

BIBLICAL RECORDER.

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

Volume 59.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 6, 1893.

Number 10.

The Biblical Recorder.

PUBLISHED EVERY WEDNESDAY.

OFFICE:

113 (up stairs) Fayetteville Street, Raleigh, N. C.

TERMS OF SUBSCRIPTION:

One copy, one year.....\$ 2.00
One copy, six months.....1.00
Clubs of ten (copy extra to sender).....20.00

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SOMETIME since it was announced that a company of Waldenses had emigrated from Southern Europe to Burke county, in this State. While our contemporaries have generally remarked upon this movement as significantly complimentary to our State, we have seen but little written concerning the past history of these people, or their peculiar religious beliefs and practices. This is not due to a lack of history on the subject, for we find that they have a history that is at once voluminous, worthy and interesting. The Waldenses made their first appearance as a sect of reformers in 1160, and were most numerous in the Swiss canton of Vaud. Their leader was one Peter Valdo, a rich merchant, who being zealous for the advancement of true piety and Christian knowledge had employed a priest to translate the gospels from Latin into French, in order that he might read and interpret them as they were. At once he perceived that the religion which was then taught by the Roman church differed in many most essential points from that which Christ and the apostles had inculcated. Struck with the glaring contradiction between the doctrines of the pontiffs and the truths of the gospels, he abandoned his vocation, distributed his

wealth among the poor, and became a public teacher, instructing his people in the true doctrines and precepts of Christianity as he understood them. He was undoubtedly sincere in all his efforts, and throughout the most vigorous opposition and inhuman cruelty of the Catholics maintained with his followers a purity and simplicity of religion, a spotless innocence of life, a noble contempt of riches and honors, that not only overcame the efforts of Rome, but increased the number of his followers daily. To-day their life is much the same as it was in the days of Peter Valdo. They despise the forms of ecclesiastical government as practiced by Rome. They hold that all Christians have equal power as ambassadors of God, and that preachers should procure a subsistence by the work of their hands. Their rules of life are founded on the sermon on the mount, and it is said that many of them live strictly according to these rules. Anciently they denied the obligation of infant baptism, but at the present day they are doubtful on that point, some rejecting water baptism entirely. However that may be, they compose a sect that is worthy of our State, and which should be welcomed for the noble history that they have maintained through hundreds of years of the cruellest persecution.

LAST May the President instructed the Secretary of Treasury to break the gold reserve of \$100,000,000 to pay the obligations of the government. It was the first time such a course had been pursued since the institution of the fund. Immediately the newspapers began the cry that the United States was financially unsound. Firms began to fail, the people began to hold on to their earnings as they had never before. A general distrust prevailed. Our nation stood in daily expectancy of a general crash. And the papers cried that the lessening of the gold reserve was the cause of it all. To-day the fund has been restored several weeks, and has a good surplus besides, and still the situation is not improved. The cry of the newspapers, which their readers were so eager to believe, was false. The breaking of the gold reserve was a result and not a cause of the present crisis, as was shown when it was restored. The causes of the present trouble might be traced to a hundred origins, and ninety-nine of them would be wrong. Our papers should not be so quick to form an opinion, and the people should not be so eager to believe the papers; for papers are but the representatives of editors, who are mortal, and therefore imperfect and liable to error. He who ties himself to one paper, and forms his opinions according to its editorials, shows a weak mind, a lack of self reliance, and a tendency to a slavery of thought and opinion, which, if widely cultivated, would make America a nation of demagogues, and her people no better than the unwilling subjects of despots. It is a far better policy to learn the facts from reliable sources, and then form your own opinions.

THE destructive wars that have infested South America and hindered the progress of her people during the last quarter of a century, are striking testimony to the wisdom of the maxim, "In union there is strength;" and more than this, perhaps, an evidence that a republican form of government is not by any means conducive to prosperity; and still more significant is the result of their policy of almost unlimited States rights. For the past few years South America has been a continent of petty republics, blessed to a large extent with an abundance of natural resources the equal of our own. Yet during these years it has been a continent of incessant internal wars, of retrogressive, rather than progressive tendencies. It is true that our "Southern sister" was not settled by a people, who equalled the English and the French in industry or perseverance; it is true that Rome has largely hindered her progress; but from the fact that otherwise her settlers have enjoyed equal advantages, and that her aborigines were by far the superiors of the North American Indians, we should expect her republics to take a higher stand among nations. Rome couldn't have prevented the formation or destroyed the future grandeur of our government if she had had the power at the beginning. Our people were possessed of that unity of interest and that hatred of despotism which insured our future. And in that lies the secret of the backwardness of the South American republics. They are all small, and individually have but little interest in one another. Their States rebel on the least provocation. They are always looking for a new leader, deposing one administration, inaugurating another—in continual revolution—in a vain effort to secure a prosperity which is destroyed by these very movements. Were South America divided into two great republics it would not be many years before Rome would be relegated to the background, rebellion would cease, and a prosperity, born of a unity of interest, smile on the land, whose people are now torn asunder by war, dismantled of their rights, and all but destroyed by their own folly.

From Rev. D. W. Herring.

Dear Recorder:—Suffer me to write some things about our "gospel mission" at this stage of its development. Dr. Harris' circular letter published in your columns is sufficient occasion. I have refrained from writing, not caring to enter into a controversy; but now that it seems to be abating, and men are coming to discuss the question on its merits, as Dr. Harris has done, I can afford to do so. I am glad Dr. Harris writes in such a way as to establish confidence in the Foreign Mission Board and its work. I am only sorry that in doing so, he reflected at all on the "gospel mission." And yet I know from my own experience that it is difficult to advocate one side without reflecting on the other. But these departments of Foreign Mission work are consistent, and we shall see it when the principles in each are understood. Let us not be alarmed about the difference of opinion as to how this great work shall be done. We shall have the desired concord not by covering up these differences, nor by trying to make believe they do not exist, but by knowing and appreciating them. True union is based on a knowledge of the facts and principles and a satisfaction therewith. Organic union without union in spirit is not real and is therefore not efficient.

Now, the principles—every one of them found in the New Testament underlying our movement—are worthy of consideration and respect; they are quite sufficient not only to take us through the opposition naturally arising when a change is to be made, but to sustain us and bring us to glorious success when the opposition has ceased. These principles may be seen in the object of the mission, is seen in our printed prospectus, viz.: (1) To preach the gospel; (2) Accepting from the churches (directly) a support; (3) While wearing the Chinese dress and living in the Chinese houses. (In this prospectus these propositions are elaborated and explained. I will be glad to furnish any one desiring it with a copy.)

Without discussing them, I may indicate the following principles found therein—that of adaptation; to the people here who support us by reduction of expense; to the Chinese, not only by reduction of salary to a simple living, but by wearing the dress and living in their houses. Paul expresses this in his saying "All things to all men." Also, the principle of building up Christ's spiritual kingdom by spiritual means, such as preaching the gospel, carrying out in its broadest sense, too, the command given in Mark 16: 15, and Matt. 28: 19, 20. And again, we honor the local church as the divinely appointed institution for giving the gospel to the world by establishing direct responsibility between it and the missionary.

Dr. Harris fears we of this mission lean to some peculiar doctrines as to the millennium advocated by Drs. Gordon and Pierson. I reckon it is because they favor the church movement, and Dr. Gordon has been known to speak favorably of our gospel mission. No, we are fully in line with the Baptists of the South. There is nothing peculiar about what we regard as the "aim of missions." It is our aim to preach the gospel to the heathen and (using his own language) "to labor to save souls, to train converts, to establish churches as centres of influence—candlesticks in the midst of darkness."

Others have got the idea that we are going to run over the country simply proclaiming the good news. It is our definite purpose to string a line of mission stations from Shanghai in North China to Schuen in West China, hoping to build up witnessing, self-supporting churches at all these stations. We do believe that giving the "gospel of the kingdom as a witness to all nations" is preparatory to the Master's coming, and that coming we wish to hasten.

Yes, we are modeling our mission after the China Inland Mission in some respects; we try to be like them in adapting ourselves to the natives and in appealing to the liberality of the people at home by our self-denial. We also humbly hope by honoring God with more direct dependence upon him to be characterized by their faith and spirituality. But that mission is interdenominational, while ours is Baptist. If we succeed—and *succeed we will*—we will vindicate Baptist principles as nothing has done since the days of the Apostles. Yes, they have their board of directors (equal to bishops) and their "manager"; but we cannot, and be consistent with our Baptist principles. Now, confining ourselves strictly to the work the Master said do, we may do it with the means he prescribed and through the organization he gave us. We shall not even have to depend on a great personage like Hudson Taylor. Making the Lord our Master in reality, each one of us has just as much right to claim the Lord's support in what he tells us to do as ever Hudson Taylor had. We shall each be on equal footing, as Baptist preachers should be, and one cannot assume any control over another, as every one is entirely independent of the rest, receiving his support straight from his church or churches. We shall co-operate as Baptist preachers do here of course. If Christ cannot keep a Baptist preacher straight and constrain by his love to work, nobody need try.

We and our movement have been said to be opposed to all boards, associations, conventions and organization generally. I wish we could be clearly understood here. We do not want to forsake the assembling of ourselves together in associations and conventions. I do think if we could liberate these meetings from some of the so called

business by letting it devolve upon the churches and pastors, these meetings might serve a better purpose in stimulating zeal and deepening spirituality. No; we are not opposed to boards where boards are needed. We are orthodox here, too, for Baptists have them as a mere expedient; they are not held to be an essential part of our organization. To do the work our Southern Baptist Convention has in the foreign fields, a board is needful, a down-right necessity; schools are run and there must be somebody to direct the work; property is owned, churches and houses are built, and this requires a board with a general fund to disburse. And I want to say that this Foreign Mission Board of ours is the best board I ever saw. But the "gospel mission" has no general fund; each man's money is raised for him and sent to him; we have no secular work, build no houses and own no property, hence we of our mission (not speaking at all of other foreign mission work) do not need a board. And a board is not in this case, and for many reasons, an expedient. In order to keep from seeming to break ranks, and to be fully in line with the work of the Convention, and to avail ourselves of the same medium of communication, we sought at the very first to get this department incorporated in the Board's work. Another attempt was made at the instigation of some pastors at the last Convention, when we went so far as to offer to pay our part of the Board's expense—thus offering to pay for machinery upon which we do not depend. We failed in this attempt, and it may be best now in the beginning for us to work it entirely apart from the Board, for it will emphasize the *directness* which we are trying to establish between the church and the missionary.

On the other hand, like Dr. Harris, some think to have a committee through which a "group of churches" may act is to have a board, only on a smaller scale. Now, it does seem to me the difference is real and ought readily to be seen. We have no objection to such a committee, or even a central committee, (we may have one as the work enlarges), if that committee is not vested with responsibility—is only a medium. Now, the churches of the South have delegated the whole responsibility to the Board. We are in favor of *co operation* (co operation *versus* outside organization.) In every co operative company every party in it shares in the responsibility. So in this "group of churches" each church becomes responsible for a certain part—it is precisely the same relation the pastor sustains to his churches. But that \$1,700 interest on borrowed money reported at the last Southern Baptist Convention shows plainly the churches do not share in the responsibility. Now, the lamentation all along has been "the churches do not feel the responsibility." They do not and will not feel it until it is *theirs*, neither do the pastors generally; they feel that the salvation of the heathen devolves upon the Board and its agents. Alas, so many of them are content to let things go on as they are, whether the heathen are saved or not, on the principle that the easiest way is the best way. By the way, I have observed that in many instances when they say, "I am in favor of the 'old way,'" it is not that they love the work through the Board more, but that they love it all less. It seems to me when churches come to be able and willing to undertake their own foreign mission work our Board ought to hail it with pleasure; they can then transfer to these churches not only some of the financial burden under which the Board is groaning, but also the care and responsibility. Think, too, how this responsibility will vitalize the churches. Dr. Harris thinks for the Board to yield up this responsibility would be for the Board to commit suicide. Well, what is true of the Board is true of the churches. May not this lack of responsibility, then, account for the lifelessness of churches in this work? Now, the Board cannot turn over this responsibility to the churches unless the churches are willing to assume it. But where they are willing they ought to take it as a God-send, especially as the churches then do more—that this is true cannot be doubted. Now, the aim of all Boards—State Boards, Home Boards, and all—is to help churches until they come to be able to do their own work, and then they turn the work and the responsibility over to them. This is the goal, and the sooner they arrive at it the better. That some have been feeling this to be true of foreign mission work, witness the BIBLICAL RECORDER, May 23d, 1888. In commenting on a letter in which Dr. Yates said his forty years' experience led him to believe we should never convert the heathen world through a central board, because the missionaries were too far removed from their constituents, the editor says: "Such a course would double our contributions to foreign missions. It is not strange that the minds of so many of our brethren have been turned in this direction. It is a most sensible and business-like view to take. The tendency is in this direction, and the time may soon come when many of our district associations and some of our leading churches will have their own missionaries in foreign lands, and when their treasurers shall pay their salaries *direct from home*."

Now, the indications are that that time has come, and as fast as the workers, called to go to China, rise up in the name of the Lord and say to the churches, "Here am I, send me," they are going to send them. Now, why should some of the brethren, as in the BIBLICAL RECORDER last week, out of their love for us, wish we could come

back to work under the Board as we used to work, when we will do the same work as missionaries, and when the churches that will be required to support us in this *direct* way didn't use to pay to the Board one twenty-fifth part of what we cost the Board. I have been afraid they wished to produce doubt as to our sticking to this undertaking. No, with the success that has crowned our efforts so soon, with every token of God's favor, with a deepening of spirituality as well as liberality on the part of the churches that go into it, we have *no occasion* to turn back. We love the principles we have espoused as we love our life, and we would give up the one as quickly as we would give up the other. By the way, Dr. Harris has an idea that I think some lives must be sacrificed. Why, I have no idea that churches that have spirituality and life enough to undertake this support of a missionary will let him suffer—they go at with a determination that forbids failure. Dr. Harris probably came to this conclusion because he heard me say, when insisting that the responsibility of the churches be *actual* and the dependence be *entire*, "if he starve, let him starve." But the man who said, "Let justice be done if the heavens fall," didn't mean to express any fears about the heavens falling. No; all this talk about sacrificing the lives of missionaries is not called for. Again, others have asked, "Why do you kick against the Board? Didn't you have a good place, and didn't they treat you well?" *I am not kicking against the Board.* Is a "good place" and to be "treated well" all we want? God forbid! while the churches are doing comparatively nothing, and the heathen dying and going to hell; while the command of our Master is not fulfilled. Loyalty to boards and conventions is good, but let us talk more of loyalty to Christ and obey his command and give the gospel to the heathen in every lawful way.

I hope to conclude next week with a few words showing that our "Gospel Mission" is designed to do a *special work* in a *special field*, and does not conflict with other work.

D. W. HERRING.

Long Creek, N. C., Aug. 27, 1893.

Difficulties in Christian Service.

Every young Christian feels that he ought to be doing something for Christ. But he soon finds lions in his path. Perhaps it is his own timidity, or lack of education which stands in his way. Or it may be that his associations are unfavorable. Or he may really not know what to do in the way of religious work. He may have too high an ideal of the efforts he desires to make. He may be discouraged by failures in his first efforts, or by the indifference and ingratitude of those for whom he is toiling. He may be disheartened by the rebuffs and sneers of those that are older. One or more of these difficulties usually meet the young disciple, and not infrequently paralyze his early zeal.

But the young Christian must remember that some of the noblest workers in the church of Christ have had first to overcome their own timidity, and the hindrances arising from their surroundings. They should remember, too, that if they will only walk in the path of duty, God will show them how they may be useful. It is a great mistake to suppose that we can serve Christ only by speaking in meetings. A holy life is the best sermon that can be preached, and the invitation of others to the meetings is often more effective than glowing exhortations. Nor should we be discouraged by failures. The greatest men in all ranks of life have at first met with failures, and have gradually risen to their pre-eminence by learning useful lessons from their failures. We need not be discouraged because those for whom we toil seem indifferent, or prove ungrateful. Ample rewards will come after a while. Then, too, we ought not to allow the opposition or sneers of others to prevent us from doing our duty. If we thus act, our life here will be worth the living, and will glow forever at God's right hand.—*Our Young People*.

Reproving Church Disturbers.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers and said:

"I am always afraid to reprove those who misbehave, for reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of service, a gentleman said to me: 'Sir, you have made a great mistake; that young man was an idiot!' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.—*Etc.*

It makes my heart sick to hear brethren say with boasting glee, that they have had a revival in their church, by turning out thirty or forty members. It simply means that they have turned their backs on thirty or forty souls, and left them to perish in their sins. Of course, there are exceptions, but it seems to me they should not be forsaken until our most earnest efforts have proved unavailing. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—*Dr. Wharton*.

Letter from Rev. J. F. MacDuffie.

Dear Recorder:—Arrived home yesterday morning, tired and broken down in body, but buoyant and happy in soul and spirit. Had been out among the brethren and sisters praying, preaching and talking with them, and with poor lost souls for thirty-six days without any rest.

By the help of the Master we made a considerable gap in the Devil's ranks. There were about ninety professions, and some of them the worst cases in the land. At Bethesda a model country church, the brethren and sisters, as usual, laid everything aside, and we all considered it our work, and combined our efforts and prayers and fifteen broke ranks and came over on the Lord's side. Two fathers that had about been given over as hopeless cases surrendered to the Spirit's call, and now give evidence of converted men.

At Ephesus, a mission point near Chapel Hill, where we have a weak church, yet, a consecrated band of workers, we labored for seven days with happy results. Fourteen told us they had seen the light, and felt that the burden of sin was rolled away. There is a great work to be done at Ephesus. So many unconverted ones in that section. It is very hopeful.

From Ephesus we went to Mt. Moriah. We labored there for seven days. I never saw a church so wrought upon by God's Spirit before. There had been some right serious difficulties prevailing, but all were made to be "of one mind" when the meeting closed. I apprehended some trouble before taking charge of Mt. Moriah, but feel now the Devil has been put to flight, to a certain extent. There are some devoted Christian workers here, which make it pleasant to go there. We had a goodly number of professions. One of the Devil's best agents gave over, and decided for truth. To God be praise.

We had an unusual meeting at Roberson Grove. We continued there for eight days. I have been connected with this church since its organization, but have never witnessed such a display of the Spirit's power. Bro. John C. Roberson, after whom the church was named, was made to rejoice in seeing three of his sons, and one son-in-law baptized on Sunday morning. His oldest son professed, but was not baptized. There were several hard cases that came out and decided for Christ. There were nineteen professions and the church revived as I never saw it before.

At Mt. Hermon the Lord's presence was with us. We had eleven professions. This church is constantly gaining strength, and doing efficient work. Some of God's noblest working men and women are there. They have two weekly prayer meetings and an evergreen Sunday school, with Bro. J. C. Walker, a consecrated young brother as Superintendent. In addition to these they have two other prayer meetings well attended remote from the church.

I have one other meeting to conduct at Sandy Level. The good Lord has dealt graciously with me and mine this year. Praise to His name.

Fraternally, J. F. MACDUFFIE.

P. S.—Bro. W. A. Crabtree of Cary was with us at Bethesda, Roberson Grove and Mt. Hermon. He did good work and greatly endeared himself to the brethren and sisters. We pray God's blessings upon him.

Notes from the North.

Our trip to Rochester was full of interest from beginning to end. Leaving Goldsboro on the 16th inst., wife and I came by rail to Norfolk. There we took the Old Dominion steamer "Wyanoke" for New York. The ocean was calm, the sky was propitious, and the voyage pleasant. However a Carolina mountaineer feels a little internal insecurity on a rolling vessel when *terra firma* is nowhere to be seen. For sixteen hours we were out of sight of land. We entered New York harbor after dark. The shores were brilliantly lighted and the sights were superb. Excursion steamers and ferries were screaming and darting here and there. The statue of Liberty is a prominent feature. Such an evening scene cannot soon be forgotten.

We spent only a day in New York. Central Park is worthy of the metropolis. In its menagerie are reptiles, birds and beasts of every description from every quarter of the globe. In its Art Museum are the very choicest bits of sculpture and painting, ancient and modern, that ever emanated from the studios of the great masters. The natural scenery of the Park, refined by the touch of skill, is simply exquisite. Eden muses is the world in wax. Its figures and scenes are perfect as life itself. The Chamber of Horrors in its basement presents spectacles of wildest terror. Brooklyn Bridge affords a magnificent view of the harbor. It is one of the greatest wonders of the American continent. Traversing its streets for miles on foot or eclectic car or elevated railway one is impressed with the monotonous magnificence of this most populous city of the New World.

The trip up the Hudson to Albany was grand beyond description. The steamer with some six hundred passengers on board moved up the current at the rate of fifteen miles an hour, stopping at Yonkers, West Point, Catskill and Poughkeepsie along the way. Railways skirt both sides of the river and long trains were rushing by every few minutes. On the east bank is the New York Central, the only four-track railway in the world. Abrupt cliffs, towering hills, green slopes, shady parks, palatial residences, and numerous towns and cities are seen on either side of this Rhine of America.

At Albany we took the New York Central and came dashing on to Rochester at the rate of fifty miles an hour. This is a lovely city. It has a population of 150,000. Its 230½ miles of streets are neat, clean and beautiful. There are many manufacturing interests here. The electric car lines are extensive and commodious. A half dozen daily newspapers are supported. There are

ninety-eight churches in the city. Roman Catholics come first with sixteen, and Baptists next with thirteen. There are fifty-eight public buildings, thirty-one halls, four theatres, twelve railroad stations and numerous hotels.

The Theological Seminary is located in a splendid portion of the city. The faculty is talented, cultured and influential. The buildings, large and magnificent, afford every desirable convenience. The library of 27,000 volumes stands among the foremost of the world. The Seminary is worth little less than a million. It has been very successful in the past, and the coming session bids fair to be the most prosperous in its history.

H. C. MOORE.
Rochester, 31 Tracy Park, N. Y.

Two Gracious Meetings.

Dear Recorder:—I write you on account of two gracious meetings. On Saturday before the first Sunday in August, I began a meeting at Mt. Harmony in Mecklenburg county, four miles east of Matthews. I had Bro. A. C. Davis with me five days, and the Holy Spirit every day. The Lord blessed from the start. There were conversions at every service. Great crowds attended the services. Old and young were brought to Christ. Rejoicing was in many a home. We had opposition, but it was outside, the Lord leading his children. This place has been called Satan's seat. The Baptists bought it from the Protestant Methodists in May last. Myself and Bro. M. A. Adams organized a Baptist church there on June 3, 1893, with fifteen members. The writer was made pastor. The meeting as above mentioned was God's approval of the work. The meeting lasted until Friday—seven days. On that morning in the clear stream of Crooked creek, we had a union meeting, such a meeting as Jesus prayed for in John 17: 21. We stood in the water with those belonging to five denominations, and buried them in baptism according to God's Word. Six or seven hundred witnessed the sight, a number of them never having seen a baptism. Two others were received for baptism, and three by letter, making twenty-six additions.

On Saturday before the third Sunday in August I began a meeting with my church at Waxhaw. This church has come through great trials during the last two years, but the Lord has delivered them out of it all, and blessed them with such a blessing that they were hardly able to receive it. I had Rev. J. A. Bivens with me four days. He did some earnest preaching. The Lord was present to bless even on the first Saturday of the meeting, and at every service there were conversions. Brethren Pardue and Ferrell preached several times for me, and the whole church was alive and at work. I never have been in such a gracious meeting—earnest, thoughtful, quiet. I had a private talk with 214 persons during the meeting, which lasted nine days. Forty-seven were added by baptism, two were restored, and three were admitted by letter, making fifty-two additions. Others will join at the next meeting. The whole country is moved, the Lord's name is honored, and men, women and children saved. I baptized two aged sisters—one seventy-five years old and the other seventy-one years. A number of the baptized were from other persuasions. Thank God, people are seeing and believing the truth and uniting on the Word. To God be all the praise.

God bless you and the RECORDER.

Yours in Christ,

A. B. CAUDLE.

Monroe, Aug. 28, 1893.

From Rev. C. W. Matthews.

Our meeting at Roper, N. C., Chowan Association, which was held week after the fifth Sunday in July, was a success in spite of the fact that the pastor who did the preaching had three chills, and the Methodists and the Episcopalians had two excursions from the place. Seven were added to the church. Bro. D. Gilliland, the blind man, led the singing for us and worked earnestly in the prayer-meetings. Bro. George W. White of Chowan county gave us an earnest sermon during the meeting.

At Lake Drummond, the week following, my father was with us and worked nobly during the week. I baptized six as a result of this meeting.

The people in this part of Norfolk county, Va., have the finest corn crops they have had for years. They are happy, and well they may be.

My little church at Mulberry is again on its feet. And with the few but strong members it now has, it is destined to live and increase in strength.

The truckers in this section made some clear money this year, and have growing now on the same land fine corn crops.

It is intimated that Rev. P. S. C. Davis will resign his field in this county and enter Crozer Seminary in September. Bro. Davis is an indomitable worker, and his absence will be severely felt.

Rev. N. M. Munden is still living, and, though feeble, he, with unflagging energy, keeps up his end of the work. He is a great and good old man.

PORTSMOUTH ASSOCIATION.

The next session of the Portsmouth Association meets Sept. 12th, with Tucker's Swamp church, Southampton county, Va. By the way, you, Bro. Bailey, were once the pastor of this church, and I am sure it would give them great pleasure to have you attend the session.

C. W. MATTHEWS.

Rev. D. L. Moody, the great evangelist, announces that his efforts to secure the most gifted preachers in various languages from both sides of the Atlantic to preach at Chicago during the fair have been successful. We note with pleasure that among the foremost leaders, Revs. A. C. Dixon, D. D., and H. M. Wharton, D. D., have been announced to hold services during this month.

From Bro. Lamberth.

Dear Recorder:—I am here at Hotel Burton, Danville, Va., the best house of the kind, I think, between Atlanta, Ga., and Washington, D. C., resting for a few days. I have had a good time this summer. I have been so free from pastoral cares!

After resting all June, I began preaching with Bro. P. H. Fontaine, the second week in July at Chestnut Level, Va. From there we went to County Line, and wound up at Riceville second Sunday in August. A purer man, better pastor, finer scholar, and a higher toned gentleman can't be found than P. H. Fontaine. His churches are in fine condition almost every way, and always easy to hold meetings with. I spent some happy hours with our own Bro. F. H. Jones at his home in Chatham, Va., in his church, in a tent meeting, and at the Roanoke Association of which he is Moderator. These two goodly men, like twin-brothers for years in their work (for they are near each other), exert a refining, elevating, blessed influence, which is so visible to one who travels over their fields of labor. If our pastorless churches of North Carolina only knew what would be good for them and the cause of Christ in the State, they would invite and try to induce these very best pastors to go back to North Carolina where they once were so much loved. They love the RECORDER, its editor, Wake Forest, and every interest of the Baptists of the Old North State. Let us have them back among us, for we need them.

The meetings were all good and resulted in additions to the churches. I have had the pleasure of conducting twenty-five protracted meetings in Virginia during my ministry and love to preach for the people of the sister State. I am unsettled yet as to where I shall locate, and am asking God to guide me, so that if it is his will, my next pastorate may be like my first one at Roxboro, both long and happy.

My home is still where it has been for eight years—with Bro. and Sister A. R. Foushee at Roxboro, N. C. This is the dearest spot to me on earth, yet it will never be to me again what it was while their pastor, though Mrs. Foushee says, whether present or absent, my plate shall be fixed at her table as long as she lives. Now is not that kind, and would not I be an ungrateful man did I not appreciate such kindness?

Hoping to see you in the near future, I am your friend,
J. H. LAMBERTH.
Danville, Va., Sept. 1, 1893.

Revival Meetings.

Dear Recorder:—I have just closed my last meeting of days. We began with Shady Grove. After a very delightful session of the Camden and Currituck Union, we protracted our meeting. On Tuesday Bro. Josiah Elliott came and did the preaching until Friday, and did it well. He made many friends. We all learned to love him very much. As the result of the meetings I baptized sixteen. I think the church was greatly revived.

The first Sunday we protracted at Coinjock. At this place we organized April 5th with eighteen members. Bro. Frank Tuttle came to our relief on Tuesday and did the preaching in open air. Some of the aged brethren said they never heard the gospel preached with more power. I was glad to have this brother with us. To know him is to love him. Sixteen were added to the church. May the blessings of heaven overshadow Bro. Tuttle wherever he goes.

The next place was Poplar Branch church. Bro. Harrell of Elizabeth City was with us the week and preached the gospel in love all and with power. He is a plain, forcible preacher. There were several professions and two accessions.

Then proceeded to Powell's Point. We expected Bro. C. B. Williams, but he was unable to be with us. Bro. Gilliland came and helped us. He did good work. We were pleased to have him with us. He is a faithful worker. I think he preached every night during the meeting. We had a very precious meeting. Ten were admitted by baptism, and one by reclamation.

Our field is in a very prosperous condition. We have just completed the house at Poplar Branch. Have made some improvement on the building at Shady Grove.

N. P. STALLINGS.

Coinjock, Aug. 29, 1893.

Cape Fear Association.

I have been requested by the good brethren of Brunswick to announce in the columns of the RECORDER the way and conveyance by which all persons who may desire to attend can reach the Cape Fear Association, which is to convene at Lebanon church, Brunswick county, Oct. 19th to 21st inclusive. A boat known as the "Doggett" will convey the passengers from Wilmington to two miles of the church and take you back to Wilmington for twenty-five cents a trip. Brethren, if you miss that, you will miss one of the biggest and best provided for Associations you ever missed.

FRANCIS SAVAGE.

Teachey's, Sept. 2, 1893.

Sandy Creek Association.

This body will convene with the Moore's Chapel Baptist church, four miles west of Siler City, Chatham county, N. C., on Thursday before the fourth Sunday in September (Sept. 21—23), 1893.

We extend a special invitation to brethren Durham, Newton, Herring, Bryan, Caddell, Taylor, W. K. Gwaltney, T. H. Pritchard, J. H. Mills, N. B. Broughton and C. A. G. Thomas. Come by railroad to Siler City, and call for A. C. Jordan.

O. T. EDWARDS, Pastor and Mod.

Read in this paper what the *Chicago American Trade Journal* has to say of the Horner Military School.

Help the Young People.

The young people of the South have been asked by the Home and Foreign Boards to observe a day this year, when they will make special study of Missions and special contributions to Missions. Indeed it is hoped that such a day may be observed each year, when the young people shall honor the Lord by a joyful giving to his cause. The Woman's Missionary Union, which has been so successful in the past in getting up interesting and instructive exercises for the children's missionary days, has arranged an exceptionally good programme for this one. The Sunday-school Board will lend its aid, as well, to the carrying out of the purpose, rejoicing in the opportunity to help in interesting the Sunday-school in this greatest of all works.

I, for one, am glad that this has been done. I rejoice in every effort that is made to interest young people in the work of missions. And I especially rejoice when I see this interest quickened by means that, at the same time, give pleasure to the little folks. Why should not the doing of work for the Lord be a joyous thing? Why should not the giving of our money for his cause be accompanied by that which will make the giving a pleasure and the recollection of it a joy? The very solemn, and sometimes even doleful, way in which much of the collecting of money for the Lord's work is done, is well calculated to make people feel that the giving of the nickels and dimes that fall into the plates and bags is a soul-harrowing sacrifice. Giving is, or ought to be, a joyous thing and if by a pleasant exercise occasionally indulged in the young folks can be made to feel this, it is well.

Let the children, large and small, have a happy day of learning about the Lord's work and of giving for its furtherance. Let them come into the presence of the Lord with singing and praise, to bring unto him the offerings of their love.

The plan is a very simple one. On the third Sunday in October there will be an order of exercises, prepared by the Woman's Missionary Union, a part of which will be the distribution of "Mite Pyramids," which the Sunday school scholars and teachers, too, if they are willing, will take home with them and keep, gathering in them such sums as they can, and on Thanksgiving day, or on the Sunday following, these mite boxes will be brought in, either at a special meeting held for the purpose on Thanksgiving day, or at the regular meeting of the Sunday schools on the Sunday following. This will give a month for the gathering of the offerings.

The object of this letter is to appeal to parents, Sunday-school Superintendents and teachers to take hold of this thing and help the young people to make it a success. Take hold with enthusiasm, and so will the children be made enthusiastic. Don't chill their ardor by cold indifference. Give some time to helping them prepare their parts, throwing yourselves heartily into it. Give them opportunities for making money for their pyramids and help them from your own pockets to fill them. Talk about it and encourage them to talk, and help them plan for it. They will soon be filled with the idea and busy with its carrying out, if only they can get a little encouragement. Let each one who can, see to it that the children under his or her influence receive active sympathy and practical help. The joy that will come to the young folks will amply repay you, and the results achieved will bring gladness to the Boards and the missionaries.

The Lord's cause needs the help the young people will bring to it. If ever there was a time when all should join hands and hearts to carry forward the work of missions, it is now. The times are hard and many are making excuses for not giving. Large sums are in hiding. Now is the time when the little must be gathered and the "mickles must make the muckles" that are needed for the work. The children deal in cents and nickles and dimes, and this is the day for these. Encourage them and lay these at the Saviour's feet.

I have just read the *Foreign Mission Journal* and my heart has been stirred by the appeals coming from the fields—from all the fields—for more workers. Everywhere the missionaries are rejoicing in the numbers of converts given to them by the Lord. But when they have told of these, in the next breath they cry for men to help them "gather in the sheaves." Among the blessings which I see coming from this "Missionary Day," one is the supply, in part at least, of this need; another is a blessing upon the young workers themselves.

Help the young people.

T. P. BELL, Cor. Sec. S. S. Board.

From Mount Airy, N. C.

Dear Recorder:—I suppose a word or two from this section of the State would be in order. I have been in meetings for the last four weeks with the exception of a few days. The work has been encouraging indeed. Quite a number of people professed faith in Christ.

Last Sunday evening I closed my meeting at East Bend. Bro. Swain of Wilmington did the preaching. His sermons were interesting from first to last, and the people came for miles to hear him. The older brethren said they had never known so many people to attend church there. The church seats about six hundred, but we could not accommodate near all who attended. Quite a number made a public profession of their faith in Christ. Among the number were some of the best citizens of the town and country. Both saint and sinner rejoiced over the success of the meeting. Eleven joined the church, and we shall look for numbers to join at the next regular meeting. Many of the members of that church have a mind to work, and they are doing what they can.

I have several other engagements to hold meetings for other brethren. I greatly desired a month's vacation that I might attend

the World's Fair, but I have almost given up the idea.

I enjoy the RECORDER and expect to make an earnest effort to get many of my people to take it this year.
C. C. HAYMORE.
Mt. Airy, Aug. 31, 1893.

Higher Education.

AN ESTABLISHMENT WHICH IS EMINENTLY WORTHY OF PATRONAGE.

THE HORNER MILITARY SCHOOL, OXFORD, N. C.
Editorial Correspondence.

During the past month this institution has been the subject of closest investigation at our hands, and trained representatives of the *Journal* have pursued rigid enquiry among highest unbiased authorities concerning its scope, method and achievements. In fact all available information concerning its features have been sought. Those directly concerned in its management or financially interested in its success were not consulted, it being deemed advisable to obtain expression entirely free from bias or self-interest.

As a result of such fair and pains-taking search we do not hesitate to select this admirable institution and to freely and unreservedly endorse it to every reader who seeks the best and highest in education and who would secure the greatest return upon his investment, for this excellent establishment has undoubtedly solved the important question of maximum returns combined with minimum of expense. It affords the highest practical education at lowest possible cost. Moreover, it is ably managed thorough in methods and equipment; in fact, all that could be asked or desired; hence we do not hesitate to commend it in unqualified terms. We have no greater interest in this institution than in any other of its kind, but having by unbiased investigation assured ourselves of its superiority and worth, consider it a duty to subscribers to make such supreme merit known.

Now is the time to consider selection of an educational establishment and the choice should be made after closest examination. This we have done and in all candor we say to every reader that the claims of this institution cannot be ignored. It amply meets the requirements of the most exacting.—*Chicago American Trade Journal*.

We call attention to the advertisement in this issue of Fort's automatic window-sash holder. It is a good and useful article, and agents do well in selling it.

A number of communications, most of them accounts of glorious revival meetings, are crowded out of this issue. These contributions shall appear in the next issue of this paper.

King's Mountain Association.

The King's Mountain Baptist Association will convene with the Boiling Springs church (Cleveland county) on Thursday before the fourth Sunday in September, 1893. Messengers and visiting brethren will be met at Lattimore's Station with conveyance upon giving notice to the undersigned, stating whether they will come on the two C's or three C's train, and whether going east or west, and date of arrival. Both trains go east in the a. m. and west in the p. m.

Respectfully,

D. S. LOVELACE.

Boiling Springs, N. C.
Read advertisement of South West Virginia Institute in another column.

Associations for 1893—Times and Places of Meeting.

AUGUST.
South Yadkin—Mocksville, 31 to Sept. 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.
Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.
Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 10-12.
Mecklenburg and Calaburus—Olivet church, Charlotte, 12-14.

Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Pine Green, Sampson, 18-20.
Fee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruntington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.
Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.
AUGUST.
Mitchell County—Big Meadows, 31-Sep.-2.
Western Carolina—Mt. Pleasant, 31-Sep.-2.

SEPTEMBER.
Swain County (Indian)—Macedonia ch., 12-14.
Yancey County—Burnsville, 14-16.
Liberty and Ducktown—Hopewell ch., 28-30.

OCTOBER.
Carolina—Crah Creek ch., 5-7.
Transylvania—Macedonia, 12-14.
Western N. C. Baptist Convention, Asheville 18-21.

To Sunday-school Superintendents and Treasurers:

Send in your order for Sunday-school supplies for the fourth quarter early in September. Of course you are going to order from the Sunday-school Board of the Southern Baptist Convention—our Board.

Please do not send bank checks if you can possibly help it. They are not bankable at present. Send by post-office order, postal note, registered letter, or by Express. Try to get your orders in before the middle of the month. This will help us and you too. Prices reduced. See advertisement last week and next. Yours truly,

T. P. BELL, Cor. Sec.

Illustrated Comments.

The man whose Christ has not changed in forty years of Christian life, who, now an old man gray-headed and feeble, thinks and talks of him only as the one who blessed the babies and said "Suffer them to come," is a pitiable example of the man who lives on milk and mush when he might be eating strong meat and bread.

I believe in a changing Christ. "The same yesterday, to day and forever." Oh, yes! But so far as his influence on my life is concerned, he changes. And I pray that he may continue to change all my life. He changes because my needs change. He changes as my point of view shifts.

Traveling up the ridge from Round Knob to Asheville, the passenger looks out to the right to the towering mountains. They look black and dismal against the western sky. But on, on, up, up, nearer, and as he rolls around their titanic feet he beholds them verdant laden, and stocked from foot to peak with living growth. And so do we find our Christ as we get nearer to him more beautiful, more helpful, and changed in the aspect he presents to us.

Dannecker, the great sculptor, once carved the statue of Christ. He toiled three long years. When the statue was completed, he took a little child with him to his studio. Reverently and expectantly he took the covering of cloth away, and the statue stood revealed. "Now," said he, "Who is that?" The child looked and replied, "A great man." The artist's heart sank within him. Without a word he slowly and sadly covered the statue up. He had failed!

He set himself again to work. For three more years he worked upon another model. And again completed, he calls the child into his studio. "Now tell me," he said to the child, "Who is this?" Slowly widening her eyes, brightened as the look of loving recognition crept into them, and she repeated, still gazing, "Suffer little children to come unto me and forbid them not." Ah! it was Jesus. It was the child's Jesus. And the artist had triumphed. That was the child's conception of Christ. Its need was for a child's Christ, and the child saw as a child. The old man finds in him an old man's Christ—as one to lean on when faltering in health and spirit; as one who feels for an old man's weakness; who succors an old man's distress; and when the old man approaches the dark valley he leans upon that unseen arm as calmly as an infant goes to sleep on its mother's breast.

I think of him and feel about him as a young man's Christ—as one who wants to stand by me or any other young man and help me shoulder to shoulder fight my battles; as one who loves manliness; as one who admires a gentleman; as one who hates injustice, and calls for young men in their vigorous strength to right it. That is my Christ now. I may not think of him so when I am old and gray.

How strange it is that young men, beginning careers should not see that Christ will help them? What an immense advantage he is! What a rich and generous patron! He saves a young man to himself. He saves him to his business. He saves him to his friends and family. He saves him to the world of men and women which needs him. Enumerate those things which militate against success in life. A young man covets prominence and influence and wealth. Stop now and think. What are things that most cause the failure of promising careers? First, intemperance; second, gambling; third, dishonesty.

A drunkard cannot succeed. A gambler will not be trusted, nor has one in a thousand succeeded. A cheater, an embezzler overreaches himself. Now give the young man Christ in his life, and like a cyclone he sweeps the roadway clear of these things. He makes him sober. He makes him honest. He makes him trustworthy. In short, he not only clears the pathway to success, but he loads the young man with the momentum of character. And withal, he pours a flood of sweet music into his life which mixes with its native strength and spirit, and forms that grandest combination of heavenly and earthly elements—a Christian gentleman, part God and part man. He plants flowers in his soul and the blossoms fall about him as they ripen and fruit. He runs full with sweet oil the empty jar of his heart, which overruns, and like the camel laden with honey, drips along his life's way. But young men don't last long. The freshness of youth soon departs. Careers are made and ruined generally between the ages of twenty and thirty.

Now, then, is the time for the acquirement of the best of strength. Be not deceived. Redoubled activity in the future will not retrieve the losses of the present. Every single sin leaves its effect upon the life. Christ covers in tender mercy and forgiveness the soul and saves it from eternal death. He blots out the sins, but he cannot blot out the scars. Now, now is the time. Hear this voice. It is the voice of thousands who have testified. It is the voice of the world executing its immutable laws. No life will rise as high with sin in it as it would have risen had sin never touched it.

Men succeed, but it is always in spite of their sins. The lighter the load the higher the flight. These laws of penalty are the world's laws as well as God's. Take Christ

now, and freed from the heaviest burdens, young man, you can climb and climb and climb.

Rev. Thomas Alger, the now well known prison preacher, who committed a crime for which he served a term in Joliet penitentiary, Illinois, though converted while there, and possessing great gifts, was handicapped for life. He has bound this sad story of his own life in three verses which every young man needs written on his heart.

"I walked through the woodland meadows
Where the sweet thrushes sing,
And I found on a bed of mosses
A bird with a broken wing;
I healed its wound, and each morning
It sang its old, sweet strain,
But the bird with the broken pinion
Never soared so high again.

"I found a young life broken
By sin's seductive art,
And touched with a Christ-like pity,
I took him to my heart;
He lived with a noble purpose,
He struggled not in vain;
But the life which sin had stricken
Never soared so high again.

"The bird with the broken pinion
Kept another from the snare,
And the life which sin had stricken
Raised another from despair.
Each loss had its compensation,
And thus healing for every pain,
But the bird with the broken pinion
Never soared so high again."

JNO. E. WHITE.

On Trial.

That's a good way to buy a medicine, but it's a pretty hard condition under which to sell it. Perhaps you've noticed that the ordinary hit or miss medicine doesn't attempt it.

The only remedy of its kind so remarkable in its effects that it can be sold on this plan is Dr. Pierce's Golden Medical Discovery. As a blood-cleanser, strength restorer, and flesh-builder, there's nothing like it known to medical science. In every disease where the fault is in the liver or the blood, as dyspepsia, indigestion, biliousness, and the most stubborn skin, scalp, and scrofulous affections, it is *guaranteed* in every case to benefit or cure, or you have your money back.

To every sufferer from Catarrh, no matter how bad the case or of how long standing, the proprietors of Dr. Sage's Catarrh Remedy say this: "If we can't cure it, perfectly and permanently, we'll pay you \$500 in cash." Sold by all druggists.

Harvesting the Corn Crop.

There is a serious loss in harvesting corn in the usual way of pulling fodder and plucking the ears. Some recent Experiment Station work serves to bring this out in relief. Mr. H. J. Patterson of the Maryland Station publishes some matter showing the location of the dry matter of the corn plant in three crops examined. Coefficients of digestibility are given with composition and total digestible product of ears, topped fodder, blades, husks, and stubble. The results shows the ears and blades to have been only 50.59 per cent. of the dry matter of the crop. The other parts usually neglected by our farmers consequently amount to 49.41 per cent., or at least one-half.

Of the digestible matter, 55.08 per cent. only was contained in ears and blades. Thus nearly 45 per cent. of the digestible matter of the crop would be lost by taking only ears and blades from the field.

The digestibility of coarse fodders rich in carbohydrates is greatly increased by feeding with highly nitrogenous materials, such as cotton seed meal. So it would be possible for one to get almost as much digestible food out of the corn stalk left to rot in the field than is saved from the crop in ears and pulled fodder.

The simplest way to get the most food out of the corn crop is to cut close to the ground with short-handled hoes at about the time the fodder would be pulled and cure in a silo. Lacking the silo, cut the corn in the same way a few days later, or about the time fodder is generally pulled, and shock in the field. Put 400 to 600 pounds in a shock and stand the butts out open enough to make the shock stand firm and let in the air to dry the corn. Bind the tops to hold together and keep out rain.

When cured, shuck out the ears, and cut what is left known as stover (the stalks, blades and shucks) into inch lengths. Feed to cows or work-teams with cotton-seed meal, wheat bran or such other nitrogenous materials as can be most readily obtained. For nearly balanced ration, put one pound of meal to four of stover and two of oat-straw. The stover alone fed freely will support an animal at rest and not giving milk. —F. E. Emery, Agriculturalist, N. C. Agricultural Experiment Station.

The utmost confidence between parent and child is a great safeguard. Many parents have themselves to blame because of the waywardness of their children. They have never done anything to invite the fullest confidence of the younger members of the family. Parents have been too much occupied with business or pleasure, or have been too selfish to take the time which is demanded by their children. In many a home the children are lonely, very lonely. This neglect on the part of the parent leads the children to practice deception, and with this comes a brood of new evils. The New York *Christian Advocate* says very truly:

"When secrecy begins in the child's heart vice is not far off; and at the door which vice leaves ajar crime stealthily waits."—*Central Baptist*.

A Tonic for Nervous Prostration, Horstord's Acid Phosphate.

Dr. A. E. Carothers, San Antonio, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Timidity—A Hindoo Fable.

A silly mouse, thinking each thing a cat, Fell into helpless worriment thereat;

But, noticed by a Wizard living near, Was turned into a cat to end its fear.

No sooner was the transformation done Than dreaded terror of a dog begun.

Now, when the Wizard saw this latest throe, "Here, be a dog," he said, "and end your woe."

But, tho a dog, its soul had no release, For fear some tiger might disturb its peace.

Into a tiger next the beast was made, And still 'twas pitiful and sore afraid,

Because the huntsman might, some ill-starred day, Happen along and take its life away.

"Then," said the Wizard, turning to his house, "You have a mouse's heart—now be a mouse."

'Tis so with men: no earthly help or dower Can add one atom to their native power;

Them from their smallness nothing can arouse— No art can make a lion from a mouse.

—Joel Benton.

Storing the Memory.

The memory is the first faculty which a child cultivates. All through his life it is the most valuable. The great mistake of modern education is the neglect of the memory. Children's minds should be saturated with the choicest poems, the noblest passages of eloquence. In these days, when we require so few tasks of the memory, it is a lasting injury to the child if the very best literature is not set before him for such tasks. —*The Independent*.

Johnson's Oriental Soap is far superior to all the other so-called medicinal soaps for beautifying the complexion. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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FOR DRESS GOODS BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to \$1 per yd., reduced from 75c., 85c., \$1, \$1.25 and \$1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to \$1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., \$1 and \$1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to \$3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and \$1.00 per yd.

A line of very handsome French Novelty in Wool and Silk and Wool, from \$5 to \$15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of \$5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade, and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

\$1 A BOTTLE; SIX FOR \$5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company
F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div
CONDENSED SCHEDULE.
In Effect August 13, 1893.

SOUTHBOUND.		DAILY.	
	Nos. 9 & 35.	No. 11.	
Lv. Richmond	12 40 p.m.	12 50 a.m.	
" Burkeville	2 41 p.m.	2 40 p.m.	
" Keysville	3 24 p.m.	3 17 a.m.	
Ar. Danville	5 40 p.m.	5 35 a.m.	
Lv. Danville	6 20 p.m.	5 50 a.m.	
Ar. Greensboro	7 50 p.m.	7 20 a.m.	
Lv. Goldsboro	*2 35 p.m.		
Ar. Raleigh	4 21 p.m.		
Lv. Raleigh	*4 30 p.m.	1 00 a.m.	
" Durham	5 29 p.m.	2 30 a.m.	
Ar. Greensboro	7 30 p.m.	5 39 a.m.	
Lv. Winston-Salem	*6 15 p.m.	*4 45 a.m.	
Ar. Greensboro	7 55 p.m.	8 00 a.m.	
Ar. Salisbury	9 35 p.m.	9 45 a.m.	
Ar. Statesville		11 00 a.m.	
" Asheville		4 00 p.m.	
" Hot Springs		5 00 p.m.	
Lv. Salisbury	9 43 p.m.	9 50 p.m.	
Ar. Charlotte	11 15 p.m.	11 25 a.m.	
" Spartanburg	1 35 a.m.	2 55 p.m.	
" Greenville	2 25 a.m.	4 05 p.m.	
" Atlanta	7 10 a.m.	10 15 p.m.	
Lv. Charlotte	11 35 p.m.		
Ar. Columbia	5 10 a.m.		
Ar. Augusta	8 45 a.m.		

NORTHBOUND.		DAILY.	
	Nos. 36 & 10.	No. 12.	
Lv. Augusta	5 00 p.m.		
" Columbia	9 15 p.m.		
Ar. Charlotte	2 30 a.m.		
Lv. Atlanta	6 45 p.m.	9 50 a.m.	
Ar. Charlotte	2 30 a.m.	7 45 p.m.	
Lv. Charlotte	2 40 a.m.	8 35 p.m.	
Ar. Salisbury	4 10 a.m.	10 05 p.m.	
Lv. Hot Springs		12 44 p.m.	
" Asheville		2 30 p.m.	
" Statesville		7 11 p.m.	
Ar. Salisbury		8 00 p.m.	
Lv. Salisbury	4 15 a.m.	10 11 p.m.	
Ar. Greensboro	6 00 a.m.	11 40 p.m.	
Ar. Winston-Salem	*8 35 a.m.	*12 50 a.m.	
Lv. Greensboro	7 30 a.m.	12 01 a.m.	
Ar. Durham	9 25 a.m.	3 35 a.m.	
" Raleigh	10 30 a.m.	6 30 a.m.	
Lv. Raleigh	10 35 a.m.		
Ar. Goldsboro	12 10 p.m.		
Lv. Greensboro	7 40 a.m.	11 50 p.m.	
Ar. Danville	7 40 a.m.	1 30 a.m.	
" Keysville	10 20 a.m.	4 05 a.m.	
" Burkeville	11 05 a.m.	4 51 a.m.	
" Richmond	1 08 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. Leave Richmond 9.30 a.m. Sunday only; arrive West Point 10.45 a.m. Returning leave West Point 6.00 p.m.; arrive Richmond 7.15 p.m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p.m. daily; leave Keysville 3.40 p.m.; arrive at Oxford 5.55 p.m., Henderson 7.10 p.m., Durham 7.15 p.m., Raleigh 6.30 a.m. Returning leave Raleigh 1.00 a.m. daily, Durham 6.15 a.m., Oxford 7.44 a.m.; arrive Keysville 10.10 a.m., Richmond 1.08 p.m. daily.

Mixed Train No. 61 leaves Keysville daily except Sunday 4.10 a.m., Oxford 9.20 a.m., and arrives Durham 11.25 a.m. Mixed train No. 40 leaves Durham daily except Sunday 6.00 p.m., Oxford 8.30 p.m., and arrives Keysville 11.50 p.m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No. 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos. 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

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Traffic Manager,
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W. A. TURK,
Gen. Pass. Agent,
Washington, D. C.

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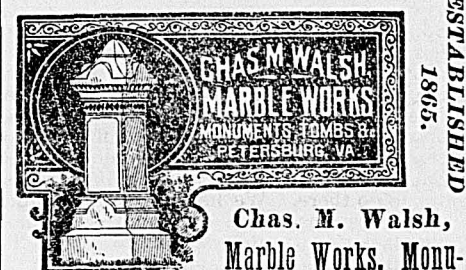
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We are offering real bargains on all these goods.

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Marble Works, Monu-
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Petersburg, Va.

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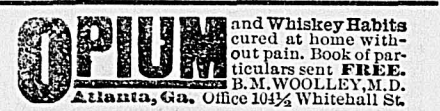
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where you will always find the best of everything nice to eat, either on the regular or European plan.



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Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.		No. 134.	
3 09 p.m.	Lv. Norfolk	Ar. 11 45 a.m.	
3 20 p.m.	Lv. Portsmouth	Ar. 11 35 a.m.	
3 53 p.m.	Lv. Suffolk	Ar. 11 02 a.m.	
4 29 p.m.	Lv. Franklin	Ar. 10 29 a.m.	
4 54 p.m.	Lv. Boykins	Ar. 10 03 a.m.	
5 35 p.m.	Ar. Weldon	Lv. 9 25 a.m.	

5 50 p.m.	Lv. Weldon	Ar. 9 00 a.m.	
7 07 p.m.	Lv. Henderson	Ar. 7 37 a.m.	
8 45 p.m.	Ar. Durham	Lv. 6 00 a.m.	
8 15 p.m.	Ar. Raleigh	Lv. 6 30 a.m.	
8 30 p.m.	Lv. Raleigh	Ar. 6 15 a.m.	
9 36 p.m.	Lv. Sanford	Ar. 5 05 a.m.	
10 16 p.m.	Lv. Southern Pines	Ar. 4 29 a.m.	
11 00 p.m.	Ar. Hamlet	Lv. 3 35 a.m.	

5 00 p.m.	Lv. Wilmington	Ar. 5 00 p.m.	
10 00 p.m.	Lv. Charlotte	Ar. 10 03 p.m.	

11 10 p.m.	Lv. Hamlet	Ar. 3 20 a.m.	
11 20 p.m.	Lv. Rockingham	Ar. 3 15 a.m.	
11 52 p.m.	Lv. Wadesboro	Ar. 2 41 a.m.	
12 50 a.m.	Lv. Monroe	Ar. 1 55 a.m.	
2 00 a.m.	Lv. Chester	Ar. 12 18 a.m.	
3 14 a.m.	Lv. Clinton	Ar. 11 07 p.m.	
3 57 a.m.	Lv. Greenwood	Ar. 10 25 p.m.	
4 21 a.m.	Lv. Abbeville	Ar. 10 00 p.m.	
5 19 a.m.	Lv. Elberton	Ar. 9 00 p.m.	
6 15 a.m.	Lv. Athens	Ar. 8 05 p.m.	
6 54 a.m.	Lv. Jug Tavern	Ar. 7 28 p.m.	
8 30 a.m.	Ar. Atlanta, East'n	Lv. 5 45 p.m.	
7 30 a.m.	Ar. Atlanta, Centr'l	Lv. 4 45 p.m.	

God's Patience Toward Us.

It is inexhaustible so long as he sees in us a possibility of reform. We sin in thoughtlessness, and he bears with us. We sin deliberately, and he withholds his wrath. We sin repeatedly, and, although the natural inevitable consequences are not hindered from following, we experience no special token of divine indignation. We even may sin extravagantly, committing some excess of crime and placing ourselves among conspicuous sinners, yet his ears still will be open to our appeal of penitence. There is a point beyond which, if we pass it, we shall find his patience with us exhausted; but so long as there remains within a human heart the desire, even in the faintest degree, for a better life, God bears and forbears with it. Not even Omnipotence can compel it, but the all-wise and all-loving One seeks to allure and encourage it to turn from evil unto him.

This practically boundless patience is due to the fact that God is God. He who is our Creator remembers that we were not consulted as to whether we wished to be born, and that our natures are largely inherited and previously determined for us. He who is our Father loves and pities, and is eager to help us. He who orders even the fall of the leaf understands perfectly and makes all necessary allowance for the force of our temptations. He who knows by his own sorrowful human experience as the Redeemer of men how hard it is to live as we ought, is filled with a yearning sympathy for every one of us when we blunder or sin, which makes it easy for him to be patient with us when we should have little patience with one another. The divine patience toward us is one of the supreme, fundamental, and most precious and trustworthy facts which we ever learn.

But, and equally, because it is the patience of God, it may not be trifled with too far. There is a point at which the divine dignity and self-consistency and the good of mankind require forbearance to cease. He who willfully persists in wickedness, or even in that mere neglect of God which, because it is negative rather than positive, he does not believe culpable, must take the consequences at last. There is nothing more sublime in its long-suffering tenderness than the patience of God with the incorrigible sinner; but it never degenerates into weakness. It must be one of the bitterest sources of remorse to know that one has despised, or even been indifferent to, such patience as that which God exercises towards human folly and guilt.—*The Congregationalist*.

Mr. James Buttrick.

Asheville, N. C., Aug. 17, 1893.

Mr. Jno. N. Webb—Dear Sir: Your kind favor to hand, stating that you have printed a new book of directions. As a purchaser of one of your Electropoises I will be pleased to receive one. When I bought your Electropoise I had no special use for it, but having a large family I thought I would have one in readiness for any emergency. When I received the little thing I thought there could not be much good or harm in it, that I would test it myself, so I put it on night after night for about twelve nights and it worked like a charm. I had a friend who was very much afflicted with rheumatism in her ankles, knees and wrists and fingers so bad sometimes that she was helpless. Her husband got almost every thing he could hear of to give her relief, but without success, until they had lost heart. I let them have the Electropoise, and after trying it a short time she is about as stout as she ever was. The other day she walked to the top of a large mountain, four miles, and back home without much fatigue.

Yours truly, JAS. BUTTRICK.

Our Teachers.

The teachers in God's great school are many. Joy and sorrow, love and loss, daily work, household tenderness, health, sickness, strength, helplessness—one by one they come, solemn figures, some with radiant faces, some veiled and shrouded. Each speaks its words of command: "Be glad," "Be patient," "Be faithful," "Strive," "Lie still and wait." Often we break in upon the lesson with an importunate demand, "Show me the end!" But each teacher, grave and tender, says only, "Do this that I bid thee." The full answer may be a long time in coming. And yet, all the time, God is so near! For the present want we may always find him sufficient. * * * Go forth to work, to serve, to love! This little life passes quickly away. Its shadows and sorrows are for a moment; its virtues, its victory, its peace, are of the eternal.—*George S. Merriam*.

Counting the Stars.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she: "Father, I am going to count the stars." "Very well," I said, "go on." By-and-by I heard her counting—"Two hundred and twenty-three, two hundred and twenty-five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse*.

It Never Pays.

It never pays to run in debt for luxuries. To cherish a fault-finding spirit. To starve the soul to feed the body. To marry for money or social position. To do wrong with the hope that good may come. To rob the stomach to put fine clothes on the back.—*Ex.*

A Custom of the Waldenses.

One of the customs of the Waldenses, who are settling in Burke, is to require every child to commit to memory one book of the Bible. Some learn one book and some another, but they see to it that all the books are stored away in the minds of their people. This custom originated during their persecution by the Catholics, when they were compelled to take refuge in the most inaccessible Alpine fastnesses. The reason for this was that if their enemies should succeed in depriving them of the printed Bible they could reproduce it from memory. Although there is no longer a danger of losing the Bible, they keep up the custom, and it is said that it is astonishing how much Scripture the little children know.—*Newton Enterprise*.

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

There have been recent articles in several papers on the decay of patriotism in America. The absence of war is given as one of the causes of this decay. War excites the national feeling, and there are those who think it is indispensable to the existence of patriotism. There may be something in this view of the case, but it is a very low order of patriotism that makes love of one's own country depend on hating some other country. True patriotism in the Christian sense favors peace rather than war, thinks highly of other races, and boasts of the moral excellences in one's country rather than material greatness or military prowess. The truest patriots are those who seek to promote peaceful relations among the nations.—*The Baptist*.

A charred and blackened stick with several white ones may represent evil company. Rub the sticks together; the black one gets no whiter, but the white ones become blackened.—*Sci.*

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

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 September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 72. Contributions, \$559.56. STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganism, papacy, one cause of decline and fall. Educational systems. Education severed from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The Italian Bible.

Few things are more important in a mission field than a first-class translation of the Bible, such, for example, as Judson gave to Burmah. By the blessing of God, Diodati's Italian Bible is one of the best translations ever made. In not a few cases it is more faithful than our English Bible, and had anticipated a number of not unimportant changes since made in Revised Version.

God's hand was evidently in this work, for in those dark, inquisitorial days, who else could have foreseen that Bibles would one day be needed in Italy by the thousand? And the day having come, God has raised up an agency to supply the need, and the British and Foreign Bible Society, so hated and cursed by Pius IX., is sowing the good seed of the kingdom broadcast over the land. There is also a very good Catholic translation, the work of Archbishop Martini of Florence. If one is found, and there are many such, who would not dare to use a Protestant Bible, we can safely put this translation into his hands. The Church of Rome, however, has no desire to circulate the Bible among the people, and even this Catholic translation is virtually forbidden and often taken out of the hands of those who have it.—*Rev. J. H. Eager*.

Great Patience.

Great patience is needed. The work of many centuries cannot be undone in a few years. The fallow ground, now overrun with great trees of error, as well as thorns and briars of ignorance and superstition, must be cleared and broken up, and new seed must be sown and carefully cultivated, and we must be willing to wait for the harvest, "for in due season we shall reap if we faint not."

Thousands of weary and heavy laden ones in Italy are longing for the rest of the truth. But great tact and patience are required in dealing with them. They need sympathy and love and fatherly care and direction. They must have line upon line and precept upon precept. They must unlearn all they have been taught in the past and be brought to realize that they were fatally wrong, and that none but Christ can save. Those who deal with such cases will need much of the patience and forbearance of the divine Saviour.

"Ring out the old, ring in the new;
Ring out the false, ring in the true.
Ring out the darkness of the land,
Ring in the Christ that is to be."

—Italy for Christ.

Letter from Mrs. Yates.

My Dear Miss Armstrong:—I was very sorry that circumstances were against my going to the Convention; also that I did not find the wished-for convenient season for writing you a few lines on the subject of medical missionary work; but I was very tired when I left North Carolina, as well as poorly in health, and have found it necessary since reaching New York to keep very quiet. If what I know about that branch of work will be of any help to you, I shall be glad to bear testimony to its usefulness. Our Lord's own way was prepared before him by the preaching of John the Baptist, and I look upon the healing art as the best preparation for the preaching of the gospel in heathen lands. The kindness of those who minister to the suffering wins their confidence, and the removal of pain excites respect and gratitude. Even minds unaccustomed to think and draw conclusions, are led to admit that "the religion which teaches people to do such good deeds must be good." They listen, and some of them come to the knowledge of the Truth. On going home, they tell both about the healing and about the "doctrine," and thus the good seeds are scattered, and some fall into good ground.

Very few women—none of the higher classes—can be induced to enter our churches, for sitting in a public assembly is contrary to their rules of propriety; but high and low, rich and poor, can all go to a woman's hospital, and be treated by a woman and preached to by a woman. I wish I could show you the Woman's Union Mission Hospital at Shanghai, under the very efficient management of Dr. Elizabeth Reifsnnyder. Especially would I love to show you the dispensary, waiting-room, with seats for several hundred, where the applicants for treatment sit whilst waiting their turn, and listen to a Bible woman—an earnest, eloquent speaker—who tells them of the Great Physician. About one hundred and fifty or two hundred sit there day after day, and hear the gospel message—making a larger total of hearers than most male preachers can get in their chapels, and under far more favorable circumstances. Dr. Reifsnnyder is devoted to her profession, which she practices with great skill, doing such marvels in surgery that the Chinese think she could easily raise the dead. But all this efficiency is held in trust for the Lord, and used for the establishing of his kingdom.

The Sabbatarian Mission is a hospital for women, also the American Episcopal Mission, at which, no doubt, good work is done, but I have not visited them as frequently as I have that of the W. U. Mission.

I am sending you a paper which contains Viceroy Le's opinion of medical missionaries; also a copy of *Woman's Work in the Far East*, which gives numerous examples of good resulting from the work of medical establishments. There are a few would-be reformers amongst us who denounce both schools and medicine, but as to the latter we surely have sufficient warrant in our Lord's

example, for when he sent out his disciples he told them to "preach the gospel and heal the sick."

I am sorry, dear Miss Armstrong, to put you off with so meagre an account of what I know about the benefits resulting from medical work done in China for women and children, but want of strength must be my excuse. What little I have must be divided amongst many.

Believe me, with kindest regards and best wishes, yours sincerely,

(Signed) ELIZA M. YATES.
139 W. 4th St., New York, June 1, 1893.

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quick treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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For Sunday-schools.

BY W. HOWARD DOANE, MUS. DOC.

The latest and best work by this popular author. Selected for use at the N. C. S. S. Chautauqua. Examined by two organists of long experience in the Sunday school work, and pronounced by both of them to be one of the very best books they have seen. Not a poor hymn in the book. \$30 per 100. Add 5c. per copy if ordered by mail. Specimen pages free on request.

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The experience and scientific study of eighty-two years in China and America.

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Guaranteed Pure and Free from all Adulteration.
1 lb., $\frac{1}{2}$ lb., and $\frac{1}{4}$ lb. pkgs. Retail price,
75c. lb. Merchants supplied at Importers Prices.

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A Delightful, Healthful Drink. 25c. pkgs. makes five gallons of beer.

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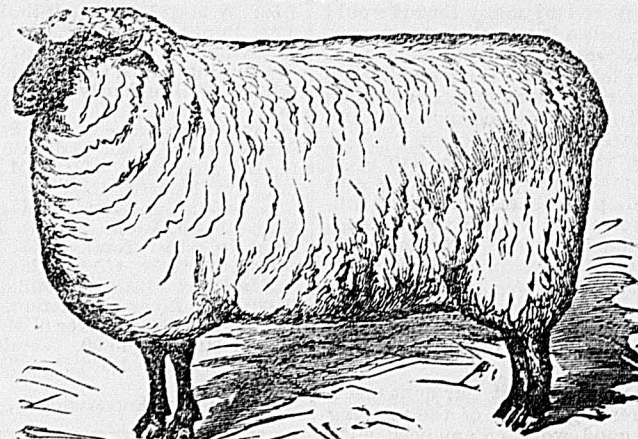
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Base-ball Again.

Dear Recorder:—I did not endorse Bro. Daniel's article as an attack upon any one, or for the purpose of getting into a controversy, and hope that no one else misunderstood it as Bro. T. M. Hufham seems to have done. It was the principle involved in a minister or Christian attending "the game of ball of to-day," and not an attack upon any one that prompted my article. And as I stated, there were several preachers at the game, among them my personal friends; but when I discuss principles in the establishment of truth, I disregard the men affected thereby, and the Doctor of Divinity shares alike the fate of the humblest babe in Christ.

Bro. Hufham is also mistaken when he thinks I have "departed from the Christian method of correcting a brother's fault," even should he refer to Matt. 18: 15, 16.

Now, then, what is the issue between us? I did not say the game was wrong in itself, but I did say, and still maintain, that "the game of to-day" with hired professionals playing, or, rather, gambling on the "gate receipts," accompanied by gamblers gambling on the game itself, is no place for a preacher or Christian to be spending their money and aid and "abet" such with their presence.

Nor do I believe that Howard Crosby or Noah Davis will say that it is; and even if they should, I prefer to be governed by Paul's inspired words, "if eating meat causes my brother to offend, I will eat no more meat while the world stands."

The election case is not at all analogous. The election is a necessity, and Christians are in honor bound to participate therein for the good of the government. Are Christians in honor bound to participate in the game of ball?

As to the Agricultural Fair, whenever the gambling is upon the Fair itself, or the Fair is the thing gambled upon, as is the case with the ball game, I presume that Christians know where to stand. The fair "in his striped pantaloons" is not a part of the Fair, and his betting is upon his own tricks, and not upon the Fair. I think, however, they should be kept out, and not allowed to be even an incident to the Fair, and their refusal to keep them out, among other things, has kept me from them for years, notwithstanding I have held complimentary tickets thereto. I would not have taken up so much space, but I saw what I thought to be a growing evil, and raised my voice of warning against it, because I saw that the world condemned the Christian's attendance thereon with its present environments.

This is a sad state of affairs—the world condemns, while some professors justify; in other words, if it is wrong for the Christian to attend, and is Satan's work to defend, then he is with this game like he is with the ball-room and bar-room, forced into the church to find some one who will do what the world refuses to do—justify or defend a Christian in participating therein.

Now is not this of itself sufficient to give it the appearance of evil? Hence the command, "Avoid even the appearance of evil."

Now the question is not whether I am without sin enough to cast the first stone, or whether I have been broad or narrow in the exercise of charity to others, but is "the game of to-day" a place for a minister or Christian to attend? Bro. Hufham seems to think so, and zealously defends one who became "disgusted and left the grounds before the game was over." Now, which is the best judge of the propriety of his presence, the disgusted Christian who left or his defender?

A word more upon the final conclusion and recommendation: Suppose Bro. Hufham should see fit to visit the ball-room, bar room, gambling den, or other haunts of sin and vice, and his father should see fit to reprove or warn him as a father of old, "Don't you go, Tommie, don't go"—could not Tommie, with equal propriety, recommend to his father the same thing and wish him a man of broader charity, and say to him, "Let him that is without sin cast the first stone?"

Now should anything in this appear to be otherwise than in a fraternal spirit, I assure all concerned it was not so intended. And now in fraternal love I bid the subject adieu.

J. W. POWELL.

Mildred, Aug 28, 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 Kinston.

Dear Recorder:—On the sixteenth day of July I began the first protracted meeting ever held at Parrett's school-house four miles south of Kinston. The meeting continued thirteen days. When the meeting began, it was feared by many that it would be a failure, because it was thought that we would have no congregation. But the community at once let go every thing and flocked together to hear the word preached. Soon tokens of the Divine presence appeared, and the interest increased till the close.

The meeting resulted in more than forty professions, embracing grand parents and grand-children, parents and children, infants and Universalists, &c. Six of the converts joined the Disciples. Thirteen were received into the fellowship of the Kinston Baptist church, making nearly fifty received within the last eighteen months.

At the close of the meeting we left more than thirty people still inquiring, What shall I do to be saved?

Several more will join at our next meeting. An interesting feature of the meeting was, that the good work commenced with the old people and young men.

Bro. R. D. Carroll of Ayden assisted me five days. He seems full of gospel truths, and earnestly declared the truth. It is a privilege to have such a good and faithful worker to labor with you.

To-morrow I expect to aid Bro. J. W.

Rose in the constitution of a church at Cove Creek, a station on the Atlantic and N. C. Railroad, eighteen miles from Kinston, and we may probably commence a protracted meeting at the same time and place.

A. L. STOUGH.

Sharon Church.

We had a good meeting in August at Sharon, Warren county. Nine united with the church, and others may follow. Our good brother and excellent preacher, T. J. Taylor of Warrenton, assisted in the meeting.

The brethren and friends are going to work at once to improve our house of worship. We have large and attentive congregations, and the outlook is hopeful.

G. W. H.

The State Fair.

Mr. J. Bryan Grimes of Pitt county, has consented to act as Chief Marshal for the coming State Fair.

The interest of the patrons of the Fair will be looked after by a fine corps of uniformed police, consisting of one member of the regular police from various cities and towns in the State.

It is announced that the special attractions this year will eclipse anything heretofore offered the public by the Agricultural Society. Among them will be Jim Kid's famous Wild West Show. This combination includes some of the most famous and daring cowboys and girls of the West, who will perform many interesting and thrilling feats. There is to be a band of Cheyenne Indians from Oklahoma Territory; a specimen of the Blanket Indians of the West who combine in giving realistic scenes of life in the great "Wild West."

Jim Kid is the famous and humane horse-breaker of the world.

He offers to conquer and tame any kind of a horse, and an open invitation is extended to owners of vicious or unmanageable horses to bring them to the fair, where Jim Kid will saddle and ride or harness and drive any such animal in full view of the entire audience.

There will be various other attractions at the fair, such as have never been in the State. The management promises the public a greater fair even than was held last year. The people of the State should commence now to get ready to come. The dates are October 17th, 18th, 19th, and 20th. For full particulars, premium lists, &c., address Secretary, H. W. Ayer, Raleigh, N. C.

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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.—W M S, Boykin's Chapel ch, Eastern, \$1.43; Yadkin Association, 22.55; Brushy Mountain Association, 4.16; Beaver Dam ch, Three Forks, 4.13; Pilot Mountain Association, 25.00; Flat River Association, 235.52; Sunbeams, Cedar Rock ch, 50c; New Bethel ch, 1.31. Total, 284.60. Previously reported, 3,520.40. Total this year, 3,805.09.

Foreign Missions.—W M S, Sandy Branch ch, Sandy Creek, \$1.10; Yadkin Association, 38.20; Brushy Mountain Association, 16.86; Beaver Dam ch, Three Forks, 4.00; Flat Rock ch, Central, 1.53; Shiloh ch, Bladen County, 1.50; W M S, First ch, Wilmington, Eastern, 2.34; Sunbeams, ditto, ditto, 2.17; W M S, Lileville ch, 2.80; Flat River Association, 309.60; Sunbeams, Cedar Rock ch, 1.50. Total, 381.39. Previously reported, 3,387.10. Total this year, 3,768.49.

Home Missions.—W M S, Sandy Branch ch, Sandy Creek, \$1.00; Yadkin Association, 6.70; Brushy Mountain, 5.42; W M S, First ch, Wilmington, Eastern, 1.17; Flat River Association, 84.55; Sunbeams, Cedar Rock ch, 1.00; Mars Hill ch, West Chowan, 6.00; Connaritsa ch, ditto, 6.25. Total, 62.09. Previously reported, 1,526.01. Total this year, 1,588.10.

Education.—Brushy Mountain Association, \$3.00; Flat River Association, 19.90; Rutherford ch, Green River (J M Walker), 7.00; Chapel Hill ch, 15.00. Total, 44.90. Previously reported, 1,548.71. Total this year, 1,593.61.

Orphanage.—Forestville ch, Central, \$6.00.

Previously reported, 639.71. Total this year, 645.71.

Ministerial Relief Fund.—Beaver Dam ch, Three Forks, \$2.00. Previously reported, 209.30. Total this year, 211.30.

Centennial Permanent Fund.—W M S, Sandy Branch ch, Sandy Creek, \$2.90; Miss Lula Shelby (W M S, First ch, Wilmington), 5.00; Albert and Ethel Mathis (Sunbeams, Wilmington), 5.00. Total, 12.90. Previously reported, 2,733.63. Total this year, 2,751.53.

Centennial Enlargement Fund.—Rutherford ch, Green River, \$8.17. Previously reported, 2,256.34. Total this year, 2,264.51.

Sunday-schools.—Rutherford ch, Green River, \$7.00.

Royal Chair of English.—Flat River Association, \$18.00.

J. D. BOUSHALL, Treas. Bap. State Convention.

Raleigh, Sept 2, 1893.

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NOUNCED HOPELESS BY THE LEAD-
ING PHYSICIAN OF SUSSEX
COUNTY.

(By Special Correspondence to the N. Y. Press.)

The busy little village of Branchville, N. J., has been the scene of a modern miracle. Chas. F. Struble, a well known and prosperous farmer, living on Homestead Farm, in Frankford Township, a few miles from Branchville, is just now the chief subject of discussion throughout Sussex county.

The Press is always up to date in its news, both political or medical, and has procured the following from Mr. Struble's own lips:

"I have been troubled with rheumatism off and on for twenty years. I have tried all kinds of medicines and treatments. I have taken sulphur baths at Hamburg, N. J., Newton, N. J., and in New York City with a doctor who charged me \$2.50 a bath each day. An English doctor treated me with a galvanic battery at Rockaway, Morris county, N. Y. I have tried many doctors. None of them did me any permanent good. I used all kinds of liniments I could hear of but without avail.

"About two years ago I was taken much worse and my doctor said I had locomotor ataxia of the spine, and that the chances were against me. After treating for a time, he finally gave me up and said he had done all he could for me.

"The cords of my limbs were drawn tight as the cords on a kettle drum, and I had such cramps in my limbs that I suffered terrible pain. My feet were cold all the time. I had to use a hot water bag and heated bricks to my feet, but even then I could not get any relief.

"Finally I heard of Dr. Williams' Pink Pills for Pale People, and I commenced taking them on February 5th, 1893. I found in three days time that the cords in my legs began to 'let up,' my feet began to get warm, I began to eat and sleep well, and in one month I had gained six pounds. The numbness in my limbs began to leave me too, and to-day I feel like a new man, and cannot say too much in praise of Dr. Williams' Pink Pills. I am able to walk and do some work, and all this is after using only nine boxes of Pink Pills. I feel so grateful for my recovery that I am glad to let the public know what these pills have done for me."

In order to emphasize his story, Mr. Struble made the following affidavit:

Sworn and subscribed before me this thirteenth day of April, A. D., 1893.

Ina Coss, Justice of the Peace.

Justice Coss evidenced his interest and good feeling by the following certificate:

I hereby certify that all that Mr. Struble says regarding his rheumatic and other troubles I believe to be true and correct.

Ina Coss, Justice of the Peace.

On the farm with Mr. Struble live his two adult sisters. Miss Annie M. Struble made the following statement:

"Dr. Williams' Pink Pills for Pale People have done wonderful things for my brother. He was in a helpless condition when I left him on January 12th last, and when I returned on March 25th, I found him cured. The most remarkable thing about the case," she continued, "is the curing of his lameness. Of course I wanted to know all about the causes of such a wonderful change, and I learned from him and my sister and others, that during my absence he had been using the Pink Pills, and that his recovery was attributed solely to them."

Miss Mary E. Struble said: "I saw my brother in all the stages of the disease. He began improving as soon as he began taking the Pink Pills. When my sister went away in January he was apparently at death's door and nobody seemed to have any hope for him. He certainly had little or none for himself, and he was very despondent in spite of all efforts to cheer him. He declared that he felt better as soon as he began taking the Pink Pills, and to one who, like myself, was attending him day by day, there could be no doubt that they and they alone were the cause of his improvement. Why all other things he had tried he had abandoned, for they had failed to do him the slightest good. What else could have put him on his feet again? We don't wonder at his enthusiasm for the Pink Pills."

George J. Bowman, the proprietor of the American Hotel at Branchville, said: "All that Mr. Struble says in reference to the Pink Pills I know to be true. In fact he can't say too much about them for they have undoubtedly saved his life."

At the Branchville drug store, chief clerk Henry Beemer, remarked, "I have no doubt that Dr. Williams' Pink Pills have cured Mr. Struble." Joseph H. McDonald, the proprietor of the General Store of Branchville, and Postmaster Knox, expressed themselves in similar terms.

Pink Pills for many years previous to their general manufacture were used as a prescription. At first they were chiefly prescribed for impure blood and general weakness. Now they are found to be a never-failing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of La Grippe, palpitation of the heart, pale and sallow complexion, and all diseases of the blood, such as scrofula, chronic erysipelas, etc.

They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold in boxes (never in loose form), by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., or Brockville, Ont.

NEWS OF THE WEEK.

Raleigh Affairs.

Workmen are now engaged in putting the roof on the large addition to the State Agricultural building, which is to be ready October 15th.

The next term of the Institution for the Deaf and Dumb and the Blind begins Sept. 13th. The Institution will be completely filled, and a number of persons who have applied for admission cannot be received owing to lack of room.

The greater part of the Hygienic Ice Factory here owned by H. Bayer & Co. of Charleston, S. C., was destroyed by fire on last Tuesday night week. The property was valued at \$20,000, and was insured for \$12,000. This is the second time this factory has been destroyed by fire.

State News.

J. P. Rooker of Durham was run over and killed by a train in East Durham, Saturday August 26th.

The machinery of all the oyster canning factories in North Carolina has been removed to Baltimore.

Mr. J. C. Cooper, one of the best known and most successful citizens of Oxford, died on the 25th ult.

The Methodist church at Laurinburg, not Lumberton, was destroyed by a supposed incendiary fire last Friday week.

Mr. Alfred Avery, son of Judge A. C. Avery of the Supreme Court, died at Trinity College, Durham, last Thursday evening.

Mr. W. W. Hall, editor of the *Roanoke News* and clerk in the Bureau of Labor Statistics, died at Weldon on the 26th ult., of typhoid fever.

Mr. Wm. Jarrell, proprietor of the Jarrell hotel at High Point, was accidentally drowned in Deep river near Oakdale factory on August 25th.

Mr. George W. Downs is reported to be doing a large business in corundum mining near Franklin, taking out from sixty to seventy thousand pounds weekly.

The Tubular Vehicle Company, for the manufacture of carriage, buggy, wagon and cart wheels was recently organized at Durham, with a capital stock of \$25,000.

The Piedmont Mining Company of Kings Mountain has been organized by Mr. A. R. Rudisill with capital stock aggregating \$500,000, to open and operate tin and other mines.

Col. Bennehan Cameron has presented to Trinity Episcopal church, Statesville, a very handsome stained glass window in memory of his preservation from death at the Boston bridge disaster in August, 1891.

The State geologist has been informed that valuable sapphire polishing materials have been discovered in Jackson county. A company has been organized to work it, and 135 men are now at work.

The *Messenger* states that the shutting down of the cotton mills in Wilmington is causing distress and suffering in that city and that the situation among the unemployed workmen is serious. Efforts for their relief are being made.

Mr. J. B. Wilkinson, proprietor of Cleveland Springs, is forming a stock company to purchase and manage Cleveland Springs, the capital stock to be not less than \$100,000 with the privilege of increasing same to \$200,000.

It was stated last week that the Citizens Bank and the Reidsville Bank, both of Reidsville had suspended. We are glad to learn that the report concerning the suspension was entirely erroneous, and that both banks are in good condition.

O. B. Wheeler, Jr., who was recently jailed at Asheville, in default of \$2,000 bond, on the charge of embezzling \$17,000 from Geo. W. Vanderbilt, while employed as superintendent of Vanderbilt's brick and tile works at Baltimore, has given bond and departed for parts unknown.—*Ex.*

It is well for dealers to bear in mind that according to an act of the last Legislature it is unlawful for any person, firm or corporation knowingly to sell or offer for sale, give or otherwise dispose of to a minor any pistol or pistol cartridges, brass-knucks or bowie knife, dirk, loaded cane or sling shot. Any one violating the provisions of this law may be either fined or imprisoned, or both.

The State Sunday-school Convention was recently held in Greensboro. The following officers were elected: President, George W. Watts, Durham; General Secretary, H. N. Snow, Durham; Statistical Secretary, A. S. Barbee, Chapel Hill; Corresponding Secretary and Treasurer, W. H. Muse, Durham; Woman's Mission Aid Secretary, Mrs. D. P. McEachern, Millprong; Field Visitor, F. S. Blair, Guilford College; Member of International Committee, H. N. Snow. The next Convention will be held in Durham.

General News.

Senator Vance spoke in the U. S. Senate in favor of silver on the 1st.

The strike of 60,000 miners in England has collapsed, and the men have resumed work.

The newspapers report a general improvement in our financial condition during the past week.

Negotiations between France and Siam have been renewed, the former making more demands.

The centennial anniversary of the laying of the corner-stone of the national capitol will be celebrated at Washington on the 18th inst.

Three negro men were hanged at Laurens, S. C., on the 1st inst., one for wife murder and the others for arson.

President Cleveland with his family has returned to Washington. He is reported much improved in health.

The yellow fever epidemic is at present making no progress in this country. It prevails to some extent in South America.

Fifteen persons lost their lives, and some twenty were injured by a railroad train running into another near Berlin, L. I., Aug. 27.

The Settle-Williams contested election case is about ready for the House, and will be decided shortly. Meanwhile Settle holds the seat.

Fourteen persons were killed in a wreck on the Boston & Albany Railroad, caused by the collapse of a bridge near Chester, Mass., on the 31st ult.

A bill has been introduced in the Senate to appropriate \$500,000 to carry out the provisions of the Geary act, known as the Chinese exclusion bill.

Theodore Haughey, President of the defunct Indianapolis National Bank, together with four of the directors has been arrested for the embezzlement of \$800,000.

Alfred Ashley, a reporter on the *New York World*, was killed on the 25th ult. Seeing some children in danger of being struck by a telegraph pole, he rushed to their rescue. He saved the children, but lost his own life.

U. S. minister Blount, appointed to investigate the Hawaiian trouble, has resigned his position and returned to this country. The result of his investigation has not been made known, but it is thought that he will recommend that the United States establish a protectorate over the islands.

The Home Rule bill passed the English House of Commons on Sept. 2d by a majority of thirty-four votes, after being before the House for three months. On the same date it passed its first reading in the House of Lords, but it is highly probable that that body will prevent its enactment until the present Parliament is dissolved, and another general election can be held. It is stated that the bill is so hampered by amendments that but little advantage will result to Ireland in the event of its final passage.

On the 28th and 29th the Southern Seaboard States were visited by the severest wind and rain storms in half a century. The storm took its origin in the West Indies, came up the Atlantic and entered the continent at Savannah, Ga. Sweeping through the Carolinas, it progressed north through Virginia, Maryland, Pennsylvania and New York, and reentered the Atlantic at the Gulf of St. Lawrence, whence it proceeded to Nova Scotia. In the northern States it was considerably more moderate. At Savannah fifty people were killed, and much property destroyed. At Charleston, S. C., over \$1,000,000 damage was done, and many fatalities occurred. At Port Royal, S. C., one hundred people were killed. Many others were killed on the Sea Islands. The damage done to ocean craft was enormous, and crops were totally destroyed in many large districts. North Carolina was particularly fortunate, with the exception of the town of Kernersville. The fatalities are placed above seven hundred all told.

We invite the attention of young men and women and of our readers generally to the 29th annual commencement of Sadler's Bryant & Stratton College of Business, Stenography and Type-writing, which appears in this issue. This is one of Baltimore's representative institutions, and stands high in its special line of education. It has placed in desirable positions many of its students, and continues to do so, which is one of its valuable specialties.

A pamphlet is about to be issued by Rev. D. B. Ford, Secretary of the Backus Monument Committee, containing all the exercises connected with the dedication of the Monument, including the Secretary's Historical Discourse, the papers prepared by President Andrews, Drs. Hovey, King and Herr, Rev. F. Dennison's Memorial Ode, extempore addresses, original hymns, &c., with the portrait of Isaac Backus, and two full-page illustrations of the Backus Homestead and Monument. Price, fifty cents, in aid of the proposed Backus Memorial church. Copies obtained of Rev. D. B. Ford, Hanover, Mass.

MARRIED.

FREDERICK—MORTON—On August 23d, 1893, at 9 o'clock p. m., in Lileville Baptist church, by Rev. L. Johnson, Mr. Charles L. Frederick and Miss Lucy F. Morton, both of Lileville, N. C.

MURCHISON—HAYES—On July 27th, 1893, at Gulf, N. C., by Rev. C. M. Murchison, assisted by Rev. Mr. Tom of the Presbyterian church, Miss Etta, daughter of Rev. D. C. Murchison, and Mr. I. R. Hayes of Kershaw, S. C.

DIED.

PHIPPS—Sister Mary A. Phipps died on the evening of May 24th, in the forty-fourth year of her age. A husband and five children, and brothers and sisters, and many friends mourn her loss. She was a consistent and highly-prized member of Brown's church. She was a good neighbor, a loving wife and mother, and a devoted Christian. We all miss her.

RODWEIL—Deacon J. L. Rodwell of Brown's church, Warren county, died on June 11th, in the sixty-fifth year of his age. He was a good citizen, a kind and helpful neighbor, a sincere and earnest Christian, a staunch friend, and a loving and devoted husband and father. He is sadly missed by his family and his many friends, including his

WHITE—God saw proper on Aug. 29th, 1893, to call home Sister M. A. White. She was a consistent member of Judson Baptist church. She leaves husband, father and three brothers to mourn her loss, not as those that have no hope. May the Lord bless the bereaved husband and friends with the pleasure of meeting where parting will be felt and feared no more.

T. E. H.

COBB—On the morning of August 24th our brother Ben J. Cobb was called to his reward. He was a man universally esteemed, of honesty unimpeachable and probity rare in its staunchness, of patience beautiful, and amidst heavy burdens uncomplaining. He was treasurer of the Wilson Baptist church at the time of his death. He leaves behind a wife—a loving lovely woman—and a son just coming into manhood. God's comfort and his peace be with them.

JNO. E. WHITE.

If you feel weak
and all worn out take
BROWN'S IRON BITTERS

DYSPEPSIA

Remarkable Cures

by Spring No. 1

Buffalo

Lithia Water

Dr. P. A. Flourney, Va., says:—"My nervous system was shattered, my digestion difficult and painful, the stomach often rejecting the highest possible articles of food. I was greatly depressed in spirit, and had little hope of any improvement in my condition. Upon a diet of tea and crackers, I visited the Buffalo Springs, and put myself upon the water of Spring No. 1. I was soon conscious of an increase of appetite and digestive power, and at the same time of a gradual, decided increase of nervous vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter upon the arduous duties of my profession."

The Professor of Anatomy and Materia Medica, at University of Virginia, Dr. Wm. B. Towles, at the time Resident Physician at Buffalo Lithia Springs, reports the following case:—"Miss —, aged sixteen, consulted me as to the use of the Buffalo Lithia Water; she was pale and emaciated, weighing but sixty-eight pounds. For several years she had suffered from a severe form of Dyspepsia with want of appetite, acid eructation, Nausea and Vomiting after eating. Headache, Constipation, Hypochondriasis, etc. For twelve months she had not experienced the Menstrual Flow. She was put upon the Water of Spring No. 1, and directions given as to her diet. During a stay of two months at the Springs her digestion was restored, there was entire disappearance of other distressing symptoms and a return of the Menstrual Flow. She gained largely in flesh and left the Springs in good health and soon afterwards weighed one hundred and eight pounds."

Nervous
Prostration.

A Powerful and

Permanent Nerve Tonic

Spring No. 2

Buffalo

Lithia Water

Dr. M. H. Houston, Physician to Randolph Macon College, Ashland, Va. [Extract from a communication in the "Virginia Medical Monthly."] Having had an opportunity of watching very closely the action of the Buffalo Lithia Water in numerous cases which have fallen under my observation, I am prepared to impute to it one quality at least to which, it strikes me, sufficient attention has not been heretofore directed. I allude especially to its power as a gentle excitant of the Nervous System and as a Powerful and Permanent Nerve Tonic. To this particular property I am disposed to attribute much of its efficacy in the relief of many chronic diseases. Other mineral waters, with exhilarating properties, are sparkling in their appearance, and their exciting qualities are due to the gases which are disengaged, and which are consequently evanescent in effect. The Buffalo Lithia Water is without such impregnation of gases, and its effects are much more permanent.

Dr. Goodrich A. Wilson, Somerset, N. C., Member, Medical Society of North Carolina, says:—"Hundreds of young females attain the age of puberty without realizing the healthful performance of their great function. They become nervous, hysterical, chlorotic. Hundreds of young men attain the same age without developing into manhood. They become pale, feeble, hypochondriacal, and perhaps the end is phthisis or an insane asylum. In all such cases the best results may be anticipated from the use of Buffalo Lithia Water."

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CROZER

Theological Seminary.

The next term begins Wednesday, Sept. 27. For catalogues, address the President,
HENRY G. WESTON, Chester, Pa.

The Home Circle.

Shaded and Shading.

I found a fern in the leafy shade
Of a fatherly tree in a silent wood,
Where the dancing leaves and the sunshine played
In a chequered, innocent, merry mood.

It was a little and tender thing,
And could not stand in the sun alone,
So the good monarch had let it spring
In the cooling shade of his lofty throne.

And beneath the fern was a tiny flower,
A smaller growth and a weaker leaf;
And the sheltered fern, gave a sheltering dower,
A shadow received from its leafy chief.

I would seek the shadow of God's great wood,
His countless shadowing mercy trees;
And though but a fern, yet His heart is good,
And the weakly ones—O'ershadowed these.

I cannot stand in the sun alone;
But beneath the shade of Life's holy tree,
Though only a fern my God will own,
And lovingly shelter and care for me.

And then, should a weaker flower seek
The little shade that my life can give,
I will try to remember that I am weak,
And give of the shadow that I receive.
—Rev. William Luff.

Tippo.

Tippo was full of mischief, yet he was a great pet when he behaved himself. As he had been presented to Mr. Harcourt by a beloved friend, his pranks were borne with more patience than would have been the case otherwise. One member of the family was an especial favorite with him: this was the baby, just six months old. He would climb up to the nursery window from the garden wall beneath, and, seating himself on the sill, would chatter to the little fellow by the hour, and Willie would clap his hands and crow with delight.

When Tippo had been good for several days, he was allowed to come into the room and play about while nurse held the baby on her lap.

The monkey was an affectionate creature, and his great ambition was to take the baby in his long, hairy arms and "cuddle" it as he had so often seen nurse do; but no one knew of this wish on Tippo's part, and, as he had behaved very well for some time, the nurse relaxed her vigilance, and so, one day when she had gone down stairs for something, leaving the baby asleep in his cradle, with the monkey rolled up in a brown ball on a chair beside him, Tippo seized upon the opportunity thus afforded him, and, lifting the sleeping child very quietly, carried him out of the window and up among the leafy branches of a tree close by.

Perhaps you can imagine the nurse's horror when, upon her return, she found the cradle empty and saw through the open window Tippo, seated on a swinging branch, rocking the child to and fro, pressing it tenderly to his breast, and even trying to sing a lullaby to it!

The little fellow was not a bit frightened, but lay cooing and smiling in the hairy embrace which enfolded him. When the nurse's screams had brought the entire family to the scene, Mrs. Harcourt was nearly crazed with fright, although her husband assured her that Tippo would not harm the child, because he loved it too well. By dint of much coaxing and some threats, the baby was at last secured, and Tippo was remanded to the stable, where he was kept a prisoner and became a great favorite with the grooms, who gave him the freedom of the stable yard, watching closely lest he should go beyond it.

But poor Tippo was yet to redeem his character, in which there was not a single taint of viciousness. One day a fire broke out in the rear of Mr. Harcourt's beautiful house, and had made tremendous headway before it was discovered. Then all was confusion and uproar; messengers were dispatched to the nearest village for a fire engine, while the excited servants flew hither and thither, too frightened to know what they were about. Mr. Harcourt, assisted by the butler and his wife, was trying to save a few of the most valuable articles, while the coachmen and grooms were leading the horses to a place of safety, when a piercing shriek rent the air:

"The baby! where is the baby?"

Sure enough, where was he? The nurse in her terror had run from the burning building, leaving the child asleep in his cradle. Now, when she had returned to her senses, smoke and flame were pouring out of the nursery windows, and the stairway was also enveloped in a fiery mantle. Mr. Harcourt, supporting his unconscious wife in his arms, offered a large reward to the one who should brave the fiery ordeal and save his precious child, but before an answer was given there was a loud shout from the assembled servants:

"Look up there!"

Ah, what a sight was that! Emerging from the scuttle hole on the roof, his hairy coat all ablaze, but clasping baby Willie close to his breast with one arm, while with the other he grasped a branch of the nearest tree, was Tippo! Gently he slid to the earth with his precious burden, and, tottering to his master, laid it at his feet. Then, with a look of intense suffering, he gazed up into Mr. Harcourt's face, as if in appeal for relief, gave two or three almost human cries, and stretched out his quivering limbs in death.

A beautiful new mansion now occupies the site of the old house. As the guests enter the grand hall their eyes are instantly attracted by a large monkey which stands in a niche beneath a stained glass window. It is poor, loving Tippo, stuffed with graceful care, and kept as a memorial of the day upon which he sacrificed his own life to save the young master of the house.—*The Morning Star*.

Have Beecham's pills always in the household.

Concerning Stains.

At this season of the year, napkins, tablecloths and often handkerchiefs and children's clothing are liable to be stained with fruit. There are also coffee, tea and wine stains, iron rust and mildew, which the housewife has to contend with. It is a good plan to keep a bottle of Javelle water handy and wet the stained articles with it before they are put into the wash. If this is done, the stains will be completely removed. But Javelle water is not always obtainable on short notice, and it is well to know its substitutes. Berry juice will fade out if washed in milk. Apple and peach stains will disappear if boiling water is poured steadily through the spots. Other fruit stains will generally disappear after similar treatment if they have not been "set" by careless washing.

When other things fail, rubbing the spots on both sides with soft soap and salt, or with a coating of yellow bar soap and starch mixed with cold water, has proved successful. Follow this treatment by spreading the articles out in the sun to bleach. If fine table linen is much coffee stained, dip the spots in a mixture made from the yolk of an egg, cold water and a few drops of wine. Tea stains are generally the most obstinate of all stains on table linen, but they will yield to the simple treatment of warm soap suds, containing a little ammonia. This treatment will also dispel wine stains. Mildew will disappear if the affected articles are soaked over night in buttermilk. Iron rust fades out readily after the spots have been rubbed with lemon juice and salt, and put in the sun to bleach. The grass stains which are liable to be found on children's clothing, often defy all ordinary treatment, but where they are not too deeply set, they can sometimes be overcome by dipping the spots in molasses until thoroughly soaked, then wash out the molasses in clear tepid water. Failing with this remedy, the next best thing is a solution of chloride of lime. This is made by putting four ounces of chloride of lime into a quart of water; after allowing it to settle, pour off the clear liquid and bottle for use. This is used in the same way as Javelle water; except that the articles to which this solution has been applied must be thoroughly rinsed in clear water before being put into soap suds.

We are very often annoyed by finding our clothes have been scorched while they were being ironed. The yellow stains caused by the too hot iron can be removed—if the fiber of the goods has not been destroyed—by washing in strong soap suds and without rinsing hang out in the sun. If this does not have the desired effect borax water will. Sometimes when our machines have been over oiled, and we are sewing on nice white goods, we suddenly discover an ugly black grease spot, this can be taken out if it is immediately wet with kerosene and washed out in clear cold water.—*Mrs. W. L. Tabor, in Home and Farm.*

A Foolish Custom.

There is a disagreeable custom in some families of continually referring to the mistakes and wrong-doings of the various members. A child does wrong, repents and is forgiven, but the parents talk of the matter for weeks afterwards, and even in the presence of guests. An older boy has been unsuccessful in a little business venture or in something he has tried to make. Brothers, sisters, and even father and mother take care that he shall not forget it, and although the allusions may be good-natured, they hurt and the effect upon the character is most unpleasant. A sensitive child draws back into his shell and becomes morbid, self-conscious and given to concealment. Another is made sullen, while discouragement is the evident effect upon a third. Surely an offense forgiven should be forgotten, or else the forgiveness is of little worth. And making fun of the mistakes of children seldom does any good. To be sure, they often do foolish and laughable things, but they do them in good faith and deserve no ridicule. A reproach once given should be left to do its work. Silence and the custom of ignoring past misdeeds have worked wonders in the character and life of more than one child.—*Congregationalist*.

Coughs and Their Cure.

There are few disorders more teasing to the sufferer and to those about him than a cough, writes Elizabeth Robinson Scovill in the *Ladies' Home Journal*. A slight hacking cough is often a bad habit; when it is at all under the control of the will it should be sternly repressed. Sometimes the uvula, the pendulous part of the soft palate, at the back of the mouth, becomes relaxed, the point touches the tongue, producing a tickling sensation, which requires a cough to relieve it. A little dry tannic acid put in a quill and blown on the uvula will contract it, or half a teaspoonful of the powder mixed with two teaspoonfuls of glycerine, stirred into half a glass of warm water and used as a gargle.

When a cold has been taken and there is cough with soreness of the chest, bed should be prescribed for fear of a severe attack of bronchitis. Soak the feet in a pail of hot water in which is dissolved three tablespoonfuls of mustard, and rub the chest with warm camphorated oil.

A Native.

The American Baptist Publication Society was born in the South and on Virginia soil. To day it belongs to no section, but to the denomination of the entire country. It is a mistake to call it sectional. It never has been and never can be. Its literature is the literature of our Baptist people.

A long drought has very seriously injured the Texas cotton crop.

The Farm as a Training School.

It remains true even to day that the farm is the chief and the best school for the training of capable men that exists in this country. It is otherwise in Europe, where one does not find a class corresponding to the independent American farmer. But with us the farmer is a superb trainer of boys. His lads are learning real things, while town boys too often are merely studying in books the pale reflection of things.

The farmer boy knows early about land and soils; about crops and their rotations; about the seasons and the weather and the signs of the sky. He grows up in familiar acquaintance with animals. He owns a dog, he has a favorite horse, he rides wild colts, he feeds the horned cattle. He helps in the planting and in the harvesting. He is unusually versed in wood lore and knows trees and plants, birds, squirrels, rabbits and ground hogs. He hunts with a gun and goes fishing. He develops superb health. He helps repair the fences. He learns about tools and masters the complexities of farm machinery. In short, the range of his practical knowledge becomes very great.—*Review of Reviews*.

Don't be talked into having an operation as it may cost you your life. Japanese Pile Cure is guaranteed to cure you by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Statesville Landmark has completed its twentieth year. We hope for it continued prosperity.

The Change from Girlhood to Womanhood

is fraught with dangers. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Doctor Pierce's Favorite Prescription is the best tonic and nerve agent at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict women-kind at one period or another.

For all women, at all times of life, in all cases of peculiar nature, the "Prescription" is the safe agent that builds up, strengthens, and cures.

In catarrhal inflammation, in chronic disorders and displacements common to women, it is guaranteed to benefit or cure, or the money is refunded.

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