles, Testaments, class-books, song books; and all these can be had at the lowest prices.
4. Every dollar spent for its literature adds strength to the Society to enable it to assist poor and needy schools.
5. How pleasant to know that the profits on our literature go to help schools not able to supply themselves with needed Helps. All who rally to the American Baptist Publication Society, will help it to help others.

To Kill Ants.

We have always been troubled with ants. Last winter my kitchen floor wore through beside the stove. There were more ants than dirt under the floor, as one of my family expressed it. Had read in the *Rural* about poisoning ants, so I placed among them under the floor lard, syrup and arsenic thoroughly mixed; result, the pest of ants, which had grown worse every previous year, has been unknown this summer. Here in my office, sixty yards from the house, I keep a dish of the same "ant mixture."—*Pacific Rural Press*.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—*Robertson*.

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 1, '93.	No. 23. Daily.	No. 27. Daily.	No. 41. Daily ex Sunday.
Leave Weldon...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount...	1 30 p m	6 03 p m	7 23 a m
Arrive Tarboro...	2 35 p m		
Leave Tarboro...	12 58 p m		
Ar Rocky Mount...	1 39 p m	6 03 p m	7 23 a m
Leave Wilson...	2 25 p m	6 38 p m	7 58 a m
Leave Selma...			
Ar Fayetteville...		8 37 p m	
Arrive Florence...	10 25 p m	10 40 p m	
		No. 47. Daily.	
Leave Wilson...	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro...	3 20 p m	7 35 p m	8 45 a m
Leave Magnolia...	4 30 p m	8 47 p m	9 55 a m
Ar Wilmington...	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No. 14. Daily.	No. 78. Daily.	No. 40. Daily ex Sunday.
Leave Florence...	7 30 p m	5 10 a m	
Ar Fayetteville...	9 40 p m		
Leave Selma...			
Arrive Wilson...	11 30 p m		
	No. 48. Daily.		
Ar Wilmington...	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia...	9 30 p m	11 10 a m	5 40 p m
Ar Goldsboro...	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson...	11 15 p m	1 10 a m	7 48 p m
	No. 14. Daily.		
Leave Wilson...	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount...	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro...		2 35 a m	
Leave Tarboro...		12 58 a m	
Ar Rocky Mount...	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.20 p m, Halifax 5.45 p m; arrive Scotland Neck at 6.40 p m, Greenville 8.18 p m, Kinston 9.20 p m. Returning, leaves Kinston 6.40 a m, Greenville 7.47 a m, arriving Halifax at 10.20 a m, Weldon 10.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 6.40 a m, arrive Farmelo 8.10 a m, Tarboro 9.10; returning leaves Tarboro 7.45 p m, Farmelo 8.00 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 6.00 p m, Sunday 3.00 p m; arrives Plymouth 10.10 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 5.25 a m, Sunday 10.00 a m, arrive Tarboro 9.45 a m and 12.20 a m.

Train on Midland, N. C. branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.
F. W. Huidekoper and Reuben Foster, Receivers.CONDENSED SCHEDULE
In Effect November 27, 1892.

SOUTHBOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	4 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	8 40 p m	9 30 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.

DAILY.	DAILY.	
	No. 10.	No. 12.
Lv. Augusta	6 00 p m	
" Columbia	1 50 p m	
Ar. Charlotte	6 00 a m	
Lv. Atlanta	9 20 p m	8 05 a m
Ar. Charlotte	6 40 a m	7 00 p m
Lv. Charlotte	6 55 a m	7 45 p m
Ar. Salisbury	8 17 a m	9 15 p m
Lv. Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar. Salisbury		8 37 p m
Lv. Salisbury	8 27 a m	9 52 p m
Ar. Greensboro	10 10 a m	11 20 p m
Ar. Winston-Salem	*11 30 a m	1 00 a m
Lv. Greensboro	10 20 a m	11 35 p m
Ar. Durham	12 11 p m	3 35 a m
Lv. Raleigh	1 09 p m	6 00 a m
Ar. Goldsboro	1 28 p m	4 45 a m
Lv. Greensboro	3 05 p m	12 03 p m
Ar. Danville	10 20 a m	11 35 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

*Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m, Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12.40 p m; return leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R.R.

SOL HASS, Traffic Manager, Washington, D. C.
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THE NEW YORK

Weekly Herald.

ONLY ONE DOLLAR A YEAR!

During 1893 the WEEKLY HERALD will be without question the best and cheapest family journal published in America. It will be profusely illustrated by the best artists in the country, and will be a magazine of literature, art and news absolutely unrivaled in its excellence.

The Presidential Inaugural will be graphically described and artistically pictured, while the great feature of the coming year's history, the

WORLD'S FAIR,

will be given particular attention. So complete will be the descriptions of everything connected with the great Exposition, and so true to the reality the many illustrations, that a perusal of the WEEKLY HERALD next summer will be almost as satisfactory as a visit to Chicago.

PRIZES EACH WEEK

will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming.

The Woman's Department will be unexcelled in practical suggestions to make the home more attractive.

Every week there will be a number of special articles on all topics of human interest. Among the novelists who will write stories for the WEEKLY HERALD are Jerome K. Jerome, Stannard, Mrs. Greenwood, Edwin Arnold, John Strange Winter, Marie Corelli, Helen Mathers, Florence Warden, Hume Nisbet and Hamilton Aide.

Send for premium list. Address, JAMES GORDON BENNETT, New York Herald, New York.

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SOLE MAKERS OF THE BUNYER BELLS
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Please mention this paper.

The Missionary Call.

Dear Bro. Bailey:—Your editorial in the RECORDER of January 18th entitled "The Missionary Call," was excellent. If it does not succeed in its purpose of calling forth expressions from our missionaries, it will surely not fail to command the attention of the ministry at home. It must not only arouse an ordinary interest as a matter worthy of discussion, but it calls every conscientious preacher before the bar of self to answer its question. Some of us have been anxious about the very question raised. In fact, it is to be doubted whether any preacher of the gospel entirely escapes from twinges of conscience when the great and terrible need of the heathen is brought home to him, or is entirely free from impressions coming now and again, that he himself ought to become a missionary. To all, therefore, the discussion of the missionary call in the columns of the RECORDER will be of anxious interest.

That discussion can but be productive of good. It certainly will not have the effect of binding any closer the hood of traditional superstition, the venerable and hoary relic of priestcraft, which has been thrown around this matter of a call to the ministry. God be praised if it tear it off altogether from the minds of our people.

We no longer subscribe to the doctrine of "apostolic succession." Why? Because it is neither scriptural nor reasonable. Besides it tends to religious oligarchy. And the sooner we rid ourselves of the other and companion error of a personal and miraculous interposition of God in the calling of men into the ministry, with its attendant theatricals of seasons, visions and visitations of angels, nearer will we accord with truth, Scripture and common sense, and the sooner will the Master be commended to all hearts. As Baptists we should have learned by this time, having had to contend with Romanism at every step of our progress, that the more divine authority you ascribe to men, human men, the more you becloud Christ to the minds and hearts of the masses, the more bigotry and religious slavery there will be, and complete will be the shifting of the burden of an individual responsibility to God.

The divinity that doth hedge a preacher, though almost a visible halo according to the popular mind, proves upon close inspection to be a very flimsy fabric, chiefly made of conceit. No one knows this better than the preacher himself. He is only a man. His religion is of no finer quality than that of any other Christian, and comes to him in no miraculous manner. He, too, must "work out" his salvation "with fear and trembling." Let us be done with "favoritism" in religion.

If we have not altogether mistaken the spirit and teaching of Christ himself, every Christian is a preacher of Christ. "Go thou and preach the kingdom of God." Luke 9: 57-62. Have we any reason to believe that the man, the two men, thus commanded were different in any way from the others who believed on the same occasion? Christ could not have meant to single them out and "call" them to preach. If any one suggests that Paul provided another way, we would reply that we are followers of Christ.

The position taken, therefore, is this: That every truly regenerated man is from the very nature of the case called to tell "the old, old story;" to proclaim glad tidings of salvation; to preach the gospel. Something has come to him, has taken hold of his nature, and given it a new bent, has thrilled his life. It is good; it is wonderful. It is glorious. He simply must, if he be true to his feelings, proclaim the fountain and source of his great joy to his friends and his fellowmen. What else are we but teachers of this same truth?

The call to preach, dates from the hour of conversion. Our entrance into what is called the active ministry is simply the process of sanctification developed up to that point in us at which we feel conscience bound to give all our efforts to the one effort of saving men. And it is firmly believed that if the process of growing in grace were uninterrupted and persisted in, every Christian would reach that point of self-consecration. When he has reached that point, how he shall preach or teach Christ is determined entirely by his own judgment of his fitness and talent. The Spirit guides him to that decision, but it does not force or push him to it. Shall he illustrate the beauty of Christ's religion by showing what a life may become under its influence? Behold the saints who do this every day. Preachers, all of them. Shall he acquire property and preach the while Christ's merciful and benevolent gospel by giving? Behold some of our brethren who are doing this. Is he gifted with his pen? Behold the editors of our religious papers. Some of them much more effective in teaching Christ in their work than in the pulpit. Is he a student, an investigator? Behold our professors. Pray, if they are not preaching the gospel, how do they reconcile their present work with the "Rev." before their name? Is he fluent of speech? Behold that saintly host, around whom the false glamour of pretended interpositions has been thrown, breaking the news of salvation with gesture and tongue. We have said that his judgment must decide. It must. He is not consecrated. He consecrates himself. When we hear a man say that God took him up against his will and perforce put him into the ministry, we cannot think that he has taken much pains to canvass and examine the steps which led him into the ministry, and that he is dealing more or less in hypocrisy. He may not be conscious of it. On the other hand, he may be. God does not force men into the ministry. He makes no man a preacher unless he wants to be a preacher. Dr. Broadus said at Wake Forest in 1891, "It is not a question of 'Oh Lord, have I got to preach the gospel?' but a question of 'O Lord, may I preach it?'"

Now this brings us directly to the point raised by the RECORDER, "Does the mission-

ary have a separate call to be a missionary?" The missionary himself, we suppose, is best fitted to give an answer. But with the view already expressed of the nature of the gospel call, we cannot see how there is any separate call for missionary work. The threshold of every ministerial career is the entire surrender of one's service to Christ. Whether he serve in China or Wake county, his relation to Christ is not altered one particle. He is still simply Christ's servant. All these distinctions such as "foreign field" and "home field" are made by men. We do not think Christ would have liked that word "foreign" any way. With him there was but one country, and that "the world." Every minister before commencing work stands for a short time before the vineyard. If he is not informed upon the state of religion in other lands, he does not see that part of the vineyard at all. So he commences work at home. If he be informed, he surveys the whole field, and either wisely or unwisely selects a place to begin work. If his opportunities for acquiring missionary information have been good, unless some circumstance or condition be in the way, he becomes impressed with the awful condition of the destitute portions of the vineyard, and after careful study of the whole question, he decides to be a missionary. After he has offered himself to Christ for service, the selection of a place to work we believe to be simply a matter of mental decision and resolution. Full surely the Spirit of God is with him and in him, guiding his judgment, but not controlling it. If God controlled the judgment of men there would be no mistakes. The preachers call is simply to work for the Master. The Holy Spirit influences, but never commands authoritatively to go to such and such a place. The missionary in reaching his decision has the Spirit's help in the same way. He is influenced by God only in the same manner and degree that a preacher in North Carolina is influenced to accept a call to Virginia. He wavers and hesitates in just the same way, fearful that his judgment may not decide for him the right thing. We do not say that Bro. Wright had a separate and distinct call to Richmond, or that Dr. Pritchard had a "new call" to Charlotte. The missionary becomes a missionary because his mind and his heart convince him that he can do more for his Master in a foreign country where the laborers are few and the need great, than he can here where the gospel is preached everywhere. He is not able in peace, since he is anxious to serve Christ, to disregard these voices. For after all they are God's voices; and this is God's manner of speaking to men. The process is a mental one.

Men are led to give impressions of this kind lodgment in their minds, because in their reading or hearing missionary information comes in their way. The number of our missionaries has increased in exactly the same proportion as our means of spreading mission facts and appeals have grown. The increase has been a direct result of our increased means of learning more of the condition of the heathen. And as these varied sources of information are multiplied every day, we may expect more and more, especially of the younger portion of the ministry, to remove their work to the remote corners of the Lord's vineyard. Not that any more will feel themselves miraculously called and set apart for special places, but that heart burdened by the cries of destitution that come to their ears, many anxious to make as much as possible of their lives in Christ's service will cheerfully, even gladly, accept the invitation to serve another field, just over the water, among new brethren. With Christ, the Pacific is no wider than the Mississippi. Nor is labor among the people of China holier than our work among the people here. JNO. E. WHITE.

Wilson, N. C., Jan. 19, 1893.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Wise Words.

Learn to say no! and it will be of more use to you than to be able to read Latin.—Spurgeon.

A man can be as dishonest in thoughts as he can be in financial transactions.—Allen.

Life, like the water in the sea, freshens only when it ascends towards heaven.—Richter.

Make life a ministry of love, and it will always be worth living.—Robert Browning.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
ABSOLUTELY PURE

From the Little River Association Border.

Dear Bro. Bailey:—Perhaps our brethren would like to hear from us down here in the extreme border of the Little River Association.

Nine years ago, when I moved here, the nearest Missionary Baptist church was ten or fifteen miles away. I was a Baptist here alone, except my wife. The people here did not know much about Baptist doctrine.

A few years later, the Benson Baptist church (as is now) was organized with a very few members, of which I was the only male member for one year and a half. I had reason to rejoice when the Lord began to add to this church. Now the people are becoming better acquainted with the Baptists.

We have a little church some two or three miles below Benson. And still we hear the people saying we want Baptist preaching here. This reveals the fact that we are marching on to greater results under the guidance of the Lord of hosts, thanks be unto his holy name.

Now, a word for the RECORDER. If the people would take the RECORDER and read it, they would know more about the Baptists, and the good work would spread over our country the faster. I cannot afford to be without it. It is a welcome visitor to my home. May God bless it and the editor, and may he live many years to encourage us on our pilgrim journey.

Yours in Christ,

N. H. GIBBS.

Benson, Jan. 20, 1893.

Many women find great difficulty in arranging their hair becomingly, because of its harsh and coarse texture. By the use of Ayer's Hair Vigor, the hair becomes soft, pliant, and glossy. The Vigor is the most cleanly of all hair preparations.

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is fairest, what is highest life, away beyond the stars.—Goethe.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, \$500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible Christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

From the State Centennial Committee.

In a plain statement from the State Centennial Committee, Dr. T. H. Pritchard, Chairman of the Committee, says in their behalf:

"This large sum of money has been apportioned to the different States, not by the Centennial Committee, but by the Convention; and while Kentucky is asked to raise \$30,000; Maryland, with only 12,000 Baptists, \$25,000; little South Carolina, \$17,000; North Carolina's part is put down at \$15,000.

"All the Associations have been assigned to different members of the Committee; each Association is committed to the care of three or four men to visit themselves, or see that every church of that body is visited in the interest of this work. The Central Committee of the Woman's Mission Societies have promised us their hearty co-operation, and hope to bring every Woman's Mission Society in the State, and all, or almost all, the Sunday-schools into the work, and by the use of Chapel Cards and the diffusion of missionary literature to awaken much interest and raise a considerable part of this Permanent Fund; indeed, a very respectable

sum has already been realized from this source.

"Let it be understood that money raised by the Chapel Card plan is not specially to be devoted to the building of churches, but may be used for any of the objects of missions. And perhaps, it should be said that money already raised, or that which may be raised by the Women's Societies, or the Sunday-schools, will be credited to the churches with which they are connected.

"Miss Fannie E. Heck is the President, and Mrs. James A. Briggs is Treasurer of this Executive Committee, and both reside in Raleigh. From them you can get Chapel Cards, and all the literature you may need, or any member of this Committee will be glad to supply you."

With the approval and under the direction of this Committee, the Woman's Central Committee of Missions, has prepared a great Centennial Fund Record Book, to be kept as a perpetual memorial with the records of the State Mission Board. In this the names of all women and children contributing to the Centennial Fund will be entered. Churches in which every woman contributes will be entered on a Roll of Honor. Those in which every woman of the church and every child of the Sunday school contributes, will be entered on a list of Most Honorable Mention.

While no limit is put on the amount given, each woman is asked to contribute at least thirty cents, and each child, ten.

To facilitate this work, subscription lists headed "Subscriptions to the Centennial Chapel Fund by the Women and Children of the Baptist Church of the Association," plainly stating these facts, have been prepared. These will be placed in the hands of well known mission workers, or of those recommended by the ministers as "earnest and energetic."

Shall not your church receive Most Honorable Mention in this book of memorial? The Centennial Year draws near its close. With it the "Centennial Record Book" will close; with it a great and never returning opportunity to forward the coming of God's kingdom will pass.

What shall be your part in this work?

FANNIE E. HECK,
Pres. Wom. Cen. Com. of Missions.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or otherwise, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humors remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CO., Boston.

"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, neuralgic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

Catalogues mailed free by

The Marlin Fire Arms Co.

NEW HAVEN, CONN., U. S. A.



Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'y ex Sun.
Leave Raleigh.....	5 00 p m	11 25 a m
Lv Mill Brook.....	5 15 p m	11 40 a m
Lv Wake Forest.....	5 38 p m	12 04 p m
Lv Franklinton.....	5 58 p m	12 26 p m
Lv Kirtrells.....	6 15 p m	12 43 p m
Lv Henderson.....	6 30 p m	12 59 p m
Lv Warren Plains.....	7 05 p m	1 39 p m
Lv Macon.....	7 14 p m	1 47 p m
Ar Weldon.....	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass. & Mail, d'y ex Sun.	No. 45. Daily Pass.
Lv Weldon.....	12 30 p m	7 00 a m
Lv Macon.....	1 30 p m	8 01 a m
Lv Warren Plains.....	1 39 p m	8 09 a m
Lv Henderson.....	2 18 p m	8 43 a m
Lv Kirtrells.....	2 34 p m	8 59 a m
Lv Franklinton.....	2 51 p m	9 16 a m
Lv Wake Forest.....	3 15 p m	9 36 a m
Lv Mill Brook.....	3 40 p m	9 58 a m
Ar Raleigh.....	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.
Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1892.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington.....	5 40 a m	.....	.....
Ar Fayetteville.....	8 02 a m	.....	.....
Lv Fayetteville.....	8 27 a m	.....	.....
Lv Sanford.....	9 48 a m	.....	.....
Ar Greensboro.....	11 44 a m	.....	.....
Lv Greensboro.....	12 15 p m	.....	.....
Lv Stokesdale.....	1 22 p m	.....	.....
Ar N & W Jun.....	.....	.....	.....
Lv N & W Jun.....	1 55 p m	.....	.....
Ar Walnut Cove.....	2 33 p m	.....	.....
Lv Rural Hall.....	3 02 p m	.....	.....
Ar Mt Airy.....	4 25 p m	.....	.....
Lv Bennettsville.....	5 40 a m	.....	.....
Lv Maxton.....	6 30 a m	.....	.....
Lv Red Springs.....	7 02 a m	.....	.....
Lv Hope Mills.....	7 43 a m	.....	.....
Ar Fayetteville.....	8 02 a m	.....	.....
Lv Ramseur.....	.....	7 00 a m	.....
Lv Climax.....	.....	8 50 a m	.....
Ar Greensboro.....	.....	10 45 a m	.....
Lv Greensboro.....	.....	10 15 a m	.....
Lv Stokesdale.....	.....	11 40 a m	.....
Ar Madison.....	.....	12 30 p m	.....

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy.....	12 00 noon	.....	.....
Lv Rural Hall.....	1 22 p m	.....	.....
Ar N & W Jun.....	.....	.....	.....
Lv Walnut Cove.....	1 52 p m	.....	.....
Lv N & W Jun.....	.....	.....	.....
Ar Walnut Cove.....	2 30 p m	.....	.....
Lv Stokesdale.....	2 57 p m	.....	.....
Ar Greensboro.....	3 40 p m	.....	.....
Lv Greensboro.....	3 45 p m	.....	.....
Lv Climax.....	4 13 p m	.....	.....
Lv Sanford.....	6 00 p m	.....	.....
Ar Fayetteville.....	7 20 p m	.....	.....
Lv Fayetteville.....	7 40 p m	.....	.....
Ar Wilmington.....	11 00 p m	.....	.....
Lv Fayetteville.....	.....	7 47 p m	.....
Lv Hope Mills.....	.....	8 05 p m	.....
Lv Red Springs.....	.....	8 49 p m	.....
Ar Maxton.....	.....	9 20 p m	.....
Ar Bennettsville.....	.....	10 15 p m	.....
Lv Greensboro.....	.....	4 00 p m	.....
Lv Climax.....	.....	4 55 p m	.....
Ar Ramseur.....	.....	6 5 p m	.....
Lv Madison.....	.....	1 15 p m	.....
Lv Stokesdale.....	.....	2 10 p m	.....
Ar Greensboro.....	.....	3 20 p m	.....

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

IRON FENCE
SIXTY STYLES FOR
CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

Carolínians and Virginians Pleased by Rev. A. C. Dixon at New Brunswick, N. J.

Dear Recorder:—The day of prayer for colleges was observed here as usual last Thursday at Rutgers College. Rev. A. C. Dixon was the preacher of the occasion, and he had in his audience four Carolínians and quite a host of Virginians, most of whom live in this classic city. The sermon was remarkable for comprehensiveness of treatment, keenness of analysis, beauty of imagery and forcefulness of statement. The two hundred and fifty college students, and a large number of students from the Theological Seminary who were present with professors and tutors of the college and seminary, and pastors of all the evangelical churches of the city, were kept awake as never before on the day of prayer by the bright thoughts and striking anecdotes of the Brooklyn divine. Some of those in the audience representing the very conservative element of this Dutch Reform and Presbyterian stronghold, scarcely knew what to think or say of the many amusing anecdotes related by the preacher. They were not accustomed to alternate smiling and weeping induced by the sermon on this occasion. They see and know little of the popular style of preaching. The Dutch Reform and Presbyterian preachers of this section seldom intentionally provoke a smile during their sermons. I am not sure but that they consider it a mistake to do so. This may be why they do not reach the crowds that are drawn by the wide awake preaching of men like A. C. Dixon. I have heard the sermons preached in the college here on the day of prayer for colleges every year for six years, and I think Bro. Dixon's sermon suited the boys for whose benefit these sermons are preached better than any of the others that I have heard. His popular style of preaching, together with his rich spiritual thought and intense earnestness, insure success in the work recently inaugurated by him in Brooklyn for the benefit of the non-church goers of the city. Several men have tried and failed in the same hall in which he now conducts Sunday afternoon services with gratifying prospects of good success. "Tom" is still holding forth in New York against the corrupt officials of that city. He has an inexhaustible theme, and seems equal to the work undertaken. He has passed through fiery trials since the beginning of his crusade, and is now enduring hardness, but he is undaunted by opposition, and his gifted tongue seems, from all accounts, to grow more and more eloquent with the passing months of his energetic life. He does not appear to melt with heat or freeze with cold, but remains ever the same.

January 28, 1893.

M. V. McDUFFIE.

FOR DYSPEPSIA,

Indigestion, and Stomach disorders, use BROWN'S IRON BITTERS. All dealers keep it, \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Literary.

The Lone Star. The History of the Telugu Mission. By David Downie, D. D. 12mo, 233 pp. Price, \$1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

No mission in existence has had a more romantic interest attaching to it than has our Baptist mission among the Telugus. Its unpromising beginning, its struggle for continuance, its awful famine, its wonderful gathering, its "Lone Star," its magic name of Clough, have all combined to give it a place in the hearts of American Baptists unsurpassed by that of any other.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to ROBERT I. ROGERS & Co., Durham, N. C.

From Rev. W. F. Watson at Roxboro.

Dear Recorder:—We have been here just one month and are beginning to fall in with our environments. To correspond with one's environments simply means to live, so say the scientists, and that is what we are doing up here in cold, hilly Roxboro, possibly no colder than the sea shore, for it really seems to some of us that the north pole has been making a protracted visit to all this "sunny Southland." Nature is beginning, however, to present a more genial and lovely aspect at this time, and from present indications the vernal season will soon be upon us. Thoughtful friends had moved our furniture from the depot, and provided the pantry with the substantial of life previous to our arrival, so that we found but little to do save to enter upon our career of housekeeping, as though we had been living here for a number of years.

Bro. Lambeth remarked to me at the recent session of our Convention in Raleigh, that if I accepted this work, I would enter upon one of the best fields in the State; and from my limited experience, I am prepared to believe his statement. He is held in loving remembrance by all our people for his work's sake. The church here reluctantly parted with him, but acquiesced in his desire, because he thought it best to leave. May the blessing of God follow him and crown his labors, in his new field, with more abundant success even than he experienced here, is the earnest desire and prayer of our people as well as his successor in office.

Our work here in Roxboro is very hopeful. The church services are largely attended, rendering our seating capacity at times inadequate for the congregations that assemble to worship with us, and making a more attractive and commodious church edifice, not only desirable and necessary, but one of the very probable achievements of Roxboro Baptists in the near future.

Our Sunday-school, under the admirable

management of Supt. T. H. Street, is a great source of inspiration to the pastor as he preaches in Sunday after Sunday, and watches with intense interest the enthusiasm with which teacher imparts, and pupil receives, instruction from the sacred page.

The weekly prayer-meetings are no less inspiring—the house well filled at almost every Thursday evening service with anxious hearers, and I trust doers, of the word. I know no other place in the State where the church members manifest so lively an interest in the prayer-meeting.

Our singing is good. Under the skillful leadership of Prof. R. H. Dowdy who taught vocal music in Virginia for a number of years, and the untiring and efficient efforts of Sister E. J. Johnson who has presided at our organ for quite a while, our singing is not surpassed by any church of the same size in the State, or out of it, for aught I know.

With such auxiliary forces as these at the pastor's command, he turns his face and heart most hopefully to the future, and feels confident, with the Lord's blessing, great good will be accomplished during the year of grace '93.

May the Lord's blessing be upon you, my brother, in the publication of your invaluable paper, and make it a greater power for good than it has ever been.

Fraternally, W. F. WATSON.
Roxboro, Jan. 30, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—North Catawba church, Catawba River (pledge), \$20.00; Sandy Run ch, Tar River, 1.90; Chapel Hill ch, Mt Zion, 15.00; S. S. Winton ch, W. Chowan (pledge), 10.00. Total, 46.90. Previously reported, 421.11. Total this year, 467.01.

Foreign Missions—Sunbeams, First church, Durham, Mt Zion, Japan, \$6.75; W. M. S. Lileville ch, Anson, Japan, 8.00; Sunbeams, Franklinton ch, Central, 4.38; Globe ch, Caldwell, 3.63; W. M. S. Oxford ch, Flat River, Japan, 7.16; S. S. Mt Olive ch, Atlantic, Japan, 1.01; S. S. Mt Airy ch, Pilot Mountain, Japan, 6.00. Total, 37.02. Previously reported, 527.82. Total this year, 564.84.

Home Missions—Sunbeams, Franklinton ch, Central, \$4.38; Globe ch, Caldwell, 1.72. Total, 6.10. Previously reported, 237.73. Total this year, 243.83.

Education—Anson Association, per D. M. Gaddy, \$8.39. Previously reported, 307.58. Total this year, 315.97.

S. B. Theo Seminary—High Point ch, Liberty, \$10.00.

Sunday-schools—S. S. Ephesus ch, Central, \$1.36.

Ministerial Relief Fund—Edenton church, Chowan, \$10.00; Anson Assn, 11.00. Total, 21.00. Previously reported, 60.26. Total this year, 81.26.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan 28, 1893.

A correspondent of the *Smithfield Herald*, writing from Rome, Johnston county, states that on the night of January 19th, 1893, Wiley Peacock, his wife and infant, his brother and also a cousin, were burned to death in their house. The parties were colored. It is supposed that the fire was of accidental origin. Wiley Peacock, it is said, was a tenant of Jeremiah Lee.

At China Grove, Rowan county, last Thursday, J. W. Bolin shot and mortally wounded J. W. Sechler. After being shot Sechler stated that it was the deliberate and premeditated act of Bolin, but the latter claims that the shooting was accidental. Sechler died at 12 o'clock Thursday night. Immediately after the shooting Bolin was arrested, and released on a bond of \$200.

O. M. Cowthorne of Alabama, who killed a negro at Hickory in September last, was at Newton court for trial recently, but succeeded in getting his case continued.

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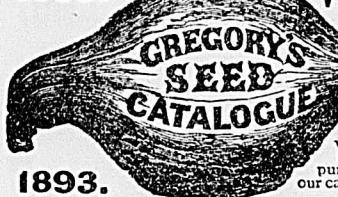
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1893.



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and whilst we have it let us call your attention to a few facts. FIRST—That we offer all the new novelties in Roses, Begonias, Fuchsias, Camellias, Geraniums and every thing worth having in the flower line, and at prices that defy competition. SECOND—That we will send 20 named Plants, postage paid, for One Dollar, which will surprise in variety and quality. THIRD—That we offer 10 named Hybrid Perpetual and 10 Everblooming Roses, postage paid, for One Dollar. FOURTH—20 named "F" and "K" flowering trees, postage paid, for One Dollar. With other bargains too numerous to mention. Try our Plan and we will convince you of these facts. Send for our New Illustrated Catalogue. Address E. SCHNER & CO., 100 Grove Greenhouses, XENIA, O.

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Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of skin eruption, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed. Price, \$1 per Bottle, or 6 Bottles for \$5. FOR SALE BY DRUGGISTS. SENT FREE with valuable information. BLOOD BALM CO., ATLANTA, GA.

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This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, scallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address, J. T. EATON, Morehead City, N. C.

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The attention of our out of-town patrons is directed to our present lines of rich silks and wools particularly adapted for Mid-Winter wear.

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods. Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

The New Year.

Dear Bro. Bailey:—I have lived to see thirty-three new-year days come and go since I began to preach the gospel. I feel grateful to God for his marked goodness to me all the way during the past years of my ministerial life. I want to congratulate my brother preachers who have been permitted to live to see the first day of the year 1893. I also express my best wishes and earnest prayers for your success as ministers of the gospel of Christ for the year upon which you have entered. God help you, my dear brethren, to bring in the precious golden sheaves. To you, Bro. Bailey, let me say, I thank God for sparing your precious life to see this another new year. Your earnest work and faithful labor as editor of the RECORDER has been greatly blessed of the Lord during the time of your editorial life. May your life be spared during the year, and may you have God's help to enable you to make a still better paper for your readers.

To the different Boards—the State Mission, the Education, the Foreign Mission, the Sunday-school, and the Home Mission Boards, with all the rest—I say to all of you a happy new-year greeting. Now, as the work of the year is before you and the field is ripe for the harvest, God help you to do, and to have done, said work. May you be directed in your deliberations, so as to advance the cause in all the departments of which you are representatives. May you be enabled to do more this year than has been done in any year in the past history of your several departments.

To the churches and members—after extending to you a brother christian's love and a happy new-year's greeting, I wish to express my desire for your temporal and spiritual welfare during the present year's labor. May the blessing of God be with you during the year and help you to take care of your pastors; also may you be enabled to give more and do more for the general work of missions this year than in any year gone by.

May God's blessings rest on the dear old North State and her happy people during the date 1893. W. A. BARRETT.

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH CO.

LEATHER kept soft but stocky with Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

A Protest.

Dear Recorder:—I want to protest against the new freak of the Centennial Committee. Bro. J. Hartwell Edwards, in the article "The Centennial of Missions," says:

"There will be a Roll of Honor and a Roll of Most Honorable Mention for those persons who give up to, or beyond, certain amounts that will be indicated."

I am as good a friend to the Centennial movement as any member of the Committee, and expect my church to give according to her ability for the "Centennial Fund." But I must, as a Baptist, protest at any such distinctions as the above extract indicates. The motive and principle of such an appeal are unworthy of the Centennial movement, and contrary to scriptural teaching. The Lord Jesus said the two mites of the widow was more than the large amounts of the rich. He laid down our ability as the measure of our duty, and why should the Centennial Committee press the people to a certain amount for a place on a "Roll of Honor" or for a place on the "Roll of Most Honorable Mention" if they go beyond it? There are poor women in the South who will give their mites which will receive the commendation of our Master, but no such commendation from the Centennial Committee, because they did not give to or beyond certain limits. This feature of the Centennial work belittles it, and I sincerely hope the Committee will strike it out. I am of the opinion that in this movement men and methods have been too much magnified. It is time to rest and think a little about the tremendous motives and principles given by the Saviour. Other denominations have their "Right Rev." and "Very Right Rev." for the ministry, and now in this great Centennial year we are going to give it to the women and children. Brethren, I for one am opposed to it.

CHAS. A. G. THOMAS.
Greensboro, Jan. 26, 1893.

From Rev. J. R. Maynard.

Dear Bro. Bailey:—Accept my thanks for your editorial in the RECORDER of Jan. 25th. Of late I have been made to wonder how it was that men and boys could decide to preach so soon after they came out on the Lord's side. I can remember when men were not so hasty about this important matter. The office of the ministry is a high po-

sition, provided it is in obedience to God's call; but if not, I think it sinful to him who only assumes it. Hence, how careful men should be in rushing into the ministry!

I often think of my own case, how I prayed and wept for several years about preaching. Oh! how little I felt when I was pressed with the duty of preaching the Lord's gospel. I shrank from the work; but the impression to enter it deepened as time passed by. Time and again I caught myself in the act of preaching while engaged in meditation. I would become greatly enthused in these exercises. Yet I kept all this hid, or at least I tried to do so, from my brethren. I felt that if the brethren were to know that I had such a thought, they would be tempted to exclude me from the church. They did find it out in some way, but never dealt with me. When I promised the Lord that I would take up the work and do what I could, I shall never forget that time. It was one night about one o'clock. My wife and children were asleep, but there was no sleep for me. I was never more deeply convicted of sin about my soul's salvation than I was then of the sin of omission of duty in regard to preaching. I got up, lit the lamp, got the Bible and found the Scripture where Moses excused himself because he had an impediment in speech. God asked him who made his mouth. It seemed that God was putting the same question to me. Since then I have been preaching the best I could; but my impediments have made it hard with me in this fast age. The world seems to be crazy on style and fashion. I want to get where the people are hungry for the gospel. Our colleges are supplying everything in reach of railroads with boys, and such a preacher as myself will perish in this country.

But if I do get off in the back country, don't forget to send me the good old RECORDER. It does me so much good to read it; I can get from under the juniper tree. I was "down in the mouth" when the last RECORDER arrived; but after reading the editorial and "Revival No. 2," I felt better. A good brother, not of our denomination, said to me last evening that we Baptists ought to pay our editor extra for the RECORDER: he said Judge Winston's "Talks on Law" were worth \$3.00. That helped me. I like to be encouraged.

Yours in Christ,
J. R. MAYNARD.
Morrisville, Jan. 26, 1893.

Many Persons are broken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

From Lincolnton.

We have just closed a meeting of great spiritual power in the Baptist church in Lincolnton, N. C. The weather was much against us, and yet we did not miss a service. There were several conversions, and among them was Leslie, my first born.

Bro. O. L. Stringfield did the preaching. He is a "left-handed" preacher, and such preachers always hit exactly in the place where you don't expect them. We believe in Stringfield in this neck of the woods, Methodists and all.

I will baptize on Sunday night after a sermon from Bro. D. W. Herring.
M. P. MATHENEY.

SWEET GUM and MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Wrong Motives Appealed To.

Dear Recorder:—In an article from Bro. Edwards of Goldsboro in this week's RECORDER, I see the following paragraph:

"There will be a Roll of Honor and a Roll of Most Honorable Mention for those persons who give up to, or beyond, certain amounts that will be indicated."

Now it appears to a plain business man—but one who wishes to see the name of Christ magnified above every other name—that such motives should not be appealed to to give to the Lord's cause. The human heart is full of pride, ambition and selfishness, and I believe it is wrong to encourage or cultivate such a spirit. I do not think that gifts should be measured by the amounts given every time, but by the spirit and sacrifice with which they are donated. There are many who out of their poverty contribute small amounts in dollars and cents, but are by far larger gifts in the sight of God than are the gifts of those who out of their abundance give larger amounts that are put on record and heralded by newspapers. When the Master was on earth standing in the temple beholding the many and costly gifts brought by the Pharisees, he also beheld a poor widow as she came with her two mites, and he said she had given more than they all. His words have since been a standing memorial of her liberality, and will so continue to stand as long as time shall last. Every dollar that is given should be for Christ's sake, because we love the souls of men, with a burning desire to have them saved, and not for our own glory.

R. W. B.

Greensboro, Jan. 26, 1893.

Nerve Tonic **Blood Builder**

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

Send for descriptive pamphlet.

DR. WILLIAMS' MEDICINE CO.,
Schenectady, N. Y.,
and Brockville, Ont.

50c. per box.
6 for \$2.50.

NEWS OF THE WEEK.

State News.

Newbern has a trunk factory.

It is stated that a \$25,000 cotton seed oil mill is to be erected at Franklinton.

A military school is to be established in Fayetteville about the first of September next.

Mr. John B. Hanks, druggist, at Wilmington has assigned. Liabilities about \$6,000; assets not stated.

Two young negroes stole \$175 from a bar-room in Winston Jan. 25th, but were captured and placed in jail.

A negro boy was killed at Jackson, Monday week by the accidental discharge of a gun which he was handling.

A \$100,000 cotton factory company and a \$20,000 cornadrum mining company were organized in Statesville last week.

Ex-Governor Thos. M. Holt is to deliver the annual address before the literary societies of Davidson College on June 17th.

Capt. A. H. Rhyne, a prominent citizen of Lexington, was killed last Wednesday by the accidental discharge of his own gun.

Messrs. Owen, Barbour & Smith, merchants of Oxford, have made an assignment. Liabilities about \$4,000; assets about \$12,000.

Mr. Peyton Allen, while cutting wood near his home eight miles from Greenville, last Wednesday week, was struck by a limb and killed.

Furman Howard, was recently tried and found guilty of the murder of Josh Cannady at Durham, and sentenced to be hanged March 10th.

The Lockville cotton mills, Lockville, Chatham county, have been incorporated. Capital stock \$450,000, with power to increase to \$1,000,000.

On Saturday night four negro convicts escaped from the barracks on the Northampton side of the river by cutting a hole in the floor.—Weldon News, Jan. 26.

A correspondent of the *Wilkesboro Chronicle* reports that one Marshall Myers of Yadkin was found frozen to death in lower Wilkes on January 17th. When found, a bottle of whiskey was lying by his side.

William Richards, the widely known miner, was shot and probably fatally wounded near Stanley Creek Monday by John Smith. Smith alleged that Richards was trespassing on his land, refused to leave when ordered off, and was advancing upon him when he shot him.—*Shelby Review*, Jan. 27.

Pianos \$165.00, Organs \$32.00, old and reliable. Circulars free. Buy the best. Address H. W. Alleger, Washington, N. J.

On Sunday, the 22d ult., the stand-pipe in Asheville, which contained that city's water supply, burst and fell. It was sixty-five feet high, and forty-five feet in circumference, with a capacity of 750,000 gallons. The water supply was turned into the reservoir. Loss about \$12,000.

Rose Tobacco Cure.

We have purchased the control of the patent of this quick, cheap, pleasant and absolute cure for tobacco habit for the United States. Agents wanted in every State and Territory. Liberal discount to trade. Brazeal & Co., Birmingham, Ala.

General News.

A school building in Detroit, Mich., was burned on the 27th ult., causing a loss of \$100,000.

Other prominent Frenchmen have been indicted for connection with the Panama canal frauds.

About forty deaths from cholera have occurred in the Nittleben insane asylum near Berlin, Germany.

About one hundred men are reported to have lost their lives in a recent mine disaster at Tokand Gran, Hungary.

The new central market in Berlin, Germany, was gutted by fire on January 28th, causing a loss of about \$500,000.

The Grand View hotel at Fort Hamilton, N. Y., was recently destroyed by fire. No lives lost. The loss on building was \$100,000.

Auguston Cronkhite, treasurer of Warren county, Indiana, has disappeared, and it is reported that his accounts are short to the extent of \$65,000.

One hundred and thirty miners, it is reported, lost their lives by the explosion of fire damp in a mine at Dux-Dux, Bohemia, several days ago.

Two masked men attempted to rob a bank at Waverly, Kansas, last Friday, but were captured. A citizen who assisted in the apprehension of the robbers, was shot and killed.

It is reported in New York that John W. Lovell, Vice-President of the United States Book Company, has disappeared, and is alleged to be a defaulter for \$250,000. No one connected with the firm will vouch for the report.

The Blaine funeral was largely attended on Monday, Jan. 30th. Though the funeral was intended to be a private one, yet it assumed all the proportions of a public one. The dignitaries at Washington, both native and foreign, largely attended.

MARRIED.

GREEN—MCBRIDE—On Dec. 7th, in Salisbury, N. C., by Rev. N. S. Jones, Mr. William Green of Davie county and Mrs. Sallie McBride of Davidson county, N. C.

RAY—CURRIN—On Jan. 25, 1893, at the Oxford Baptist church, by Rev. J. S. Hardaway, Mr. Charles D. Ray and Mrs. Lizzie Marsh Currin, both of Oxford, N. C.

FLOYD—LAWRENCE—On Jan. 18, 1893, at the residence of the bride's father, by Rev. G. T. Watkins, Mr. J. W. Floyd and Miss Clara B. Lawrence, both of Granville.

SHAW—ALDERMAN—On Dec. 27, 1892, at the Union Chapel, Alcolu, S. C., by Rev. D. W. Herring, Mr. David C. Shaw and Miss Lula M. Alderman, daughter of D. W. Alderman.

LONG—LASLEY—On Dec. 26th, 1892, at the home of the bride's father, by Rev. P. A. Ferguson, Mr. Bascomb Long of Alamance county and Miss Lizzie Lasley of Chatham county.

MAYO—WHITAKER—On Dec. 23d, at the residence of the bride's father, in Salisbury, N. C., by Rev. N. S. Jones, Mr. Henry B. Mayo and Miss Carrie Whitaker, all of Salisbury, N. C.

QUAKENBUSH—ROGERS—On Nov. 20th, 1892, at the residence of J. Stones, in Orange county, N. C., by Rev. P. A. Ferguson, Mr. Henry Quakenbush and Miss Nora Rogers, all of Orange county.

MIZELL—HARDEN—On Sunday morning, Dec. 11th, 1892, in Capehart's Baptist church, by the pastor, Rev. Wm. P. Jordan, Mr. Jno. C. Mizell and Miss Abba A. Harden, both natives of Bertie county.

UPCHURCH—BEAVERS—On January 25, 1893, at the residence of the bride's father, Mr. C. E. Beavers, near Morrisville, N. C., by Rev. C. W. Blanchard, Mr. Joseph W. Upchurch of Lawrenceville, Va., and Miss Cora Lee Beavers.

DIED.

WILSON—Daisey, second daughter of W. A. and Ella Wilson of Mooresville, N. C., died about 9 o'clock on Thursday night, Jan. 26th, 1893, after a short illness. May God sanctify the deep grief to the eternal welfare of the stricken parents and the surviving sister.

Are we not tending upward, too,
As fast as time can move?
Nor would we wish the hours more slow,
To keep us from our love.
W. J. H.

WEAVER—Mrs. Ann Weaver, the wife of Mr. Thomas Weaver, living near Chapel Hill, died Jan. 1st, 1893, in the seventy-third year of her age. She leaves a husband, children, grandchildren, and a large circle of friends to mourn their loss.

Sister Weaver had been a member of the Baptist church about forty years, and her life was in keeping with her profession as a Christian. Having known her intimately the last five years I am prepared to say that I never knew any one who possessed greater decision of character and at the same time a kinder heart. In common with others, I have lost one of my best friends. May the Lord, "who is touched with the feeling of our infirmities," comfort the bereaved hearts.

JOHN C. HOCUTT.

Burlington, N. C., Jan. 24, 1893.

Tributes of Respect.

We, the superintendent, teachers and scholars of Mt. Hermon Sunday-school, desire to pay a suitable tribute of respect to the memory of Minnie Rhew, one of our members, who departed this life Dec. 29th, 1892, at the early age of seventeen years.

Minnie was a regular attendant at our school, always pleasant and attentive. Being from infancy an invalid, she had the sympathy of the whole school. She loved her pastor, her superintendent and teacher. Not only in school did her virtue shine forth, but also in church. In the fall of 1891 she gave her heart to Jesus, and was baptized by her pastor, Rev. J. F. McDuffie, and united with the Baptist church at Mount Hermon—the church of her devoted mother and grandmother. She lived a peaceful and godly life, and died a hopeful death. Although afflicted she murmured not, but what her hand found to do she did it with her might. Being deprived of the use of her left arm, with the right she could sew and knit, and made herself useful in all the vocations of housekeeping. But little Minnie is gone; her work is done; no more shall we see her face on earth. As the year 1892 expired, so did her life on earth terminate, ready to begin the new year in heaven with her dear Saviour whom she learned to love on earth. Therefore be it

Resolved, That while we, as a Sunday-school, bow with resignation to the will of our Heavenly Parent, we will ever cherish the memory of Minnie, and ever pray for grace in all God's providential dealings in this world, and to be able to say from the heart, "Thy will be done."

Resolved further, That a copy of this preamble and resolutions be sent to the bereaved family, and also to the BIBLICAL RECORDER for publication; that the secretary of the Sunday-school and church clerk be requested to copy the same on the minute book of the Sunday-school, and also on the church record.

JOS. C. WALKER,
A. C. HUNTER,
SUSAN E. HUNTER,
Committee.

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The Hawaiian monarchy has been overthrown and a provisional government established in the interests of the whole people of the island. The revolution occurred on January 14th and was caused by an attempt of the Queen to abrogate the constitution and promulgate a new one. The Queen was dethroned and S. B. Dale was placed at the head of the provisional government. The revolution was accomplished without loss of life, and the island is said to be in a state of tranquility. Commissioners from the new government are now on their way to Washington to ask that Hawaii be annexed to the United States.

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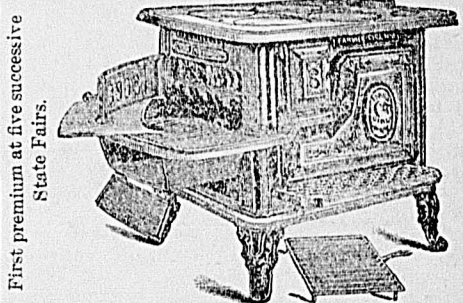
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FOUR PRIZES.

The American Baptist Publication Society hereby offers four prizes, of \$500 each, for the best story on each of the following topics:

1. Christian Self-development;
or, How to Make the Most of One's Self for Christian Service.
2. Christian Indebtedness;
or, The Obligation Resting upon those who Possess Spiritual or other Endowments to Impart to Those who Lack.
3. Work and Character;
or, The Relations of Activity and Spiritual Growth.
4. The Struggle of an Idea;
or, The Agency of Baptists in Securing Religious Freedom.

The conditions on which these prizes are offered are as follows:

All manuscripts must be in the hands of the Society by January 1st, 1894. No prize will be awarded to any story that does not possess such intrinsic and literary merit as shall be satisfactory to the Society. MSS. that wins prizes shall be the property of the American Baptist Publication Society without additional compensation to the authors. MSS. not obtaining a prize may be purchased by the Society. MSS. should contain not less than 85,000 words, nor more than 110,000, and must be type-written.

B. C. GRIFFITH, Sec.

The Home Circle.

Kneeling at the Threshold.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm
and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon
be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they
stand
Singing in the sunshine of the far-off, sinless land;
Oh, would that I were with them, amid the shin-
ing throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered
long ago:
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner
won—
How lovingly they'll hail me when all my toil is done.

With them the blessed angels, that know no grief
nor sin;
I see them by the portals, prepared to let me in;
O Lord, I wait thy pleasure, thy time and way are
best;
But I'm wasted, worn, and weary—O Father, bid
me rest.

—W. L. Alexander, in "The Christian at Work."

A Love Letter.

He hurried up to the office as soon as
he entered the hotel, says the *Detroit Free
Press*, and, without waiting to register, in-
quired eagerly:

"Any letter for me?"
The clerk sorted out the package with the
negligent attention that comes of practice,
then flipped one—a very small one—on the
counter.

The travelling man took it with a curious
smile, that twisted his pleasant-looking face
into a mask of expectancy.

He smiled more as he read it.—Then,
oblivious to other travellers, who jostled
him, he laid it gently against his lips, and
actually kissed it.

A loud guffaw startled him.
"Now, look here, old fellow," said a loud
voice, "that won't do, you know. Too
spoony for anything. Confess now; your
wife didn't write that letter!"

"No, she didn't," said the travelling man,
with an amazed look, as if he would like to
change the subject. "That letter is from
my best girl."

The admission was so unexpected that the
trio of friends who had caught him said no
more until they had eaten a good dinner and
were seated together in a chum's room.

Then they began to badger him.
"It's no use; you've got to read it to us,
Dick," said one of them; "we want to know
all about your best girl."

"So you shall," said Dick, with great
coolness; "I will give you the letter, and
you can read it yourselves. There it is,"
and he laid it on the table.

"I guess not," said one, who had been the
loudest in demanding it; "we like to chaff a
little, but we hope we are gentlemen. The
young lady would hardly care to have the
letter read by this crowd," and he looked
reproachfully at his friend.

"But I insist upon it," was the answer.
"There is nothing to be ashamed of—except
the spelling; that's a little shaky, I'll admit;
but she won't care in the least. Read it,
Hardy, and judge for yourself."

Thus urged, Hardy took up the letter,
shame-facedly enough, and read it. There
were only a few words. First he laughed,
then swallowed suspiciously, and as he fin-
ished it, threw it upon the table again, and
rubbed the back of his hand across his eyes,
as if troubled with dimness of vision.

"Pshaw!" he said; "if I had a love letter
like that"—and then was silent.

"Fair play!" cried one of the others, with
an uneasy laugh.

"I'll read it to you, boys," said their
friend, seeing they had made no move to
take it, "and I think you'll agree with me
that this is a model love letter."

And this was what he read.
MI OWKEN DEAR PAPA
I su mi PRAIRS every nite and Wen I kis yure
Pietshure I ASK god to bless you GOOD bi PaPa
your best girl DOLLY.

For a moment or two the company re-
mained silent, while the little letter was
passed from hand to hand, and you would
have said that each and every one had had
hay fever, by the snuffing that was heard.
Then Hardy jumped to his feet:

"Three cheers for Dolly, and three for
Dick's best girl!"
They were given with a will.

Long Life.

Birds are, ordinarily, exceedingly long-
lived. The swan, it is asserted by means
of unquestionable records, has been known
to exist two hundred years. A sea eagle,
captured in 1715, then already several years
of age, died a hundred and four years after-
wards, in 1819, and a white-headed vulture,
captured in 1706 died in one of the aviaries
of Schoenbrunn Castle, near Vienna, having
passed a hundred and eighteen years in cap-
tivity. Numerous ravens and parrots
have been known to live a hundred years
and over. As with most birds, magpies
live many years in a state of freedom, but
do not reach over twenty or twenty-five in
captivity. Caged canary birds live from
twelve to fifteen years; but those flying at
liberty, in their native land, reach a far
more advanced age.—*Our Dumb Animals.*

The verdict of the people is that Dr.
Bull's Cough Syrup is the best remedy for
coughs, colds, sore throat, asthma, etc.

How Webster Earned a Holiday.

Here is a good story of the boyhood of
Daniel Webster:

He was a good student, and a favorite
with his instructor, but his love for sport,
particularly fishing, sometimes drew him
away from his studies and brought upon him
a reprimand. On one occasion Daniel had
been fishing without leave, and as a punish-
ment one hundred lines of Virgil were given
him to translate.

Daniel resolved to surprise his instructor;
he did not go to bed, but sat up all night
poring over his Virgil. The next day, when
the hour for recitation came, he recited his
hundred lines with fluency and correctness.

"Very well," said Doctor Wood, prepar-
ing to close the book.

"But, doctor, I have a few more lines
that I can recite."

"Go on, then," said the teacher, suppos-
ing that the lad might have read twenty-
five or thirty lines more. But the boy kept
on till he had completed a second hundred.

"Really, Dan, I compliment you on your
industry."

"But," said Dan, "I have studied further."
"Very remarkable," said the minister in
surprise; "well, let us have them."

Dan rolled off another hundred lines, which
he appeared to know quite as well as the
previous two hundred.

"You are a smart boy!" said the doctor,
approvingly, and not without a feeling of
relief, for it is rather tedious to listen criti-
cally to the translation of three hundred
lines.

"But," said Dan, "I am not through yet."
"Pray how much have you read?" asked
Doctor Wood, in amazement.

"I can recite five hundred more if you
like," said Dan, his eyes twinkling with en-
joyment at the doctor's surprise.

"I think that will do for to day," said
Doctor Wood. "I don't think I shall have
time to hear them now. You may have the
rest of the day for pigeon-shooting."

And Daniel, rejoicing at the permission,
went off to the enjoyment of his sport.

Future Preparation

Is an instinctive law of nature—how neces-
sary it is to be prepared for that night-fiend
to children and horror to parents, croup,
Taylor's Cherokee Remedy of Sweet Gum
and Mullein is the panacea for coughs, colds
and consumption.

Work for Rainy Days.

Farmers should so arrange their business
that during showers or rainy days there will
be work indoors for themselves and men.
There are plenty of odd jobs that should re-
ceive attention, such as putting in new floors
in place of those badly worn in the stables,
or perhaps the mangers and feed boxes need
to be repaired, enlarged or changed. The
hay rack may need some new pieces, or the
wagons may need a coat of paint. Some of
the farm implements may require repairing
or overhauling, or new bolts in certain places.
New castings may be added where needed.

On reapers and mowers, the sections and
guards should be always kept in good order.
The oiling places should be well and thor-
oughly cleaned from gum and dirt, and if
they are not provided with a cap a wooden
plug can easily be fitted in, and we will then
be quite certain that in applying oil it will
lubricate the part intended. To do all this,
a few common tools will be needed, and a
work-bench on which to do a great deal of
the work. A large window should be lo-
cated near the bench, preferably, directly in
front of where the vice is placed, as a vast
amount of the most difficult work is held by
that tool.

Every farmer should have laid away under
shelter a supply of well seasoned timber
suitable for whiffletrees, and other parts of
implements liable to break or wear out, for
it does not pay to run to the shop to get a
new whiffletree made every time one is
broken. The bill at the shop, in one year
would enable one to purchase all the tools
necessary to do the work at home besides it
will save many hours and perhaps days of
valuable time. The feeling of indepen-
dence and the discipline the working with
tools will give you is a very important con-
sideration. If you have sons let them work
with the tools, show them how to use and
properly care for them, thus making farm
life pleasant and useful.—*American Agri-
culturist.*

The Origin of Two Old Sayings.

Harper's *Young People* gives this account
of the origin of two familiar expressions:

"Robbing Peter to pay Paul" was first
used when Westminster Abbey was called
St. Peter's Cathedral. Money being needed
to settle the accounts of St. Paul's Cathedral,
it was taken by those in authority from St.
Peter's, quite to the dissatisfaction of the
people, who asked: "Why rob St. Peter to
pay St. Paul?" Over two hundred years
afterward the saying was again used in re-
gard to the same churches at the death of
the Earl of Chatham, the city of London de-
claring that so great a statesman should be
buried in St. Paul's, while Parliament in-
sisted that one so noble in every way would
be more properly placed amid the dust of
kings in Westminster Abbey, and that not
to bury him there would be for the second
time "robbing St. Peter to pay St. Paul."
The Abbey very justly carried the day.

"There's many a slip 'twixt the cup and
the lip" is a very old saying, and was first
uttered to the King of Samos, an island in
the Grecian Archipelago. This king, Aeneas
by name, planted a vineyard and treated the
slaves who cultivated it so badly that one of
them told him he would never live to taste
the wine made from it. When the wine was
ready, and a cup of it poured out for the
King, he sent for the slave who had prophes-
ied his death, and asked him what he
thought of his prophecy now. The slave
replied: "There's many a slip 'twixt the cup

and the lip"—and just as he had spoken the
words Aeneas received warning that a wild
boar had broken into his vineyard and was
ruining it. Putting down the wine untasted,
he rushed out to attack the boar and was
killed.

Sheep Shearings.

To keep sheep healthy they require a
frequent change of food.
Especially when on dry feed sheep need a
good supply of water.

Care should be taken to clean out the
mangers of feed racks regularly.
Look over the flock and sell the sheep
that show the least improvement.

Inferior sheep are often a drag on the
market when good sheep sell at good prices.
Never allow sheep to be frightened or run
by a dog or in any case be disturbed.

If any of the ewes have poor teeth it will
always pay to feed them ground feed.

A sheep kept thrifty will shear a heavier
and better fleece than one poorly kept.
In commencing to feed grain to sheep,
feed a small quantity at first and gradually
increase.

The farmer that is too careless to give
sheep good care will do better with some
other kind of stock.

The days are for feeding and the nights
for repose, and with no stock is this more
the case than with sheep.

Sheep of different ages and conditions
should be sorted into different lots and the
weaker ones have a little better feed.

With comfortable surroundings, which
implies dry, warm shelter and regular feed-
ing, a small amount of grain can be made
to count.

Wide sliding doors are best for the sheep
sheds as it lessens the risks of slamming on
them or of their injuring themselves by
crowding in.—*Live Stock Indicator.*

Ayer's Hair Vigor keeps the scalp free
from dandruff, prevents the hair from be-
coming dry and harsh, and makes it flexible
and glossy. All the elements that nature
requires, to make the hair abundant and
beautiful, are supplied by this admirable
preparation.

Odd Origin of Some Words.

There are numerous instances of common
nouns derived from proper names, the his-
tory of many of which is quite interesting.
That very delicious tea cake, Sally Lunns,
has conferred an immortality of fame upon
its illustrious author, Sarah Lunns. This
renowned lady was a humble personage liv-
ing at Bath, England, near the close of the
last century. She peddled her bunn cakes
through the streets morning and evening,
carrying them in a basket. Her cakes soon
made her popular, and a musical baker,
with an eye to speculation, wrote and set to
music a song in her praise, and then bought
out her trade and her recipe. The song
proved an excellent advertisement, and the
enterprising baker sent barrow loads of
"Sally Lunn's" through the streets night
and morning. The result was that in a few
years he retired on a fortune.

The Earl of Sandwich, for whom the
Sandwich Islands were named, a nobleman in
the last century, the boon companion of
John Wilkes, and the person against whom
Erskine thundered in his famous maiden
speech, was the inventor of the well known
luncheon staple called the sandwich. In this
connection it may also be said that the tail-
less coat called the spencer was the contri-
bution of another English Earl, Lord Spencer.
Spencer and Sandwich were coupled together
in some once familiar verses, two lines of
which were:

The one invented half a coat,
The other half a dinner.

Blankets were named after their first
makers, three brothers in Bristol, England,
named Edmund, Edward and Thomas
Blanket, who established a large trade in
this article of woolen goods, and were the
first manufacturers of it in the fourteenth
century.—*Grand Rapids (Mich.) Journal.*

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will save the dyspeptic from many
days of misery, and enable him to eat
whatever he wishes. They prevent

Sick Headache,

cause the food to assimilate and nour-
ish the body, give keen appetite, and

Develop Flesh

and solid muscle. Elegantly sugar
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in any form in from 3 to 5 days. Perfectly
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knowledge of the patient, who will voluntarily
stop smoking or chewing in a few days.

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