BIBLICAL RECORDER.

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

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LITERARY SLAVERY.

It has been over one hundred years since America obtained, by revolution, her independence of Great Britain. This important event in history was followed by the establishment of our republican form of government. The benefits thus accruing to our people are many and far-reaching, and we have great occasion to thank God as a nation, and as a people, for the civil and religious liberty we enjoy.

There is still a kind of slavery, however, to which our people are more or less subject, from which they are slow in freeing themselves, and that is *literary slavery* to England. It is said that there was not a single book in the large library of Sir Walter Scott by an American author! Yet few American libraries, with any pretensions to completeness, can be found that do not contain the writings of this distinguished author, and many others that claim England as their native country. Now far be it from us to advise Americans to cut themselves off from the rich stores of British literature, but has not the time about come for America to cut loose from her British literary apron-strings? Self-respect, and conscious literary ability, should prompt our authors, both male and female, to give our literature less of a British and more of an American caste.

Yet so completely does this literary slavery to England exist in America that a great many books, distinctly American in authorship, are almost English as to style, scenes, characters, &c. Why should our writers that would depict the joys and sorrows of home life, cross the Atlantic to find characters and scenes to fit their narratives? When one would write a story of high life, or attempt to delineate noble and distinguished personages, why is it necessary to make dukes and duchesses, or counts and countesses, his principal characters? Why should those who would find and describe grand natural scenery go to Scotland or Wales to do so? Why should English writers, as a rule, continue to snub and depreciate America and her institutions, while we are continually lauding theirs? Only a few days since we were noticing a little book from one of our Sunday-school libraries. It described a poor boy who obtained a scanty support by laboring in a great peat field, near the border between England and Scotland. After a while this boy wandered to a large city, not far from the scene of his early toils, and there attracting the attention of a wealthy family, was taken into the household and given food, shelter and employment. So far, well. The writer of the book, who I believe was an American, then went on to describe at some length the ups and downs of the boy thus befriended, and among other things speaks of his relations to the children of the family—a boy and girl somewhat older than himself. The writer was true enough to English life and customs to speak of the poor boy as a *servant*, and the boy of the family as "his little master," and the girl as "his little mistress." Such terms do not suit our republican ideas, and any American who is such an admirer of English customs, habits, &c., and of the whole system of English life and government as to afflict the American public with a book after the style of the one just mentioned, ought to go to England where he could enjoy all to his heart's content, untrammeled by republican ideas or notions.

We are, not without some reason, proud of our history, and we write on the escutcheon of our nationality "*E pluribus unum,*" and yet, many of our literary men and women are so decidedly *English* in their productions as to produce the impression that they regret that their lot is cast in such a prosaic and unhistoric country as America is. It is true we cannot claim a history running back to the remote ages of the world, and the American name has not the prestige of antiquity; but it is equally true that we have more to be proud of and thankful for, and less to be ashamed of, perhaps than any leading nation of the globe. This statement will certainly stand the test when we compare our history with that of Great Britain.

Is it not time, then, to cultivate and foster a literature more distinctly American? Why should Sir Walter Scott's, Addison's and Gibbon's works grace our library shelves, whilst Prescott's, Irving's, and others, are crowded out? Why should our libraries bristle with the English poets, whilst the American are left out, or relegated to dark corners? By the way, we can but admire Longfellow, because he is intensely American; for the same reason, we admire the Quaker poet, Whittier, though he may at times find a Barbara Frietchie of rather questionable identity.

We know that England is our mother country. We know that we owe her, or *have owed* her, a great debt of gratitude for giving us the benefit of her blood, her laws, her civilization and her literature; but it occurs to us that we have about paid the debt, both principal and interest. Long since we learned how to care for ourselves politically; is it not about time for us to declare our literary independence? What must a mother think of a son a hundred years old that still whines for literary pap!

The Harper's and Century Magazines are among the best literary magazines of our country; yet any American who reads them can but notice their subserviency to English literature, and their admiration for English life, scenes and characters. Are American life, scenes and history, so prosaic, gentlemen, that you have to be continually pluming your wings for a flight across the Atlantic? Has your literary appetite become so very fastidious that nothing that is American can long satisfy it? If you *must* cross the Atlantic, please visit Continental Europe and Asia oftener. The Century articles on Siberia are worth many oft-told tales of visits to the Tower, boatings along the Thames, or zigzag journeys among the Scottish Highlands. Judging from the literary subserviency of many American magazines and American writers, one would conclude that one of England's caustic old writers was referring to America instead of Britain when he wrote, "Thirty millions of people—mostly fools!" Now we love the people from whom we have descended well enough to say that Carlyle, in justice to his own people, ought never to have penned these words. Possibly, however, they have done more good than harm; for the average Englishman, like the average American, needs something occasionally to lessen his conceit.

We may now say, from a full heart, that we never expect to lose either our admiration or love for the great nation from whom we have sprung; but this does not prevent us from loving our own country more, and from longing for the day when she shall enjoy both political and literary freedom.

Man in Christ and Christ in Man Confessing.

"Every one, therefore, who shall confess (in) me before men, (in) him will I confess before my Father which is in heaven."—Matt. 10: 32.

The preposition "in" as found in the original of this passage, is full of precious truth for the believer. On earth the believer is "in" Christ and speaks and acts in him. But in heaven the relation is changed and Christ speaks "in" the believer, the latter having become as Christ in perfection. If we in our imperfection confess *in* him here, he in his perfection will confess *in* us before the Father in heaven. Here it is man confessing *in* Christ; there it is Christ confessing *in* man. Could higher honor be given to man than this? Christ so loved us as to clothe our humanity with his divinity here; up there we will have so loved him as to clothe him with our humanity. Such will have become the perfection of our humanity in him.

Here Christ covers the church with his glory; there the church will cover him with her glory. Yet a glory induced by him. Thus will the church be the joy of Christ, being his redeemed; and Christ the joy of the church, being her Redeemer. As Christ is here, so are we; as we are there, so is Christ. As we are not ashamed of him here because he is pure, he will not be ashamed of us there, because we are pure.

C. N. DONALDSON.

Summary of Mr. Meredith's Striking Characteristics.

His Death and the Continuance of the Recorder by his Family.

In the narrative given of the facts in the early history of the BIBLICAL RECORDER of course its editor has been repeatedly spoken of, but as Mr. Meredith was in his day the most prominent figure among the Baptists of the State and exerted a more general and direct influence upon their faith and practice than any other individual, it may not be out of place to give a brief outline of his more striking traits of character. But first let me say as evidence of the high esteem in which Mr. Meredith was held by the members of the Baptist State Convention, he was re-elected a number of times to preside over that body, the office alternating between Mr. Meredith and Gen. Alfred Dockery, who at that period was the most prominent and influential layman among the Baptists of the State.

At Associations and other large gatherings Mr. M. was uniformly, if present, selected to preach at 11 o'clock on Lord's day; was eagerly listened to and his sermon treasured and carried to many of the homes of his hearers.

As the writer enjoyed a personal and somewhat intimate acquaintance with Mr. Meredith some six or eight years before (and up to the time of) his death, he still retains the impressions his character made upon him.

1. He evinced on any and every occasion an inate love of truth, which was strong and indeed invincible. Quick to perceive the main issue on any subject, he never yielded or compromised his convictions. There was nothing of the quasi or ambiguous about him. The truth, and that only, satisfied him.

2. His independence. He thought, spoke and acted for himself, and was original so far as originality is desirable. His independence in another line was also conspicuous. He would suffer serious inconvenience before he would ask a favor even of his friends. In this I thought him wrong, as God has made us dependent one on another. Any kindness, however, which was offered him voluntarily was highly appreciated.

3. His perseverance and consistency. During the protracted period of his editorial life, his expositions, interpretations and general teachings of Scripture were uniform and consistent. He took the Bible, and especially the New Testament, as the only authoritative oracle to which he bowed, and had no sympathy with the new theories and isms which so frequently appear to the prejudice and injury of the doctrines of the gospel. His perseverance under the trials and embarrassments which he had to encounter, was also wonderful. While his talents and literary qualifications would have placed him in the front either at the bar or on the bench, he toiled through life, and the latter part of it well nigh alone, to serve his God and the Baptists of the State; and though the imposing shaft may be wanting to indicate the resting place of his ashes, he left behind him truths that he earnestly and ably set forth for the edification and salvation of his readers, which can never die. Faithful unto death he fell at his post of labor and of honor. He ceased not his toils till from disease his head refused to dictate and his hand to trace lines of comfort and instruction for his readers.

One more paragraph in regard to Mr. Meredith as a writer will close this part of my article, and to present this somewhat delicate point to more advantage, I will introduce another name well known in the State, that of the late Dr. Wm. Hooper, for many years professor at Chapel Hill, and afterwards President of Wake Forest College. These were the two ablest and finest writers up to that day the Baptists of the State had ever produced. Dr. Hooper's style was more beautiful and classic. He was recognized by the highest authority as a master of the English language. His sermons, addresses, essays, &c., as given to the public, were rich in thought and faultless in style, but their merits could be fully appreciated only by the educated. Mr. Meredith's productions were less ornate and literary, but more pointed and forcible. While Dr. H. interested and charmed the literary class of his readers, his compositions were above those of ordinary culture. Mr. Meredith wrote for and reached all classes, and was therefore often quoted by his readers. He laid down positions and made points in his writings which were not soon forgotten.

They were both men of superior intellects and fine culture, and what was still better, true and faithful servants of the only true God. Let us be thankful for the gift of such men who live to enlighten, instruct and bless their fellow creatures.

After the death of Mr. Meredith, Mrs. Meredith, with her four younger children residing with her, decided to continue publishing the RECORDER, as they were prepared for so doing, and indeed had to rely on its income as their principal means of support. They could manage pretty well the general make-up of the paper except the editorial department. This they endeavored to provide for as best they could. About this time it happened that Rev. T. W. Tobey, who had been appointed missionary to a foreign field, was forced to return to this country on account of the failure of his wife's health. He settled in Raleigh as pastor of the Baptist church. His services were secured to some, but I know not to what extent, to supply the editorial department of the paper, whose publication was thus continued for three years. During a part of this period, particularly the latter part, the paper did not give satisfaction to its patrons, though the better portion of its subscribers were tolerant and forbearing in consideration of what Mr. Meredith had done for the Baptists.

As regards the ability of the paper, or its suitability to the wants of the denomination under this arrangement, I am less prepared to speak, for the reason that I was largely occupied in traveling, partly for the Convention and in getting up Oxford Female College for the Baptists. The subject of a college or seminary for the education of the daughters of the Baptists of that day was so new and unthought of that I found it no easy job to raise by subscription sufficient funds to buy a suitable building and grounds, and furnish the outfit for starting the institution. But I succeeded; and if I remember rightly, it was the first chartered institution for female education among and for the Baptists in the State. If the RECORDER materially aided me in this enterprise I do not recall it.

Of Mr. Tobey, who supplied mainly the editorials of the RECORDER, I can say, and do so with pleasure, that he was well educated, of a genial disposition, quite literary in his taste, and a pleasant and popular preacher. He afterwards served some of my former churches in Caswell county with much acceptance. Whether the failure of the RECORDER to give satisfaction resulted from the striking contrast in its tone and manner of discussion as formerly conducted, or whether it was owing to the fact that Mr. T. was but little known in the State and did not fully understand the situation, or whether it was owing to some other cause, I cannot say; but the complaint as to the RECORDER became more general and the number of its subscribers was reported as gradually becoming less.

J. J. JAMES.

Unwise Religious Work.

It must be apparent to any thoughtful, discriminating mind, that much of the religious work now done is unwise. Not that it is unwise to do religious work, but unwise to do it in one way, when it could be done in another way that would produce far better results. Take an illustration or two on this point.

There is a strong and growing tendency among Baptists to multiply weak and inefficient churches. In by gone years people thought it no hardship to go from ten to fifteen miles to church. By many this distance was traveled on foot. But now, if people have not a church in from one to three miles of them, they deem themselves deprived of church privileges. Hence they go to work to build up a church at their doors. To do this, they must draw off members from other churches that really have no strength to spare. Of course, they must have a church house. To get this, a system of begging begins, continuing from one to ten years. Agents and circulars are sent out in every direction, until people are worn out with appeals. But they get a house.

A weak church, struggling for existence, is organized. They are not able to pay a preacher. They either have to take a cheap, inferior preacher, or a good preacher must serve them at a great pecuniary sacrifice, or the State Mission Board must be taxed for years to keep the church alive. To build a Baptist church under such circumstances, in the neighborhood of an existing Baptist church or churches, is unwise.

As a rule, churches ought not to be located nearer than from eight to ten miles of each other. Except in rare cases, any one who wants to go to church, can go from four to five miles with little trouble. Nearly all people living in the country are farmers. To be a farmer implies the having of a team, and some kind of a vehicle with which to do hauling. Lay aside foolish pride, and go to church with such conveyances as you have. If you have none, walk. The Master used to walk to church, and you can walk and be in the best of company.

So then, the wise thing to do is to stop building weak churches where they are not really needed, and put more strength into existing churches, and make them strong and influential; so that they can have preaching twice a month, or every Sabbath if possible.

Many of the arguments that can be brought against the unnecessary multiplication of weak churches, lie with equal force against the unnecessary multiplication of Sabbath-schools. Unquestionably all the Sabbath school workers of each church ought to meet together at their church-house once each Sabbath, and do united Sabbath school work. There is no other way to make a church, or a Sabbath-school either, what they can be, and ought to be. If there is a community anywhere in reach of the church that needs a Sabbath-school, let workers from the church Sabbath-school go there at a different hour of the day and do this needed work.

It is painfully apparent to any close observer that a church whose members are divided in work do not keep up among them that familiarity, friendship and love that ought to exist among brethren.

The church, as Christ's own institution, should be the grand centre of religious worship and work. Whatever draws from and weakens this centre of influence brings weakness and disease to the heart, the fountain of life.

CHURCH-LOVER.

Education--Fair View Academy.

Dear Bro. Bailey:—It is frequently and truly said that we live in an age of progress and improvement along every line of thought and action; and in no sphere has it been more potent within the last decade than in education.

The drudgery and monotony of the school-room in the past has by normal methods, object systems and improved text books been changed to pleasantry. Mechanical work has given place to the study of child mind. Simply hearing recitation is no longer considered teaching. Successful teachers now realize that they are dealing with humanity, and that they must not merely know their pupils' names, but must know their dispositions, capabilities and lamentations. Brute force—rigid school rules and ferrules have been considerably superseded by approbative smiles and disapproving countenances and gestures, and firm appeals tempered with sympathy from loving hearts of teachers to the better elements of pupils' natures. Teachers have also learned that to teach does not mean to pour in but to draw out. It is not the amount of food we eat that makes us physically strong, but the quantity and quality digested without straining the digestive organs. So with the study of books.

We have never seen a better explemplifications of all the foregoing facts than in Rev. J. W. Watson's school at Fair View Academy in Chatham county.

Rev. A. D. Hunter, Pastor of Lystra church, as all of his predecessors had done, seeing the need and possibilities of a permanent high grade school in this vicinity, gave notice last fall that he would address the people at his next appointment upon the subject of education and its influence upon church and state.

As a result of that meeting, a board of trustees was elected, a good house has been erected upon an eminent point between Lystra church and Riggsbee's Store in, we think, as moral and healthy a neighborhood as there is in the State. We had the the pleasure of attending the closing exercises of the first session of this school on the 21st of May, and although we have known the natural intelligence and vim of this vicinity wherever it took hold of an enterprise for a long time, we confess an agreeable surprise at the advancement made in so short a time and the interest manifested by the whole community. We have visited the school at private times, and with pleasure attest to the thoroughness of the work.

Dr. Thomas Hume, of the University, delivered the address; and the only comment that we make is, that he not only knows how to charm the literary and cultured of our colleges and cities, but can captivate and edify our rural districts also.

Hon. A. H. Merritt, County Superintendent of Public Instruction, who enjoys the esteem of everybody here—it being his old home—favored the audience with a few remarks, in which he congratulated principal and patrons upon their relations to each other.

This neighborhood feel that it is fortunate in having Mr. Watson and his accomplished lady in their midst, and hope they may render each other mutual pleasure and profit for many years. W. C. COLE.

Chapel Hill, May 23, 1889.

Program for South Fork Union.

This body will meet with Macedonia church, Lincoln county, N. C., on Friday before the fifth Sunday in June, 1889. Introductory sermon by Rev. D. P. Bridges at 11 a. m.; alternate, Rev. C. M. Murchison.

First query: What is the duty of the church in regard to the Sunday-school, and are our churches coming up to their duty? Rev. W. B. McClure, Rev. D. P. Bridges, D. H. Abernathy.

Second query: What is the duty of Christians in respect to family prayer and prayer-meetings in general? Rev. J. F. Morris, J. H. Deal, H. L. Abernathy.

Third query: Is the present system of conducting revival meetings best, or is there a more Scriptural one? H. H. Hosely, J. D. Caldwell, Rev. J. A. Hoyle.

Fourth query: Should the church hold members who participate in spiritous drinks in any way? W. A. Graham, J. S. Bridges, Rev. J. B. Marsh.

Fifth query: What is the duty of church members to each other and to the world?

J. F. MORRIS, *Chm'n Com.*

Dear Recorder:—The Minister's and Deacon's Meeting of the Green River Association convened at Bethlehem church, McDowell county, N. C., Friday and Saturday before the fifth Sunday in March, 1889. A number of churches were represented, and a good sermon was preached by Dr. M. M. Landrum. Several queries were discussed with interest. Among them was the following, viz: "What should be done with persons guilty of public offences?" After several good talks on this subject it was continued until next meeting.

On motion, it was agreed to meet at Piney Knob church on Friday before the fifth Sunday in June next.

Appointed the following committee to arrange a program for next meeting, viz: Revs. C. B. Justice, J. R. Denton and Bro. J. C. Price. The presence of the ministers and deacons of the Green River Association is requested. M. M. LANDRUM, *Mod.*

WILLIE F. SORRELS, *Sec.*

The Biblical Recorder.

WEDNESDAY, JUNE 5, 1889.

Rev. C. T. BAILEY - - - Proprietor.

COUNTRY CHURCHES.

As there is a wide difference between modes of life in town and in country, so church life and church work in the country are quite different from what they are in town. The different circumstances demand different methods of work, and make different times and seasons more appropriate for such work. The difficulties in the way of the work are quite different.

The membership of the country churches is spread over a large area, frequently extending three to five miles every way from the church. This makes it difficult to get the members together as frequently as in town churches. The churches can not hold as many services in the week, but most of them might hold more frequent services than they do. It renders pastoral work more difficult. The pastor must take more time to make a few visits, when he sometimes needs to go a mile or two between families. In like manner it is more difficult to get committees who can find the time for visiting all the members of the church to secure their contributions and their co-operation in other church work.

Another serious hindrance to the highest efficiency among country churches is the state of the roads. The condition of the roads and how to improve them is the great problem that confronts the politicians. It is not to be solved by the churches or the religious newspapers; but we are deeply interested in its solution, and should contribute what we can to this much desired end. But meantime we must recognize the difficulty and do our best to overcome it. During the winter it becomes exceedingly difficult in some sections to hold meetings where the members have long distances to go. This necessitates that much of the Sunday-school work in some churches, and other church work, must be done in the summer. We should not, because there are difficulties, give up our work in the winter. Notwithstanding the difficulties, let the Sunday school be continued through the winter. Do all possible church work in the winter, but when summer comes, set to work with redoubled diligence to make the most of the summer campaign.

There is a difference in the habits and modes of life between the country and the town, but much less than formerly. There is now mainly such difference as arises from the difference of pursuits. One is chiefly agricultural, while the other is mercantile and mechanical. These differences will demand some differences in the methods of church work. Times of pastoral visiting will be different. Suitable times for multiplied services will need to be sought.

Another important difference between town and country churches is found in the amount of money in circulation. In the town, the proceeds of labor, whether it be in professional life, in mercantile, or in mechanical pursuits, are generally in money. The fees of the lawyer or doctor, the income of the tradesman, the wages of the day-laborer, are generally cash, and are received at frequent intervals during the year. But in the country it is different. In cotton and tobacco countries, there are certain seasons for marketing the crops. Then money is flush. But during the other parts of the year, money is scarce, and many things requiring the outlay of money must be postponed until the crops are marketed. In other sections where stock are raised for market, the conditions are quite similar. But in still other portions of the country, where the surplus is chiefly in grain, especially in sections remote from the railroad, the farmers do not find money flush at any period of the year. They make their own provisions, the surplus they exchange with the country merchants for groceries and dry goods, the day laborers are paid in grain or other farm produce, and very little money is in circulation among the people. This state of affairs has an important influence upon the regularity and liberality of contributions to benevolence. It is often thought that the country churches are far less liberal in proportion to their means than the town churches. This is quite a mistake. The seeming difference is to be explained by these facts which we have just mentioned. The farming people handle so little money, or it all comes at once, and then there are so many accumulated demands, that it is very difficult for them to give as liberally as they would under other circumstances. Call on them for contributions of grain, or provisions, or wood, or time, or labor, and they are always ready. When a church is to be built, the contributibutions which can be made in labor or material are easily obtained. When the brethren learn that their subscriptions to pastor's salary can be paid in the produce of their farms, their liberality is apparent. In the grace of Christian hospitality, none ever excel our country Baptists.

These differences ought to be recognized in developing our country churches in benevolence. Let them have as many opportunities as possible for contributing of the things which they have in abundance. Encourage them to pay their pastor liberally in the products of their farms. Let them remember that in most cases it would be to the advantage of the pastor to have the money to buy what he needs wherever he can get it on the best terms; but as he has consented to take these things from them instead of money, they should be very liberal in the amounts paid him, lest he be a loser to accommodate them.

Encourage them to help the poor out of their well-filled smoke-houses, cribs and granaries. When churches are to be built, let them give all the hauling, lumber, labor, skilled or unskilled, which the circumstances will allow. If near enough to send contributions in kind to the Orphanage, give them many opportunities in this direction.

But some collections must be made in money. While admitting the fact that money is most abundant at certain times of the year, do not encourage the people to postpone all their collections till that time. Urge them to make frequent and regular contributions all the year through, and then when the crops are marketed to raise a few very large contributions. If money is scarce among the country brethren all the year round, make this not an excuse to omit collections, but an excuse for making them the more frequent. We cannot get money to make a few large contributions, and we must, therefore, make earnest efforts to get enough to make many small contributions. We need to feel that collections to the Lord's cause are as binding as taxes to support the government, and consequently to put forth equally earnest efforts to be ready when the time for collection comes.

The great mass of our Baptist people are in the country churches; and they will continue to be found there for many years to come. We rejoice to see the former prejudices between town and country melting away, and we desire to see larger sympathy between the brethren, and fuller appreciation of the difficulties which are found in each locality. But the great problem before us in seeking the fullest development of the strength of our people is how to reach the membership of the country churches. We have mentioned some of the difficulties, and hinted at some things that may be helpful. Let us realize the difficulties, and then not be discouraged by them, but be aroused to redoubled diligence that the difficulties may be removed.

THE following official notice has been received from the Board of Trustees of the North Carolina College of Agriculture and Mechanic Arts:

N. C. COL. OF AG AND MECHANIC ARTS,
RALEIGH N. C., May 30th, 1889.

The Board of Trustees of the North Carolina College of Agriculture and Mechanic Arts, at their meeting July 11th, 1889, will elect the following Officers and Professors, viz:

First, those constituting the Faculty of the College.

1st. A President, who shall have executive management, together with such other duties as may be prescribed by the Board of Trustees. Salary $2,000 and residence, or $300 equivalent.

2d. A Professor of Agriculture, Live Stock and Dairying. Salary $2,000.

3d. A Professor of Horticulture, Arboriculture and Botany. $1,500.

4th. A Professor of Pure and Agricultural Chemistry. Salary $1,800.

5th. A Professor of English. Salary $1,800.

6th. A Professor of Practical Mechanics and Mathematics. Salary $1,800.

Next the following:

1st. An Assistant Instructor in Practical Mechanics, who will be particularly required during the first year to teach Drawing and instruction with Hand Tools. Salary $1,000, lodging and board.

2d. A Superintendent of Farms and Gardens. Salary $800, and dwelling house.

3d. A Steward. Salary $600, lodging and board.

4th. A matron. Salary $300, lodging and board.

All correspondence and testimonials regarding the above positions should be addressed to the undersigned, up to time of the meeting.

State papers will confer a favor to the Institution by coppying this notice.

W. S. PRIMROSE,
Pres't Board of Trustees.

We gave our influence to the creation of this College and did what we could in aid of its establishment. We did this while under the impression that it was to be strictly a College of Agriculture and Mechanic Arts, where boys and young men who wished to become first-class farmers and mechanics could be educated in these departments. This was our one idea of the institution, and on this we gave it our hearty endorsement. We had no thought of its ever becoming a mere literary institution or a mere rival college to Chapel Hill, Davidson, Trinity and Wake Forest; and we sincerely hope the Trustees will honestly strive to so arrange the course of study that no conflict will occur and to make the institution what it was intended to be and what its name implies.

So many mistakes have been made—and it is so easy to make them—that it is well for the people, and those especially who feel an interest in the success of this institution, to begin a discussion of what sort of a man we need as the President, and what branches ought to be taught in this new College. There is a popular error going the rounds, which so far as we know no friend of the College has undertaken to correct: that it is to be a place for the farmer to educate his son. There are plenty places in North Carolina where the farmer can educate his son just as cheap as he could at any new college that could be built. The sons of farmers and the sons of mechanics have just as good a chance to get an education as the sons of any other class when they are equally able to pay for it, and it is not the object of the State of North Carolina to raise up a great new pauper institution for the purpose of educating sons of men who else had gone without College education. We do not need such an institution; and if we did, the State is not able to endow it, and it certainly has no right to convert the funds donated by the General Government for any such purposes, as the purposes for which they are given are expressed in the Acts of Congress.

The real and only purpose of the College, then, is to educate the sons of anybody—farmers, lawyers, mechanics, doctors and preachers, who wish to study scientific farming and practical mechanics; and the sons of all these classes have equal chance before the law if their object is to learn to perfect themselves in either or both of these two occupations. As there are 120 free scholarships, all classes will have an equal chance for them before the law. It is to be hoped that tuition will be so cheap, that the free scholarships will not be much in the way of a man or boy who really wishes to benefit himself or his neighborhood by becoming an expert farmer or mechanic.

So it is not a "farmer's college," but a place to make better farmers and mechanics; not better citizens or better educated men, but better farmers and better mechanics, and out of any body's sons who go there. The institution ought to be judged by its success in these two lines alone; for if it fail here, though it may succeed in everything else—financially, socially and politically; and though it furnishes a half dozen new fat offices for politicians and office seekers who are also good party organizers, it will be a failure and a fraud, and ought to be destroyed.

There is but one thing for the friends of agricultural and mechanical progress in this State to do, and that is to rally around the trustees and see that they are not deceived into electing local or foreign office-seekers, who have had no experience in this work. Of course, the trustees are inexperienced in the management of such a College. We are all in the dark together, and they need the kindly support and advice of every intelligent man who has given serious attention to industrial education. Many intelligent men are already confidently predicting failure because they do not believe the trustees have had sufficient experience to choose suitable officers for the College. This belief was greatly strengthened by the current report that the Trustees, or some of them, had under consideration the names of several prominent politicians for President. The College is rich, but it will be hard to make it survive the election of a politician, who would be glad to make it a stepping-stone to some higher office. Let the people watch this institution, and see that it is held down to the work for which it was intended, and that ornamental and collateral branches are not allowed to be tacked on so as to make a place for every place-seeker in the land.

SOME OF our brethren have inferred that we were sick and worried when we told the truth, as it appeared to us in our account of the Convention in Memphis. We give the following account of the meeting written by Rev. Dr. T. H. Pritchard, of Wilmington, and published in *Charity and Children* of May 31st. It is well known that Dr. Pritchard is the most amiable of men. He was not sick while in Memphis, and yet he says:

"*The accommodations at Memphis* were far from satisfactory. The church in which the Convention met was a small one and poorly ventilated, and the crowding and heat made it simply intolerable to me. I could not stay in the meetings more than half an hour at a time, and there were many that could not get in at all. This was the First Baptist church—the Central church was offered us by its pastor, which would seat at least four hundred more and was well ventilated, but it was not accepted, for fear that the feelings of the First church and its pastor would be hurt. They had no right to have any feelings in the matter. They had invited the Convention there, and if they could not afford it good accommodations it was the narrowest and most unworthy kind of selfishness to object to its going to the Central church because of any bad blood existing between the two churches. The Convention is a bigger thing than ten thousand such pastors and churches, and everything should have been subordinated to its comfort and convenience. I fear I shall feel indignant as long as I live whenever my thoughts turn to this session of the Convention in Memphis. If that be the fruits of the Graves spirit,—J. R. Graves is a member of the First church,—I am thankful to know that it is dying out in North Carolina.

There were but two places that invited the Convention for next year, Meridian, Miss., which has a small church, and no public hall, and Fort Worth, Texas, which has a large church and two large public halls. The Convention voted for Fort Worth of course, for we did not wish any more such experiences as we had in Memphis."

Dr. Pritchard makes other notes of interest, which we copy from the same paper as follows:

Memphis, a city of 80,000 souls, is situated on a high bluff on the east bank of the Mississippi: is not so pretty as Nashville or Louisville; on the contrary it is dingy and dirty looking, but it is the centre of a large trade and is rapidly growing. It sold last season 700,000 bales of cotton. It is about the same latitude as Wilmington, N. C.

Constituency of the Convention was of three kinds. The first class was composed of delegates from churches, which had paid $250 to the objects of the Convention: the second class were those appointed by their associations, who do not represent money at all, and to the third class belong those who represent $500 contributed to State Missions, in such States as co-operate with the Home Mission Board of Atlanta.

There were 700 delegates of these three classes, and perhaps a hundred others who were not admitted because they did not represent $250, but only $100, not knowing that the basis had been changed. It thus appears that there were at Memphis about 800 who went as delegates, which was the number at Richmond, Va., last year.

The English Delegates made a fine impression. I do not know that I ever heard a better short speech than that of Dr. Edward Parker, and his sermon Sunday morning was reputed as of superior excellence. In appearance he is a typical Englishman—stout, and of a very florid complexion. The Convention very properly appointed a number of brethren, Drs. Hatcher, Ellis and others to reciprocate the courtesy by visiting England at the next anniversary of their college at Manchester.

The ability of the body was very great. I was never so much impressed with it before. The grade of speaking was very much higher than at Richmond last year, and the preaching on Sunday seems to have made a profound impression on the people of Memphis, and well it might when we remember that Broadus and Parker, Ellis and Hawthorne, Dixon and Landrum, Tucker and Carter, Gracchus Jones and Burrows, and many others of almost equally fine reputation filled the pulpits of that city. I preached for a Presbyterian pastor by the name of Richardson, who was a fellow-student with Dr. Skinner at the Seminary in New York.

At night I went to hear Dr. J. W. Carter of Raleigh. He had the cream of the Convention before him, and by common consent was pronounced *a great preacher*.

The Boards. Both the Boards reported a considerable increase of contributions, but I was very much grieved to know that while North Carolina has contributed more largely than any other State in missionaries for the foreign field, she fell off the past year in her contributions in money. Instead of going up to $10,000, as some of us fondly hoped the churches would do, they fell under $8,000.

Women's Work for Missions. The women gave for Foreign Missions $17,000, and $9,000 to Home Missions—making an aggregate of $26,000; very much better than they have ever done before. The woman held a meeting at this Convention, but as no gentlemen were admitted, we do not know what they did.

An Excursion to Lookout Mountain. The good people of Chattanooga gave about a hundred of us a most delightful excursion to the top of this beautiful mountain. While up there a meeting was called, with Dr. F. M. Ellis as President, and a number of pleasant speeches were made, as well as a series of resolutions passed expressively of our appreciation of the honor done us, and then we were all made to sit on the point of a rock known as Lookout Rock, and had our photographs taken. It was on this same rock that in 1872, the committee to locate the Seminary, consisting of Drs. Boyce, J. L. Burrows, S. L. Helm, Matt. Hillsman, Sam. Henderson, T. P. Smith, and the writer had our pictures taken, and it made me sad to remember that two of that small party, Boyce and Helm, had gone to their reward.

That night I went to hear Dr. Ellis preach at the opening of the new First Church of Chattanooga. This splendid preacher was not himself, however, on that occasiin. In 1872 Chattanooga had 11,000 souls: it now claims 50,000.

Read Bro. Hale's letter. He tells of the Seminary commencement, &c.

PERSONAL AND OTHER ITEMS.

....Read Rev. R. T. Bryan's letter from China.

....Rev. C. C. Newton and family start from Durham, N. C., for Africa, June 5th.

....Rev. P. T. Hale, of Birmingham, Ala., will keep our readers posted about Baptist affairs in his State.

....The Rev. John Moxley and his son, the Rev. James R. Moxley, were drowned near Batesville, Arkansas, on May 26th.

....Rev. Dr. J. W. Carter, of Raleigh, will preach the sermon at the commencement of the Lumber Bridge High School, June 6th.

....Rev. Dr. C. H. Strickland, of Nashville, Tenn., has received a call to the pastorate of the First church, Sioux City, Iowa, and will probably accept.

....The commencement of Chowan Baptist Female Institute comes off earlier this year than heretofore. Read President Brewer's notice in another column.

....Rev. H. Greenfield Schorr, a young Episcopal preacher of Baltimore, committed suicide on Sunday, May 26th, because a young lady of his charge refused to marry him.

....Rutherford College, at its commencement May 22d, conferred the degree of Doctor of Divinity upon Rev. J. N. Stallings, President of High Point Female College.

....We return thanks to Prof. G. C. Briggs and lady, of Salisbury, Mo., for an invitation to the commencement of their school, the Salisbury Academy, on June 12th.

....Rev. A. C. Dixon, of Baltimore, will sail for Europe on June 16th. Bro. Dixon expects to visit Rome, and then call to see the missionaries on the north coast of Africa.

....The Baptist church has been handsomely repainted on the inside and a new carpet put down. The building will be used for divine services next Sunday.—*Warrenton Gazette.*

....Rev. J. A. Leslie, of Tarboro, has accepted a call to the pastorate of the church at Tazwell C. H., Va., and will at once return to Virginia. We very much regret his removal from North Carolina.

....The minutes of the last session of the Southern Baptist Convention are now ready for distribution. The postage is three cents per copy. We will gladly send them to all who desire them, if the necessary postage is sent us.—*C. Durham.*

....The sad announcement of the death of Bro. J. W. Lane, of Faison's, on May 20th, reached us last week. Bro. Lane was clerk and treasurer of his church, and one of the most useful and beloved members of his Association.

....Rev. Dr. M. B. Wharton, of Montgomery, declines the call to the First church, Birmingham, Ala. We regard the pastorate of the First church, Birmingham, Ala., about the most hopeful as well as the most important in the South.

....Rev. Dr. W. E Hatcher has been pastor of the Grace Street Church, Richmond, Va., for fourteen years. His people love him very much, and his congregations have so inceased that the church will have to build a larger house of worship.

....Rev. R. T. Vann, of Wake Forest, left for Colorado Springs, Colorado, on May 28th, where he will supply the pulpit of the Baptist church for six weeks. Bro. Vann has been called to the pastorate of the church in Edenton, N. C., and will probably accept the call.

....The annual commencement of the Littleton High School will take place on June 6th and 7th. On the 6th, at 8 o'clock p. m., the address before the Shakesperian Literary Society will be delivered by E. E. Hilliard, Esq., editor of the Scotland Neck *Democrat.*

....Mr. Henry Simmons, of the present senior class, has been elected to the chair of Greek and German in Carson College, Tennessee. Henry is one of the most conscientious students ever here, and we predict for him a more brilliant career even than his distinguished father attained.—*Wake Forest Student for May.*

....Rev. J. D. Newton, of the Baptist church in this place, has received a call to the pastorate of several churches nearer Durham. We are glad that Mr. Newton has decided to remain with us and continue his labors with the good people whom he has so acceptably served for more than a year. His brother, Rev. C. C. Newton, of Durham, will at an early day go as missionary to Africa.—*Concord Standard.*

....The Rev. M. V. McDuffie, pastor of the Remsen Avenue church, gave the hand of fellowship to six new members. There have been additions at every communion since October last. In the prosperity of this church no outside help has been called in, but pastor and people have labored together. Every pew in the church edifice is rented, and the question of enlargement or removal to another location and the erection of a new house is now being considered.—*Christian Inquirer.*

....The American Baptist Union last week at its anniversary in Boston on being "informed that one distillery in the neighborhood of this Puritan city has a contract to furnish 3,000 gallons of rum per day for seven years to the Congo Valley, the seat of our Africa mission," expressed its "unspeakable destation of this transaction and its condemnation of the whole liquor traffic, both in heathen and Christian countries."—*Independent.* There are pious frauds who favor opening all Africa in order to extend their trade and enlarge their income.

....The American Baptist Publication Society publishes two song books for Baptist Sunday-schools—"Select Gems," and "Our Sunday school Songs." Samples of these books have been received, and they are all that they pretend to be. We commend these books to our Sunday-schools.

....Rev. J. B. Boone, of Hendersonville, N. C., President of Judson College a good while, may know that all the good people in Missouri welcome him to Moberly. Bro. Boone's worth as a preacher, as a pastor, as a wise administrator of affairs, caused him to be in pressing demand by Judson College. Rev. W. W. Harvey has been supplying the pulpit in Moberly. He has done good work and has endeared himself to the people.—*Rev. N. R. Pittman in Central Baptist.*

....The Methodists and Baptists have been the pioneers for a century, and carried their religion into the wilderness and established civilization. They rode mules and drove ox wagons and cleared the land, built log churches, and when everything was sorter comfortable the Presbyterians came riding up in their buggies and rockaways and settled among them, and planted out shade trees and rose-bushes and built a church with a steeple, and set up the Shorter Catechism and predestination, and moved around as though they were the elect. By and by, when two or three railroads were built, and the shade-trees had all grown up and the green grass was growing all around and around, and the streets were macadamized, and an opera house built, the Episcopalians came along in apostolic succession, with stately steps and prayer-books and Lent and Mardi Gras all mixed up together, and they bobbed up serenely into a fine church with stained glass windows and assumed to be the saints for whom the world was made in six days, and all very good.—*Bill Arp in Atlanta Constitution.*

Letter from Baltimore.

My Dear Doctor Bailey:—I see in the North Carolina papers that you are sick, which your numerous Baltimore friends regret very much to hear. After reading your interesting account of your pleasant trip to Memphis, and your warm, or, rather, *hot* reception, I am not surprised that you are not well. The wonder is, that more of the delegates to the Convention are not sick. With your want of room and excessive temperature, and the presence of nearly one thousand delegates, and room for only six hundred, the confusion and discomfort must have been unpleasant. To a Southern man it is hard to comprehend how such neglect could be possible in a Southern city with 80,000 souls.

While on this unpleasant subject—and the only unpleasant one heard of in connection with the great and successful Convention—let me ask, may it not be possible that you may have made the same mistake for next year? I notice you have moved further South and to a smaller city. If Memphis with 80,000 people can't take care of the Southern Baptist Convention, how, pray, can Fort Worth with 30,000 to 35,000 people? I know Texas is an "empire"; but is Fort Worth a *Baptist stronghold?* I sincerely hope it is; but excuse me when I say that I fear it is "too far from base."

It is quite pleasant to note that in spite of limited room, and your hot reception, practically your Convention was a great success. I mean in numbers, in work, in good speaking, in money-raisings, in the selection of good officers, in united action, and, best of all, your numerous evidences of growth in grace, as well as number. There is no doubt about it, the Southern Baptist Convention is a mammoth affair. And that it ought to hold its annual sessions in large and accessible cities, where it can have ample room for its numerous members and extensive business, does not admit of doubt. May it live, grow and prosper for all time to come.

THOS. J. BOYKIN.

From Louisville.

The Commencement of the Southern Baptist Theological Seminary was held last night in the Walnut Street church. Dr. Broadus, who was elected Chairman of the faculty in the place of the lamented Boyce, presided. Diplomas were delivered to twelve full graduates and to fifteen English graduates. Four of the full graduates delivered addresses. This class (numbering 27) is the largest ever sent out from the institution. The names of the full graduates are L. O. Dawson, T. J. Shipman, P. I. Lipsey, R. M. Rabb, J. W. McCollum, T. S. Powell, W. M. Jones, C. M. Reed, C. C. Cox, C. H. Nash, E. V. Baldy, and J. W. Carlin.

Notwithstanding the blow inflicted by the death of our great leader, President Boyce, the Seminary has had the most prosperous session of its career. The list of students numbers 164. Excellent health has been the rule. The missionary spirit has been more marked than ever before. A brother recently remarked: "I shall have to get out of this atmosphere, or go as a Foreign Missionary." McCollum and Brunson go to Japan and League to China. The outlook for the future is hopeful. Dr. Whitsett, treasurer of the Students Fund, has money enough in sight to meet all demands up to the close of the session. Now for more money and more students. The present faculty can manage, and the present buildings will accommodate 100 more students.

The new library building will be ready for use by next summer. Quite a valuable addition has been recently made to the library, in the 12,000 volumes presented by Dr. Boyce.

The health of the faculty is excellent. Dr. Manly, since his recent sickness, looks better and manifests more mental vigor than for years. Dr. Broadus will preach in Detroit this summer. Dr. Sampey will study Arabic at Harper's. Prof. Robertson will spend the summer at Northfield and in traveling in the East; Manly, Whitsett and Kerfoot will remain in Kentucky.

THE CITY CHURCHES.

Walnut Street is still on the up grade. A net gain of 32 during Dr. Eaton's eighth pastoral year, just closing, making the total membership now, 1542. The contributions were $74,750 46, a larger amount than during any previous year. Broadway sends her pastor Dr. Tupper, to Europe for five months. A farewell reception was tendered him Monday night.

THE STATE.

Several prominent churches are pastorless, among which are Winchester, Hopkinsville, Harrodsburg and Eminence.

The General Association meets at Maysville, June 19th. Dr. Warder, the State Secretary, will have a good report. The year closes June the 1st. Up to May 1st, the receipts for Foreign Missions were $9,913 18, an excess over last year of $1,762.46. For Home Missions $7,213 85, excess of $1,200. Excess over that of last year for State missions $800, and for Sunday school and Colportage $400, making the total excess over last year $4,162. This has been accomplished through the ordinary channels. The amount of special contributions last year (included in the general report) was greater than this. Another pleasing feature worthy of note, is, that this progress has been made outside of the Louisville churches, as their great pressure in other directions, has caused them to drop behind this year, in their regular contributions.

It is also a significant fact that there has been greater progress made among those churches whose pastors have vigorously, persistently and patiently worked the "Warder Combination Plan," adopted by the General Association.

FRED D. HALE.

Louisville, Ky., May 31st, 1889.

Sunday-school Institute.

The next meeting of the Sunday-school Institute of the Western Division of the King's Mountain Association will be held with the Sunday school at Mt. Pleasant church, commencing on Saturday, June 29th, 1889. The following program will constitute the principal business of the meeting:

The introductory sermon will be preached by Rev. T. Dixon at eleven o'clock on Saturday.

The missionary sermon will be preached by Rev. G. P. Hamrick at eleven o'clock on Sunday.

The Review will be conducted by the Superintendent of the Sunday-school at Mt. Pleasant at one o'clock on Sunday.

Bro. E. B. Hamrick will address the children immediately after the Review.

The following queries and Scriptures will be discussed during the meeting:

First query—Ought our churches to practice the preaching of funeral sermons, and is it according to Baptist faith? Speakers—D. A. F. Hamrick, Z. D. Harrell and J. M. Goode.

Second query—What improvement might be made in our Sunday-school work? Speakers—G. C. McSwain, J. M. Wilson and T. M. Holland.

First Scripture—1 John 5: 39. Speakers—W. W. Washburn and B. M. Bridges.

Second Scripture—Rev. 6: 11. Speakers—G. W. Rollins and A. C. Ervin.

Third Scripture—Rev. 20: 2, 3. Speakers—E. J. Lovelace and R. N. Hawkins.

J. M. GOODE, *Sec.*

A Preacher Wanted--Salary $400.

Dear Bro. Bailey:—We are in a vacant scope of Baptist preachers. We have two churches, Hopewell and Independence Hill, both situated in the upper edge of Mecklenburg county, N. C.

Also there is a large field between us and Harrisburg Station, Cabarrus county, that is destitute of Baptist preachers.

We have been getting preachers to come and preach once a month that live from twenty to thirty miles away. This is a great difficulty. The appointments are so far apart, and it occurs so often that the preacher cannot be with us, that we don't have much preaching after all.

We have concluded to get a preacher with a small family (we would like to have Bro. C. J. Woodson) to settle here and take the two churches, which are about nine miles apart, and the field at Harrisburg. The Association will pay him $100 and the two churches will pay $300.

If any brother will take the field, we will be thankful, and treat him as best we can.

We desire to hear through the RECORDER very soon of some one.

Yours truly,

W. R. SMALL.

Prof. W. A. Whitted will Remain at Morrisville, N. C.

It has been agitated that Professor W. A. Whitted was going to leave this place. But not so. He will teach here again this fall. Morrisville must have a school, and we could not ask for a better man than Prof. Whitted. Also, Miss Emma Howard, assistant, and music teacher, will continue with him. She is well qualified and will give satisfaction to all. She is a good, Christian lady. I wish to say to all, send your boys and girls to Morrisville school, and they will have good attention.

J. R. MAYNARD.

P. S. I desire to return my thanks to my churches for their kindness in sending me to the Southern Baptist Convention. I think I was greatly benefitted in going, and hope to be able to make them a better pastor than before. J. R. M.

Morrisville, N. C.

Letter from Rev. O. C. Horton.

Dear Bro. Bailey:—I have been in Selma just two months to-day. My little family is homed at the prettiest place in the town, by the kindness of Brother and Sister D. H. Graves. The people all seem social and kind hearted, and we are learning to love them. The church is in good condition and moving on quietly in her work. Rev. J. K. Howell, the former pastor, did a good work in Selma, and is still held in very high "esteem and love" by his old charge "for his work's sake." This is just as it should be; because the esteem and love are only worthily and deservedly bestowed.

I still feel somewhat like one on a visit to strangers.

I am almost daily looking into strange faces, shaking strange hands, entering strange homes, and viewing strange scenery. Selma begins to feel like home, but I have become acquainted with but few at other points.

The Lord has been lessening the membership in Selma, by transfers to the church above. Sister Chelly Hines died on the 10th of April, almost as soon as I had reached the new home. I visited her a few times, prayed with and for her once, and then bade her "the long adieu." She was a good woman, lived among a good people; but she must leave all for "the better country" and a home with her Saviour. She was full of love for her Saviour and gratitude to those who gave her little attentions during her illness. In her last moments she seemed to forget self, in remembrance of those who had aided her when in need; and sent a request to heaven in the following order: "God bless Selma church and the good people of the town for the kindly aid rendered Thy servant in her protracted and helpless illness." I expect an answer to this prayer sometime, *ladened* with blessing for those in whose behalf it was offered. "He that giveth to the poor shall not lack."—Prov. 28: 27. Here is another text still more to the point: "For the Lord heareth the poor."—Ps. 69: 33. One other proof-text on the same line: Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."—Ps. 41: 1. These are God's promises, and "the Scripture cannot be broken."

Sister Nancy Hood, the wife of Deacon S. H. Hood, died on the 27th inst., after a long and painful illness. Sister Hood was spared to us longer than Sister Hines, to teach us how to wait on God in affliction. Indeed, both were object lessons to show us what *grace can do for us in the hours of suffering!*

Sister Hood was resigned, ready and waiting for the voice to "come up higher." She passed away from earth as the infant enters sleep—quietly and without a struggle. She was a member of the Baptist church for fifty years or more, and reached the ripe age of seventy-two. We shall miss her much but not long, because she has only gone to join the triumphant part of Selma church, and we can go to her, though she cannot return to us. The church on earth and in heaven is one, the apparent difference is in degree, and we shall all be exalted after this brief way of humility and suffering has fitted us for promotion.

CLAYTON CHURCH

gave me a hearty welcome to their service, and seems willing to co-operate with me in the work of the Lord. At my first appointment one was received by letter, and at my appointment in this month one was received for baptism. I hope there will be others to receive the ordinance in June.

The church needs more preaching, and I hope she will conclude to have two Sundays ere long. "Once a month leaves too wide a space between," was remarked to me at my last appointment, and it gave me hope for the future. There is no lack of numbers or ability—only a little more willingness—and the church bell will ring twice each month for preaching. I have visited the homes of brethren McCullers, Tomlinson, Robertson, Creech and Ellington, and they made me wish to go again by their kindly treatment.

Yours fraternally,

O. C. HORTON.

Selma, May 28, 1889.

Richmond Union.

The next meeting of the Richmond Union will be with the church at Alma on Saturday before the fifth Sunday in June. The meeting will open at eleven o'clock a. m., with introductory sermon by Rev. B. H. Phillips.

Alma is on the C. C. Railroad and is accessible to all sections of our territory. The church is looking for delegates and will be prepared to entertain them. It is highly important that every church be represented. It will require some sacrifice for the brethren to attend at that season of the year; but remember, brethren, that our sacrifices as a rule are the measure of our blessing. Let no church in the Union fail to send up its quota of Associational funds. This will be a hard season for money, and for that very reason it is hard on our missionary. We came out nobly last quarter; let us not fall behind this quarter.

The program of the next meeting will be published later. As I am not on that committee, I do not feel authorized to suggest one. I only write these lines to stir up the pure minds of the brethren by way of remembrance. A. W. PRICE.

Laurinburg, May 31, 1889.

The complicatad diseases brought on by intense study, thought, care, anxiety, ect., are often of the most serious nature. Heed such symptoms as loss of memory, universal lassitude, heart disease, kidney complaints, liver troubles, and a general breaking down of health and strength. When thus afflicted, when the least exertion causes great fatigue, when life seems a burden, use the reliable strengthening tonic, Brown's Iron Bitters. It will afford you sure relief.

Facts and Figures.

Six months have passed since our Convention in Greensboro, and it is, perhaps, time that each Association knew the amounts given by them to State Missions. Please look over the list and you will know the facts about your Association, and then do what you can to aid us. We need your aid now. Many of our missionaries are in great need. Don't wait, brethren, but push the work. The following is the list and amounts paid for State Missions from Dec. 1st, 1888, to June 1st, 1889:

Alexander	Association...	$	1 01
Anson	"		4 64
Atlantic	"		28 58
Ashe and Alleghany	"		14 50
Beulah	"		32 03
Brier Creek	"		....
Brushy Mountain	"		12 46
Caldwell County	"		21 26
Cape Fear	"		12 68
Catawba River	"		.....
Cedar Creek	"		28 34
Central	"		73 42
Chowan	"		295 33
Columbus County	"		.....
Eastern	"		51 46
Elkin	"		3 10
Flat River	"		104 16
Green River	"		57 55
King's Mountain	"		46 90
Liberty	"		23 72
Little Liver	"		64
Mecklenburg and Cab.	"		.....
Mt. Zion	"		68 73
Pee Dee	"		30 67
Pilot Mountain	"		.....
Raleigh	"		74 39
Richmond	"		5 00
Robeson	"		48 82
Sandy Creek	"		24 13
South Atlantic	"		6 85
South Fork	"		10 30
South River	"		80 78
South Yadkin	"		66 40
Stanly	"		.....
Tar River	"		57 75
Union Fork	"		.....
Union	"		40 50
West Chowan	"		148 66
Yadkin	"		2 50
Total.....		$	1,514 26

One half of the year is gone, and only $1,514 26 of the $12,500.00 necessary for this State Mission work has been sent to the Treasurer. You can see from this list what *your* Association has done, but what has *your* church done? Our books show, but we will not now publish a list of the churches. What have *you* done for State Missions since our Convention in Greensboro?

Help us, please, and help *at once.*

C. DURHAM, *Cor. Sec.*

Local Option Law.

The Amendments Made by the Legislature.

The recent Legislature amended the local option law of North Carolina in several particulars, to wit:

1. Any township in the State whether it held, or did not hold an election last year, may hold a local option election this year.

2. The time of holding the election is changed from the first Monday to the second Monday in June, and the elections can only be held every two years.

3. Returns of the elections are to be made to the County Commissioners by whom the result shall be declared.

4 Druggists will be allowed to sell liquor only upon the prescriptions of those physicians who are members of the State Medical Society, and will not be allowed to refill those prescriptions.

5. The law prohibits the sale of all "intoxicating drinks" so as to include in its provisions wine, beer, peach cider, and everything that will intoxicate.

6. The following is the exact language of section 6: That the possession, by any person engaged in any mercantile pursuits whatsoever, of intoxicating liquors in bottles, flasks, casks, kegs, barrels, &c., or other vessels, shall be *prima facie* evidence of an intent to dispose of the same contrary to the provisions of this act; and in all prosecutions for a violation of this section, the person convicted shall be fined not more than fifty dollars, or imprisoned more than thirty days, in the discretion of the court.

The above are the main features of the amendments made to the law; and it is very important that the people of the whole State be informed that local option elections may be held this year and not again until 1891.

Chowan B. F. Institute.

Dear Bro. Bailey:—The Commencement of Chowan B. F. Institute occurs earlier this session than heretofore.

There will be a meeting of the Board of Trustees on Monday, June 10, at 10 o'clock a. m.

Rev. H. W. Battle, of New Berne, preaches the sermon before the graduating class the same evening at 8 o'clock.

The address before the literary societies by Hon. G. W. Sanderlin, and the essays by the graduating class, are on Tuesday, June 11, at 10 o'clock a. m.

Concert and celebration of societies are Tuesday evening at 8 o'clock.

Yours very truly,

J. B. BREWER.

Murfreesboro, May 29, 1889.

DODGE & CHANDLER, of Cambria Mills, Michigan, wrote Dr. Shallenberger:

We are selling five different kinds of Ague Pills, but yours are in the lead. After trying *all* other remedies our customers invariably fall back on Shallenberger's Pills. They never fail to effect a cure, and living in the midst of a Fever and Ague country, we speak from experience.

Program of the Yadkin Valley Union Meeting.

This Union meets with Cedar Creek church, on Saturday, June 29th, 1889.

10 a. m., organization.

11 a. m., introductory sermon by Elder Frank Parker.

1 p. m. Are our views on baptism and communion scriptural? Led by Rev. C. H. Hauser.

3 p. m. Which is the most benefit to a church, a prayer meeting or a Sunday-school.

4 p. m. What are the things that hinder the progress of the gospel in our midst? Led by M. G. Furches.

7:30 p. m. Mission work during eight yerrs.

Sunday, 9:30, Sunday-school mass meeting.

Brethren are earnestly requested to be present and give us your aid.

Sparta High School.

Dear Bro. Bailey:—Sparta High School closed on May 16th. The exercises by the students were a success *in toto.*

The annual sermon was preached by the eloquent Rev. H. D. Lequeux, of Lenoir, N. C., and was acknowledged by all as being one of the best sermons it has been their privilege to listen to.

Bro. Lequeux also delivered the literary address, which was wise and strong, and was listened to with profound interest by 600 or 700 persons.

This school is under the management of Prof. S. W. Brown, and by his wise management is doing well.

Next session begins Aug. 5th.

T. M. HONEYCUTT.

Send Letters at Once.

The Sunday-shcool superintendents of the Central Association who have not sent in their Sunday school letter, will please send it to me at once. If the letters are not received by June 10, their schools will be left blank. The minute fund lacks about four dollars of reaching the price of the lowest bidder for the printing.

B. W. SPILMAN,
Clerk of S. S. Association.

Wake Forest College, May 30, 1889.

A Physician Wanted.

There is at present an excellent opening at this place for a good physician. Any man of reasonable skill, ordinary intelligence and good morals can succeed in this place.

If some doctor should see this and desire to come, he had better do so very soon, or some one else will be here ahead of him.

J. G. PULLIAM.

La Conner, Wash., May 22, 1889.

The *Christian Union* remarks that:

"The Baptist does not deny to the unimmersed brother the title of Christian, nor doubt that on all other subjects the unimmersed desciple both holds Christian truth and preaches Christian duty; yet he excludes him from church fellowship, thinking him not fitted for one sacrament because he has not properly entered into the other."

Were it not a better, because a juster and thence fairer statement of the case, to say the "unimmersed disciple" is barred or excluded "from church fellowship" by his own act, rather than by the operation of Baptist principles? Baptists, in seeking earnestly and consistently to obey the Master's commands, are not fairly chargeable with being excluders of anybody from either Christian or church fellowship. Fellowship is a very comprehensive term, and one which finds much to illustrate it in example and otherwise, quite apart from the Sacrament of the Supper. The *Christian Union* but reflects, in what it sets forth, what is altogether too common, making this ordinance one of recognition rather than—what the Saviour, we doubt not, intended it should be—one of tender commemoration of His mathless love.—*Watchman.*

Allen's School-house.

Dear Bro. Bailey:—I have just closed a two week's meeting at one of my mission points—Allen's School-house. As a result of the meeting I have baptized four happy converts into the fellowship of the little church organized there last year. I baptize again to morrow. To God be all the praise.

God bless the RECORDER and its editor.

Yours in Christ, G. L. FINCH.

Greenville, May 30, 1889.

$100 Reward. $100.

The readers of the BIBLICAL RECORDER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O.

☞ Sold by Druggists, 75c.

New Advertisements.

Fruit Preserving Powder and Liquid—J. M. Broughton, Raleigh, N. C.

To all Baptist Churches Sunday schools, &c.—Rev. C. Durham, Raleigh, N. C.

Sea Breeze House, Morehead City—J. T. Eaton, Proprietor.

Miscellaneous.

Dishonesty in Public Life.

We have recently passed through a Presidential election in which $30,000,000 was expended—I think $20,000,000 of it in out and out bribery. And neither of the great political parties need jeer at the other, because they both raised all they could for legitimate and illegitimate purposes. But that was only on a large scale what has been going on on a smaller scale for the last fifty years and in all departments. Politics—the science of good government—has often become a synonyme for truculency and turpitude.

A MONSTER SIN.

This is a monster sin. It has been making its way through all Christendom. Both of its hands are rotten with leprosy. Its left hand, with its ichorous knuckles, has knocked at the doors of court rooms and Legislatures and Congresses and Parliaments. The doors swing open. This monster has moved through the council chamber softly as a slippered page, and has swung out its hand in salutation to judge and to legislator. If the hand be taken and the palm of the intruder once crosses the palm of the official the leprosy spreads in a round blotch in the shape of a golden eagle from palm to palm and the victim perishes.

Let bribery, accursed of God and man, stand up for trial. The Bible again and again arraigns this evil. It is no light sin, no light temptation. The blackest pages in English, Scotch, Irish, French, Italian, American politics are those darkened by bribery.

Some of you remember the Pacific mail subsidies. More of you remember the tragedy of the Credit Mobiler. Benedict Arnold sold the fort at the Highlands for $13,575 to the enemy of his country and left his name to be execrated for all time.

THE LOBBIES IN CONTROL.

The lobbies of the legislature of this country control the country. This land today is drunk with bribery. "Oh," says some one, "there is no use talking against this sin. Every man has his price." I do not believe it. There have been instances, even in heathen lands and among those who made no profession of being guided by the Christian religion, who have proved themselves incorruptible. You and I know men and women who could not be bribed by the concentrated power of earth and hell. You would no more think of offering them a bribe than you would of asking an angel to exchange heaven for the pit. These are the kind of persons who are going to save the city and save the country and save the world.

Meanwhile, let me say to all men who are not thoroughly settled in their moral character, to keep out of politics. You know whether you are strong or weak. A man may know how strong he is by how he feels in the presence of a bad opportunity. When a man is honest merely because honesty the best policy he is morally bankrupt and a scoundrel at heart, whether he knows it or not.

The abuse of trust funds is one of the great sins of the day. Do what you will with your own money, but if you use property sacredly intrusted to you, you are at one and the same time a thief, liar and a perjurer, and you are, in the most intense meaning of the word, a miscreant.

THE ABUSE OF TRUSTS.

Oh, how many widows and orphans there are who have nothing between them and starvation but a sewing machine, or are held up from the vortex by the thread of a needle, red with their own heart's blood, who only a little while ago had, by husband or father, been left a competency! What is the matter? The administrator or the executor took the property that did not belong to him and ran risks with it that he would never have dared to take with his own money.

Embezzlement is an easy word to pronounce. It has 10,000 ramifications of misery. There are hundreds of persons in this audience who are victims of this crime. There is not a city in the United States that has not suffered from this crime. Where is the city hall, or court house, or any kind of city or national institution that has not had a political job in it?

Men have no right to lend the use of their names to the board of directors of financial institutions unless they will conscientiously scrutinize its management. That is one of the crying evils of the day. The car conductor has a bell punch to keep him from stealing five cents, but for sinners on a large scale there is every opportunity for escape. For a boy who steals a loaf of bread to keep his mother from starving, the penitentiary; but for a man who absconds with half a million, a palatial home in Canada."—*Rev. T. De Witt Talmage, in N. Y. Herald.*

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. I went into a little girl's room once, and all her clothes were on the floor, and her playthings too. Learn to be neat, and when you have learned it, it will almost take care of itself.—*The Interior.*

I am Waiting for the Angels.

BY NEEDHAM BRYAN COBB.

Rambling down a river side
One sultry summer day,
I came upon a traveler
Reclining by the way.

Around were reeds and tangled vines,
And reptiles vile and rare—
And every loathsome thing that lives
In miasmatic air.

His hands were crossed upon his breast;
His staff lay by his side;
With weary, eager, anxious look,
He gazed beyond the tide.

He heeded not the serpent's hiss
In bowers above his head;
His thoughts were on a better land,
For this is what he said:

"I AM WAITING FOR THE ANGELS."

I am waiting for the angels
From the distant shining shore
To come, with heavenly music,
And conduct me safely o'er—
To that shore.

I have clambered over mountains;
I have slept on dewy plains;
I have drank of dismal fountains,
And been drenched in dreary rains—
Dreary rains!

I have waged terrific conflicts
With deceitful foes within;
I've been captured, I've been fettered
By the wily hosts of sin—
Hosts of sin!

I have suffered many sorrows;
I have carried loads of woes.
What I've borne and what I've suffered
My Redeemer only knows,
Yes! He knows.

But at last I've reached the river,
And my weary journey's o'er;
For I hear the angels singing
From the distant shining shore—
Shining shore.

They are coming. Hush! they're coming!
Hear them pushing from the shore!
Don't you hear them on the river?
That's the splashing of the oar—
Coming o'er!

Hear them singing! O such singing
Mortal never heard before;
Hear it ringing, sweetly ringing,
"He shall sorrow never more"—
Nevermore!

They are landing—O they're landing!
Now I see them robed in white.
Blessed angels, happy angels,
Take me to my home of light—
Home of light!

Then the angels, singing round him,
Gently fanned away his breath;
They dazzled out his vision,
And they told him this was death—
All of death!

Then they quickly wrapped around him
A resplendent robe of white—
Placed a crown upon his forehead—
Brilliant coronet of light—
What a sight!

And beyond the tide they rowed him
To the mansions of the blest,
"Where the wicked cease from troubling
And the weary are at rest"—
Blessed rest!

May, 1889.

Everything Going Wrong.

There are times when everything seems to go wrong. From seven o'clock a. m. till ten p. m. affairs are in a twist. You rise in the morning, and the room is cold, and a button is off, and the breakfast is tough, and the stove smokes, and the pipes burst, and you start down the street nettled from head to foot. All day long things are adverse. Insinuations, petty losses, meanness on the part of customers. The ink-bottle upsets, and spoils the carpet. Some one gives a wrong turn to the damper, and the gas escapes. An agent comes in determined to insure your life, when it is already insured for more than it is worth, and you are afraid some one will knock you on the head to get the price of your policy; but he sticks to you, showing you pictures of Old Time and the hour glass, death's scythe, and a skeleton, making it quite certain that you will die before your time unless you take out papers in his company. Besides this, you have a cold in your head, and a grain of dirt in your eye, and you are a walking uneasiness. The day is out of joint, and no surgeon can set it. The probability is that if you would look at the weather-vane you would find that the wind is northeast, and you might remember that you have lost much sleep lately. It might happen to be that *you* are out of joint instead of the day. Be careful and not write many letters while you are in that irritable mood. You will pen some things in the way of criticism or fault finding that you will be sorry for afterwards. Let us remember that these spiked nettles of life are part of our discipline. Life would get nauseating if it were all honey. The table would be poorly set that had on it nothing but treacle. We need a little vinegar, mustard, pepper, and horse-radish that brings the tears even when we do not feel pathetic. If this world were all smoothness, we should never be ready for emigration to a higher and better. Blustering March and weeping April prepare us for shining May. This world is a poor hitching-post. Instead of tying fast on the cold mountains, we had better whip up and hasten on toward the warm inn, where our good friends are looking out of the window watching to see us come up.—*N. Y. Observer.*

Ex-President Cleveland's mother-in-law, Mrs. Folsom, was recently married to Mr. Henry E. Perrine, a well-known merchant of Buffalo, New York.

The Ancient Battering-Rams.

They exerted greater power than any gun or cannon invented up to the year 1860. These battering rams were probably as effective in knocking down a wall or staving in the side of a ship as the best modern cannon, but for making a breach, the guns are far superior. Such was the solidity and thickness of the walls of Jerusalem that, Josephus tells us, it took all of one night for an enormous battering ram to dislodge four stones!

Vitruvius has left us the description of a ram weighing 480,000 pounds; but probably the most celebrated of all the ancient moving tower rams was that constructed by Demetrius Poliocetes at the siege of Rhodes. The base of the tower was seventy-feet square. The ram itself was an assembly of large square beams resting on wheels in size proportioned to the weight of the structure, and all riveted together with iron. The felloes of the wheels were three feet thick and strengthened with iron plates. From each of the four angels of the tower a large pillar of wood was carried up to a height of 150 feet, and these pillars were inclined toward one another. The tower had three stories, communicating by two staircases each. Three sides of the machine were plated with iron to protect against fire. In front of each story there were loop-holes, screened by leather curtains, to keep out darts, arrows, etc. Each story was provided with machines for throwing large stones and darts; and in the lower story was the ram itself, thirty fathoms long, and fashioned at the end into an iron beak, or prow. The entire machine was moved forward by 3500 soldiers.

But it can easily be understood that among so many men some must be more or less exposed to the enemy's darts and arrows; and so, to drive the enemy from the walls and open places, to break the roofs of his houses, and otherwise annoy him, machines were necessary for throwing missiles, from small darts up to huge bowlders. —*St. Nicholas.*

Prof. Huxley on Bible Reading.

Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under "the precepts of men"; it is so certain, to my mind, that the Bible contains within itself the refutation of nine tenths of the mixture of sophistical metaphysics and old world superstition which has been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as the Zulu.—*From "Agnosticism: a Rejoinder," in the Popular Science Monthly for June.*

Marriage

is but the stepping stone to those divine institutions, the family and the home, which constitute the very foundation on which our nation rests; and upon the health and strength of the wife, and mother, depends the sunshine and enjoyment of the home, and the prosperity of the family. Thousands of wives, and thousands of single ladies, drag out a weary existence in consequence of perplexing "female disorders," in total ignorance of the fact, that Dr. Pierce's Favorite Prescription is a positive cure for the most complicated and obstinate cases of leucorrhea, prolapsus, weak back, "female weakness," anteversion, retroversion, bearing down sensations, chronic congestion, inflamation, ulceration, and kindred ailments. Guaranteed to give satisfaction, or money refunded. All druggists.

Dr. Pierce's Pellets—cleanse and regulate the stomach, bowels and system generally. One a dose; purely vegetable.

Dr. W. T. Hodge, a citizen of Wake county, has instituted a suit to secure $500 from each of forty railroad companies in the State, for failure to make annual reports to the Governor. It seems that he has the law on his side, and if successful in his suit, will realize $20,000. Under the law this penalty belongs to the first man who institutes suit for it. Spier Whitaker and Armistead Jones, Esqs., are Dr. Hodge's attorneys.

The Baptist Teacher for June contains an admirable article entitled "The Risen Lord," by the Rev. Dr. Tucker, editor of *The Christian Index*, setting forth the Scripture view of the resurrection, and accompanied with abundant references from the text. It ought to be in the hands of every believer. American Baptist Publication Society.

Rev. Sam. Jones's recent meeting in Danville, Va., resulted in nearly 1,000 professions of conversion. The meeting was followed by the circulation of a petition for a local option election. The people of Danville made up a purse of $3,000 for the evangelist.

Western Union Telegraph Company has lost $10,000 by a trusted Boston cashier.

FOR 1 CENT Dr. Charles C. Huxley, the eminent and world famous Catarrh Specialist, of the Huxley Medical Dispensary, Palmyra, N. Y., desires every reader of this paper who is afflicted with Catarrh, (be it Local or Constitutional, or be it both,) such as Acute, Chronic or Ulcerative Catarrh, Hay Fever, ("Dry Catarrh," Leprosy of the head, nose and throat.) Catarrh of the Eye and Ear, and also Catarrhal Consumption, to AT ONCE send him their address on a POSTAL CARD (costing ONE CENT,) for his "New Plan and Special Offer" to Catarrhal Sufferers, (over 300,000 *Registed Cures.*) N. B.—Dr. Huxley will, in addition to the above, write a full and complete letter regarding Catarrh and its rational treatment and cure, as respects each particular case, to those addressing him with ONE STAMP to pay postage. Address DR. CHAS. C. HUXLEY, Huxley Medical Dispensary, Palmyra, N. Y.

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Complete Mail Order Department,

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Offers the best advantages to students of law. Instruction thorough. Two sessions—Regular and Summer. Regular begins Aug. 29th, 1889, and continues forty weeks; Summer begins July 1st and closes Oct. 1st, 1889. For particulars, address

JOHN MANNING, LL. D., Prof.,
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CONDENSED SCHEDULE NO. 11.
Taking effect 3.45 a. m., May 27th, 1889.

TRAINS MONING NORTH.

	No. 1. Passenger and Mail.	Freight & Accom'dt'n
Leave Bennettsville. .	4.35 a m	7.00 a m
Arrive Maxton.....	5.35 "	9.00 "
Leave Maxton.....	5.45 "	9.40 "
Arrive Fayetteuille.....	7.35 "	1.50 p m
Leave Fayetteville.....	8.00 "	9.35 a m
Arrive Sanford.....	10.00 "	1.55 p m
Leave Sanford	10.20 "	2.50 "
Arrive Greensboro	1.45 p m	8.00 "
Leave Greensboro.....	2.05 "	5.05 a m
Arrive Mt. Airy.....	6.00 "	11.30 p m

No. 1—breakfast at Fayetteville, dinner at Greensboro.

TRAINS MOVING SOUTH.

	No. 2. Passenger and Mail.	Freight & Accom'd'tn
Leave Mt. Airy.....	3.45 a m	12.30 p m
Arrive Greensboro.....	7.45 "	7.15 "
Leave Greensboro.....	9.55 "	7.20 a m
Arrive Sanford.....	1.02 p m	2.00 p m
Leave Sanford	1.25 "	2.50 "
Arrive Fayetteville.....	3.20 "	6.00 "
Leave Fayetteville.....	3.35 "	5.00 a m
Arrive Maxton.....	5.25 "	9.10 "
Leave Maxton.....	5.35 "	9.40 "
Arrive Bennettsville	6.40 "	11.55 "

No. 2—breakfasf at Greensboro, dinner at Sanford.

FACTORY AND MADISON BRANCHES.—Freight and Accommodation.

TRAINS MOVING NORTH.

Leave Millboro	7.45 a m
Arrive Greensboro.....	9.20 "
Leave Greensboro.....	10.10 "
Arrive Madison.....	12.30 p m.

TRAINS MOVING SOUTH.

Leave Madison.....	1.45 p m
Arrive Greensboro	4.15 "
Leave Greensboro.	4.45 "
Arrive Millboro.....	6.30 "

Passenger and Mail Trains run daily except Sunday.

Freight and Accommodation Train runs from Bennettsville to Fayetteville Tuesdays, Thursdays and Saturdays; Freight and Accommodation Train runs from Fayetteville to Bennettsville on Mondays, Wednesdays and Fridays; from Fayetteville to Greensboro on Mondays, Wednesdays and Fridays, and from Greensboro to Fayetteville on Tuesdays, Thursdays and Saturdays; between Greensboro and Mt. Airy on Mondays, Wednesdays and Fridays.

Trains on Factory and Madison Branches run daily except Sundays.

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

PIEDMONT AIR-LINE.
RICHMOND & DANVILLE R. R. CO.

Condensed Schedule, in effect April 14th, 1889.
Trains run by 75th Meridian Time.

SOUTHBOUND.	DAILY. No. 50.	No. 52.
Leave New York.....	*12 15 A M	*4 30 P M
Leave Philadelphia.....	7 20 A M	6 57 P M
Leave Baltimore.....	9 45 A M	9 42 P M
Leave Washington.....	11 24 A M	11 00 P M
Leave Charlottesv'le.....	3 30 P M	3 00 A M
Leave Lynchburg.....	5 40 P M	5 07 A M
Arrive Danville.....	8 20 P M	7 45 A M
Leave Richmond.....	*3 00 P M	2 30 A M
Leave Burkville.....	4 59 P M	4 30 A M
Leave Keysville.....	5 40 P M	5 13 A M
Leave Danville.....	8 40 P M	8 05 A M
Arrive Greensboro.....	10 27 P M	9 42 A M
Leave Goldsboro.....	*2 00 P M	†4 00 P M
Arrive Raleigh.....	4 45 P M	9 00 P M
Leave Raleigh.....	*4 50 P M	*12Midnight
Leave Durham.....	5 52 P M	2 02 A M
Arrive Greensboro.....	8 30 P M	7 40 A M
Leave Salem.....	†6 15 P M	*6 30 A M
Leave Greensboro.....	10 37 P M	9 50 A M
Arrive Salisbury.....	12 26 A M	11 18 A M
Arrive Statesville.....	1 51 A M	12 12 P M
Arrive Asheville.....	7 40 A M	4 44 P M
Arrive Hot Springs.....	9 20 A M	6 10 P M
Leave Salisbury.....	12 32 A M	11 23 A M
Arrive Charlotte.....	2 05 A M	12 40 P M
Arrive Spartanburg.....	4 40 A M	3 37 P M
Arrive Greenville.....	5 50 A M	4 48 P M
Arrive Atlanta.....	11 00 A M	9 40 P M
Leave Charlotte.....	2 20 A M	1 09 P M
Arrive Columbia.....	6 30 A M	5 10 P M
Arrive Augusta.....	10 30 A M	9 05 P M

NORTHBOUND.	DAILY. No. 51.	No. 53.
Leave Augusta.....	6 15 P M	8 45 A M
Leave Columbia.....	10 40 "	12 50 P M
Arrive Charlotte.....	3 15 A M	5 15 "
Leave Atlanta.....	*6 15 P M	*7 10 A M
Arrive Greenville.....	1 06 A M	1 51 P M
Arrive Spartanburg.....	2 11 "	2 52 "
Arrive Charlotte	4 50 "	5 30 "
Arrive Salisbury.....	6 22 "	7 05 "
Leave Hot Springs.....	*8 05 P M	*12 10 P M
Leave Asheville.....	9 46 "	1 32 "
Leave Statesville.....	3 30 A M	6 01 "
Arrive Salisbury.....	4 37 "	6 43 "
Leave Salisbury.....	6 27 "	7 12 "
ArriveGreensboro.....	8 00 "	8 40 "
Arrive Salem.....	*11 40 "	†12 34 A M
Leave Greensboro.....	*9 45 "	*10 50 P M
Arrive Durham.....	12 01 P M	5 00 A M
Arrive Raleigh.....	1 02 "	8 30 "
Leave Raleigh.....	1 02 "	†9 00 P M
Arrive Goldsboro.....	3 10 "	12 50 "
Leave Greensboro.....	*8 05 A M	*8 50 P M
Arrive Danville.....	9 47 "	10 20 "
Arrive Keysville	12 38 P M	1 49 A M
Arrive Burkville.....	1 23 "	2 41 "
Arrive Richmond.....	3 30 "	5 15 "
Arrive Lynchburg.....	12 40 "	12 55 "
Ar. Charlottsville	2 55 "	3 00 "
Arrive Washington.....	7 13 "	6 53 "
Arrive Baltimore.....	8 50 "	8 20 "
Arrive Philadelphia.....	3 00 A M	10 47 "
Arrive New York.....	6 20 "	1 20 P M

*Daily. †Daily except Sunday.

Train for Raleigh via Clarksville leave Richmond daily, 3:00 p. m.; Keysville, 6:05 p. m.; arrives Clarksville, 7:25 p. m.; Oxford, 8:30 p. m.; Henderson, 9:30 p. m.; Durham 10:30 p. m.; Raleigh, 11:45 p. m.

Returning, leaves Raleigh daily 7:00 a. m. daily; Durham, 8:30 a. m.; Henderson, 8:30 a. m.; Oxford, 10:20 a. m.; Clarksville, 11:18 a. m.; Keysville, 12:35 p. m.; arrives Richmond, 3:30 p. m.

Nos. 51 and 53 connect at Richmond daily, except Sunday for West Point and Baltimore via York River Line.

Nos. 50 from West Point has daily connection at Richmond with No. 50 for the South.

Nos. 50 and 51 connect at Goldsboro with trains to and from Morehead City and Wilmington.

No. 51 connects at Greensboro and Selma for Fayetteville.

No. 53 connects at Selma for Wilson, N. C.

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RALEIGH, N. C.

Missionary Department.

A Plea for Missions.

BY MISS MOLLIE COOK.

How many of us can say with the poet to day:

"It matters not if storm or sunshine
Be my earthly lot,
Bitter or sweet my cup,
I only pray God fit me for the work,
God make me holy-and my spirit nerve
For the stern hour of strife"?

If such an earnest desire could pervade the heart of our society to-day, what a halo of blessedness would brighten the face and quicken the eyes of each one! The spirit of religious fire would be bounding through the soul at each heart throb. Yet how can we live so careless and ungrateful as not to show any anxiety to own our allegiance to God? It is to him we owe our very existence. He has made and given each of us a position in which to work.

We are living in the golden age of American liberty. All possibilities are laid at our feet—must we not strive to use these aright? Thousands of good and holy men have stood on the funeral heap and embraced with solemn dignity the fiery flames to free their souls from its earthly habitation. Others have waited at the guilotine for their heads to be severed, or breathed out their lives in loathsome dungeons. There are many long since dead, whose influence is still living, like bright stars, all over the Christian world. John Bunyan lay in prison twelve long years. He still kept the faith and was true to the work assigned him. That widely known book, "Pilgrim's Progress," which is loved by every true Christian, crown the efforts and answers the tears and prayers of those dark days.

Adoniram Judson was persecuted unmercifully, bound by chains, beaten with lashes, and threatened with death at any time. After living through his persecutions while away from his home on mission work, his kind and affectionate wife died far away under Burmah's burning skies, with no kindred hand to render the smallest kindness, and the new made grave under the Hopia tree is all that was left to greet the missionary's return. Next, we see him bending in prayer, with the tears falling from his cheeks, holding up the last leaf of the Burman Bible, thanking God for sparing him to complete the translation of the Bible into the Burmese language. What a heart of love thus to work so earnestly for a people who, so cruelly for many months, held him on the threshold of death! His was a life of increasing labor, which he nobly performed, and is now receiving his reward.

Are we proving ourselves worthy of this priceless gift—religious freedom? Must we not give something in return for this beautiful life? Shall we come up at the last day to give up the talent which the Father of Light gave, saying only, "Here is the life thou gavest me. I breathed, ate and drank, but have saved nothing. Now take back what thou gavest." Can we be so ungrateful as this? Most truthfully I hope not. Our sainted fathers have done many noble deeds. We have their experience and our talents together. Is there not something for this generation to do with all this knowledge? Shall we remain neutral with folded hands, while the lights of other hands are shining beautifully around us? Is there not some land to be watered with the gospel—some hearts to cheer with kindness? Does every country like our sunny America have christian homes, parents, the Bible in their language, Sabbath-schools and churches? If not, then let us be about our Father's business.

Indeed, there is work to do. There are in China to day millions of human beings groping in heathen blindness; also in Mexico and Africa. Oh, it would do our hearts good to give one ray of christian light to these blinded eyes. There are many, many fields now open and calling for volunteer laborers. Christ is saying, who will go and work in my vineyard to-day? Is there a better investment for our money, our talents and our very lives? With God as our leader, can we not go and work with willing hands and an earnest heart? Young ladies, let me ask you to enlist in this noble work. Let your pure souls be wafted to heaven for strength, for higher aspirations, for more love and zeal for every good work, and thus be prepared to enter the list of faithful workers. Mothers, we ask you to come and be with us, bear us up in our times of discouragement and make us better missionaries. Bring the children that they may learn to do errands for Jesus in dewy youth.

O that our hearts may be grateful and our zeal fired within us, that more and better work may be done by us. God understands our workmanship. He knows what we need and what we can do. Let none say, "I can do nothing." Only have the will and do what we can. It requires an effort to accomplish any good.

"Pray that our hearts our wish may know,
The bliss of doing good here below;
That our crowns with sparkling jewels bright,
May shine with lustre fair in heaven's own light,"

Letter from Rev. R. T. Bryan.

Dear Bro. Bailey:—I wish I could step into your office this afternoon, and tell you how I enjoy the RECORDER. It is read with as much interest as my private letters. I have no doubt that the change you have made in the paper is a step in advance, but I can't yet say that I like it. I shall miss for awhile that old familiar appearance which has cheered me so many times.

I enjoyed Bro. Durham's articles on missions very much. I am almost tempted to ask the Lord to send him out here, but fear that his place at home could not be filled. I am praying for more men like him both for the foreign and home fields. Brother Durham thinks that work among the country people would be most profitable. I agree with him. The very day of the riot we engaged a boat for four months, and were getting ready to go out next day. Bro. Hunnex and I were to take turns in going away on trips. We had planned to work the country on both sides of the Grand Canal southward, to meet the Souchow and Shanghai missionaries northward toward Yang Chow where Bro. Chappell intends to locate. We still intend to carry out that plan after our houses have been rebuilt. The country people are more honest and more easily impressed. We are in sad need of more workers to do hand to hand work. The revival of the missionary spirit in North Carolina among our people is very encouraging. I feel very much encouraged about our Baptist work—our College, our paper, our Orphanage, and many other enterprises all stand in the front rank and are pressing onward and upward. One of the best signs of life and rapid growth is the great increase in giving to all good causes, giving both money and workers to labor for God at home and abroad.

God bless the sacrificing band of noble men and women who have given themselves to the State Mission work. They have been abundantly blessed of God. Our Foreign Mission work is now reaping the good fruits of their labors. China now has nine North Carolinians and is soon to have three more. I hear that there are twenty who want to come. Send them along, and let us have a line of missionaries from Shanghai up the Grand Canal to Shantung, our North China Mission. Bro. Bostick will gladly join hands with us on the north.

I will leave Bro. Chappell to tell you abont his little girl. I want to tell you something, however, that he will not write: he is making rapid progress in the language. I hear from Bro. Herring that Bro. Brittain, Sister Brittain and Bro. Tatum are progressing finely in the Souchow and Shanghai dialects. I am now devoting most of my time to the study of the language while waiting for the settlement of our losses at Chinkiang. All we hear is favorable to a speedy settlement; but the Chinese are very slow especially when money is to be paid out.

I have been asked in a private letter to answer the following questions:

1. Were there many engaged in the riot? Those of the riot who *took part* were not very numerous and consisted mostly of boys, robbers, thieves and beggars.

2. How did your servants act? Nobly. Our cook forsook everything of his own and helped us to escape to a Chinese house where we were very kindly received.

3. Were any professed Christians in the riot? No. Some of them met with us in a prayer-meeting, and joined us in prayer to God, while the rioters were collecting. None of us thought at the time that we would be attacked, as there was no feeling among the rioters against us. We were attacked so suddenly that our native Christians could not have rendered us any assistance. They were around soon afterwards, expressing their sympathy both by words and tears. We have also received genuine sympathy from many who were not Christians. The riot was peculiarly free from the persecutions of missionaries or native Christians. A Bible seller under my charge went right on with his work.

4. Were the rioters punished? Only a few of them were caught. I hear that four will be beheaded.

5. Have you heard whether the Board will rebuild or abandon that mission? Of course the houses will be rebuilt as soon as the indemnity is paid by the Chinese government. The officials admit that the missionaries were in no sense to blame, and must have their losses promptly paid. Abandon! no, never!

6. Who were kind to you? Everybody. We have not suffered for any creature comforts. We have received so much sympathy from kind friends, Chinese and foreigners, that we have not yet felt the greatness of the loss of our home and goods.

We know, too, that we are daily remembered by thousands of sympathetic hearts at home, though we have millions here to pray for. Yet we cannot forget our home, friends and work.

Yours sincerely,

University R. T. BRYAN.

St. John's, Shanghai, April 23, 1889.

Sunbeam Letters.

A Faithful Sunbeam.

Dear Friend:—I know you are wondering what has become of us. I have been very sick. I have not been able to go to Sunday-school since the second Sunday in December, and Mamma had to stay with me until the last three Sundays, when I was able to let her go. The rest did not have a Sunbeam meeting while we were away.

We had a meeting on the fifth Sunday in March, collected one dollar, which was a very good collection for the number that were out. A good many of our scholars live in the country, and they cannot come in bad weather. I hope all will do better when the weather gets warm.

I cannot walk a step yet, but my doctor thinks I will be able to walk before long. I am doing all I can for our Society. I have learned to sew since I have been afflicted. I am making a quilt. I am going to sell it if I can, to make some money for our Society. I tell you what I am doing because I thought there might be some little afflicted child in your school who could do the same.

Please excuse this, I am so nervous I can not write but a few lines at a time. I hope to be well some day and learn to write you a good letter. Your friend,

WILLIE B. CONRAD.

Lewisville, April 18, 1889.

From Mount Tabor.

We have increased in membership some since I wrote to you. We have secured a library for our Society. We rent the books to those who read them, and in that way raise funds for the Society.

The Sunbeams are organized and doing as well as could be expected.

For our next meeting, a lady has been appointed to write to a missionary (the letter to be read in Society), one to write an essay on State Missions, and one to write on Foreign Missions.

They have a missionary society at C. B. F. Institute among the girls and faculty, and also a Dorcas society down in the town, but believe they do not work through or with the Central Committee. COM.

Sunday-school Work.

Recognize the Young People.

Any cause which does not enlist the sympathies of the young, is doomed. The young may die, the old must; and that cause which sees all its sympathies dying, one by one, and no recruits taking their place, can only anticipate its coming end, and pray, "Give me a peaceful hour in which to die."

It is the joy of the church, and the best promise of its coming power and influence on the world's life, that it does lay hold of these sympathies among the young. The Sunday-school has no more loyal members than the young; the church has no more enthusiastic worker than the young; and the Saviour has no more faithful, loving disciples than the young, who bring their early affections and offer them as incense upon the altar of his worship.

It is a source of some fear to note the falling away of some of these young people; and among the problems submitted for practical solution, there is none more important than this: "How shall we hold the young people in our Sunday school and in the church?" I do not aspire to the position of prophet or teacher to this convention; but as one of the young people, I do beg leave to suggest some things which will have their influence if properly acted upon:

1. I wish to call your attention to the recognition of the young people. The fact of their presence should be recognized by the older members; a cordial greeting,—a shake of the hand, a kindly "I am glad to see you here,"—will always have its influence with the young.

2. Their presence should be recognized in the sermon. The minister well knows that the minds of the young members are more impressible than the older ones; and while he should not fail to feed the sheep, he must also remember the lambs. A minister of my acquaintance gives tone and color to all his evening sermons in view of the large audience of young people.

3. They should be recognized in the assignment of church work. They may not be the tongue to speak for the church, but they can be eyes to look up others for the pastor to visit; they may not be the brains to govern the church, but they can be the feet to run its errands. They do not ask to be petted and carried; indeed, I believe that is one reason we lose some, because they are not recognized as being worth anything to the church, are not asked to do anything, and so lose interest in the church.

4. They should be recognized in the financial work of the church. Young people are not sponges, neither do they desire to be so treated; each can give, even if it be a small portion, and this giving will be the means of holding him there. A story is told of a bootblack who went into a convention like this, took his seat in the rear, and, when the collection was taken, dropped in his penny. As the afternoon session drew near, he was seen at a pump washing his face and hands with energy. The sight was so unusual that the other bootblacks drew near in amazement. "Jim, what's up?" says one. "Fellers, I'm going to the convention this afternoon." "What's ye going there fur?" "Fellers, I've got an investment down there, and I'm going."

The application is obvious.

Obligation is twofold, and if the church has this duty toward the young people, they have obligations just as strong toward the church; and if I could sum it up into one word, that word would be "willingness,"—willingness to be held, willingness to work, willingness to be taught. We all fully realize that an unwilling person is the hardest to get along with. But I am glad to say young persons, for the most part, are willing helpers, for they seem to know that "he who would have friends must show himself friendly," and as young people show this willing mind toward the church, then the church will be its own social life, will provide its own amusements, and develop its own powers.—*Cloyd Smith, in The Bible School.*

Borrowing Trouble.

It is uncomfortably true that there is almost as much distress of mind experienced in the anticipation as in the realization. About half of our unhappy days are occasioned by our looking forward to the unhappiness of the other half.

"Sufficient unto the day is the evil thereof." We need never take another jot on credit. In borrowing trouble, natural laws are reversed; mere molehills of annoyance become mountains when viewed at a distance ahead. Some persons never take actual comfort. In tranquil times the dread of a coming change is always in the way of their enjoyment.

I know of a family who were forever expecting to move, consequently neglecting to make garden, repair the house or permanently arrange the furniture. At the latest advices this family had lived in the same house eleven years.

If we take things as they come, we shall usually find that they come much better than we have any right to expect. Our anticipatory flags of distress may have been inviting compassion and flinging patches of darkness over many a bright scene for months, only for us to find at last that we have been guilty of needlessly, we might say criminally, robbing ourselves and others of the happiness rightfully belonging to us and to them.

"Borrowing trouble" is sometimes only another name for selfishness, for the one borrowing trouble is seldom satisfied, unless all within his or her influence are inveigled into the toils. It is holding a dangerous serpent in our hearts, which grows with what it feeds upon. It is sinful, for it is an abiding distrust of God's goodness.—*Exchange.*

The folly of the learned is more damaging than that of the ignorant.

Statement

Showing the Condition of the Hanover Fire Insurance Company of New York.

DECEMBER 31, 1888.

ASSETS.

Loans on bond and mortgage (duly recorded and being first liens on the fee simple)		$ 88,000.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company		2,176,702.50
Stocks, bonds and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company		300.00
Interest due and accrued on stocks and other securities		10,101.50
Cash in Company's principal office and belonging to the Company, deposited in Bank		83,097.06
Cash in hands of Agents, and in transitu		132,863.72
Premiums or assessments unpaid		7,921.59
All other assets, detailed in statement		4,395.22
Total Assets		$ 2,503,381.59

LIABILITIES.

Losses unpaid, including those resisted	$ 107,551.12
Reserve, as required by law	905,572.43
All other Claims	27,704.33
Total Liabilities	$ 1,040,827.88
Capital stock paid up	$ 1,000,000.00
Total Income	1,339,447.30
Total Expenditures	1,347,561.24

North Carolina Business in 1888.

Risks written	$ 591,413.00
Premiums received	8,308.59
Losses paid on risks taken	5,335.74
Losses incurred	3,842.18

President, B. S. WALCOTT.
Secretary, J. R. SAM.
General Agt, W. S. PRIMROSE, Raleigh.

STATE OF NORTH CAROLINA,
Office of Secretary of State,
INSURANCE DEPARTMENT,
RALEIGH, N. C., Dec. 31st, 1888.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Hanover Fire Insurance Company of New York on December 31st, 1888, now on file in this department.

W. L. SAUNDERS,
Secretary of State.

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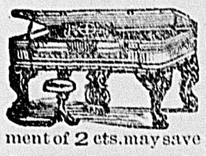
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ALFRED WILLIAMS & CO.,

Booksellers and Stationers, Raleigh, N. C.

Literary Notices.

Bert Lloyd's Boyhood. By J. Macdonald Oxley 16mo,347 pp. Price, $1 50. Philadelphia: American Baptist Publication Society.

This is an exceedingly well-written siory. The scene of it is Halifax, with an interesting episod, giving a pleasant glimpse of Canadian country life. This has the scent of woods about it, and suggests a scene where the old-fashioned stage coach is not yet superseded by the rumbling train. Bert, the hero of the story, is a real, live boy. He is a good boy, too, and lives, thus disproving the adge that "the good boys all die young." The story carries him throngh two preparatory schools, leads him naturally into the church and religious work, and leaves him a matriculate in the provincial university. The book presents an excellent ideal to our boys. It is suggestive, and has lessons of value for those who have them to manage. It cannot fail to be of interest to all who may read it. We think it one of the best books for boys the society has published for a long time. It should find a place in every Sunday-school library, and in every home where boys play their pranks, and are preparing for their part in life.

Alden's Manifold Cyclopedia, Volume XI, carries this work from Debt to Dominie. The 640 pages are packed with information of just the kind which the vast majority of reading people desire to obtain. Like its predecessors it is truly *manifold* in its character. In a single volume it gives an unabridged dictionary, a cyclopedia of information which is ample for practical use, is fully reliable, and is brought down to the present year. Among the articles treated at some length we notice that Debt, with its various sub-heads, has over 7 pages; while kindred topics, as Debtor and Creditor, occupy over 6 pages more. Delaware has about 5 pages; Delirium Tremens, 4 pages; Democracy, nearly 7 pages; Denmark, about 10 pages; Dentistry, about 6 pages; Descent of Man, 6 pages; Development, 11 pages; Diet, 8 pages; Digestion, 23 pages; Diphtheria, 5 pages. There are, also, a large number of real helpful illustrations. The form of the book is most convenient; the paper, printing, and binding are all very good. This is emphatically *the* Cyclopedia for the people, and the extremely low price—only 50 cents a volume in cloth, or 65 cents in half Morocco—brings it within the reach of all. A specimen volume may be ordered and returned if not satisfactory. John B. Alden, Publisher, New York, Philadelphia, Chicago, Atlanta, and San Francisco.

Life and Scenes in Congo. By Rev. Herbert Probert. With six full page engravings and two finely colored maps. 12mo, 192 pp. Price, 90 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

"All Gaul is divided into three parts" is a sentence familiar to the merets tyro in classical culture. The division of Gaul suggests what has been said to be equally true of Africa. That too, Henery Durham says, is divided into three parts. The North is for helth; the South for money making; the central portion is for exploration. It is of this central portion mainly that this volume treats. The writer, Rev. Herbert Probert, was a missionary of the Ameriaan Baptist Missionary Union. We are entertained by him with a recital of his experiences from Liverpool on the Mersey, to Banana on the Congo. In a pleasing way he tells us of his trip up that mighty stream in its lower courses. We see its teeming life, its wonderful mango groves, its varied scenery. We go with him into the forests of his enchanted land. We see the strange natives with which it is filled, and behold, as in the case of Banza Manteke, what the Gospel can do for them. Then on the "Henry Reed," the missionary steamer given us by Mr. Guinness when the mission in Congo became ours, we take a trip to the upper reaches of this mighty artery of the Dark Continent. We see Stanley Pool with its more than a hundred square miles, over and around which the river flows. Leopoldville on its banks is passed by us, and then we plunge into the denser shades, and come among the stranger people of the Upper Congo. If in conjunction with this book one will take Drummond's "Travels in Central Africa," he will cover almost the entire stretch across the continent, from the mouth of the Zambesi on the east, to that of the Congo on the west. Victor Hugo has called Africa "the Continent of the Twentieth Century." It will be. With all its vast territory and its wonderful possibilities, it will be opened to modern Christian civilization. Every nation is entering its claim. And meanwhile the people by their woes and their destitution are crying out to the church. Knowledge is one of the essential steps to giving them what they need. This book will have its place then in the literature being created by the opening of Ethiopia. It ought to be very widely circulated and read. As it is, it will help to make known that continent which, in the not distant future, will focalize in itself the civilizing and Christianizing forces of the world.

Words Never to be Forgotten.

Such words were taken from a letter written by a young minister's wife to her husband on his assuming a new pastorate. They were as follows:

"Do be quiet, restful, watchful and above all prayerful. Be humble before God. Yours is a very sacred calling, and I fear you do not realize it enough as such. Do control yourself. Without perfect self control, you can never succeed."

The Japanese regard quietness as the "first law of politeness." The second is: "Be not in haste." Restfulness *in* labor is one of the essentials of success and happiness. Christ bade men come unto him, not that he might free them frem labor, but that he might give them rest in the midst of labor.

C. N. DONALDSON.

To Parents.

Next to the service we owe to our God is our duty to provide for our children the best that we possibly can, so as to make them useful and happy in this world and prepare them for the world to come. How can parents best discharge this duty? We answer, educate them liberally, both heads and hearts. To enable you to do this without much money, a Co operative School Company was chartered by the Legislature of North Carolina with an authorized capital of three hundred thousand dollars to establish schools near Morehead City on the co-operative or joint stock plan, shares in the Compony to be sold at ten dollhrs each. The Company is now organized and officers for the present year elected. The subscription books are ready, and over one hundred shares have been taken by the citizens of Carteret county. The land for the location is secured in sight of Morehead City, and the Company propose to commence bulding at once so as to soon be able to open a good shcool by the first of September, 1889. Everybody who wants a good school for very little money are invited to take stock at once in this Company. We feel sure we can educate our children at this school for less than one-half the money charged at any other first-class school in the State.

The Company propose to build their own houses and employ competent teachers and board the children themselves on their own premises at actual cost (which will be less than four dollars per month.) We feel sure that our location is the best in the State, as we can procure fish (brain food), beef, vegetables, sea breezes and any other necessary commodity in inexhaustable quantities at very small cost from first hands, no commission or profits to pay to any one. This is Grange and Alliance doctrine, and the present president of the Company belongs to both organizations.

Now, parents, if you ever want to educate your children, is your time to take stock in our Company and educate them without paying two or three times as much anywhere else. No one will be entitled to these advantages unless they take stock in the Company.

All information asked for cheerfully furnished by the president or secretary of the Company. A few good reliable agents wanted to canvass for the Company at a fair salary.

J. T. EATON,
President.

T. C. DAVIS, *Secretary.*

Accepted the Call to New Friendship.

Dear Recorder:—I have accepted the call to New Friendship church and began my work there last Sunday. This is, I think, a hopeful field. It was to this church that Elder Wm. Turner gave nearly one fourth of his long and useful life as a minister.

Last Saturday when we met there, it seemed that we ought to see his face and hear his voice, he having been there so long.

On Monday morning, in company with part of his family, I visited his last resting place in the cemetery at Winston. Rest, brother, till the trump of God shall call you up higher.

HENRY SHEETS.

Lexington, N C.

Acknowledgments.

State Missions.—Pleasant Hill ch, Green River Asso, $1.35; Montford's Cove ch, 2 95; L M S, NewBerne ch, Atlantic Asso, 10.00; Corinth ch, W Chowan Asso, 3.46; Mt Pleasant ch, Sandy Creek Asso, 5.00; Mt Tabor ch, W Chowan Asso, 4.36; Mt Tabor ch, Little River Asso, 64c; Chowan Asso, 62 50; Plymouth ch, Chowan Asso, 3.22; Mt Zion ch, ditto, 6.00; J A Spruill, ditto, 3.00. Total, 102.48.

Foreign Missions.—Mrs Dr J J Baxter, $1.50; for T C Britton, Mars Hill, W Chowan Asso, 41.50; Mtn Creek ch, Green River Asso, 15c; Rock Spring ch, ditto, 4.10; Rutherfordton ch, ditto, 1.80; Union Grove ch, So River Asso, 2.80; Snow Hill ch, Flat River Asso, 1.80; Hector's Creek ch, Little River Asso, 1.20; Friendship ch, ditto, 1.70; Dunn ch, South River Asso, 70c; Miss Laura Hawley, Antioch ch, Little River Asso, 25c. Total, 57.50.

Home Missions, S. B. C.—Rutherfordton ch, Green River Asso, $1.80; New Hope ch, Central Asso, 1.53; Hector's Creek ch, Little River Asso, 1.50; Dunn ch, So River Asso, 2.03; Friendship ch, Little River Asso, 1.75; Miss Laura Hawley, Antioch ch, ditto, 25c. Total, 8 86.

Education Board.—Mars Hill ch, W Chowan Asso, $2.50; Rutherfordton ch, Green River Asso, 90c; Dunn ch, South River Asso, 83c; Friendship ch, Little River Asso, 1.80; W W Mitchell, W Chowan Asso, 25.00; Connaritsa ch, W Chowan Asso, 2.14; Chowan Association, 90.14; cash collection at Chowan Association, 14.00; Warrenton ch, Tar River Asso, 4 00; I W Thomas, Boone, N C, 1.00. Total, 143.31.

Baptist Orphanage.—S S, Corinth ch, W Chowan Asso, $4.11; Retherfordton ch, Green River Asso, 90c; S S, New Hope ch, Central Asso, 4.00. Total, 9.01.

Greenville Church.—C M White (brick books), $2.75; Mt Sinai ch, Chowan Asso, 3 89. Total, 0.64.

Sunday-school Board.—Rutherfordton church, Green River Asso, 90c.

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

Raleigh, N. C., May 31, 1889.

CORRECTIONS.—The item in RECORDER of 22d May, Mission Field ch, Cedar Creek Asso, $17.15 for State Missions is error. In last RECORDER the amounts 3.33, State Missions, and 2.00, Education, from Mt, Olive church, Eastern Asso., should be credited to Faison's church, Eastern Association.

N. B.—The banks here charge for collecting checks and drafts on points outside of Raleigh, (except those drawn on Norfolk, Richmond, Baltimore and New York,) as follows: 15 cents on amounts less than $50.00; 25 cents on amounts between $50.00 and $100.00, and at the rate of one-fourth of one per cent. for amounts over $100.00.

☞In sending checks or drafts to the Treasurer, please ask your local bank to give you a check on one of the points named above, or add the amt. necessary to pay for collecting your check to the amount sent. If this is not done, the charge for collecting the check or draft must be deducted from the amount so sent.

J. D. BOUSHALL, *Treasurer.*

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SUNDAY-SCHOOLS,

Brethren and Sisters

—IN—

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Newspaper Law.

Below we give the United States Postal Laws relating to newspapers and subscribers:

1. Subscribers who do not give express notice to the contrary are considered as wishing to continue their subscription.

2. If subscribers order the discontinuance of their periodical the publisher may continue sending them until all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the post office to where they are directed they are held responsible until they have settled their bill and ordered them discontinued.

4. If subscribers move to another place and fail to inform the publisher, and the papers are sent to the former direction, they are held responsible.

5. Any person who receives a newspaper and makes use of it, whether he ordered it or not, is held in law to be a subscriber.

6. If subscribers pay in advance, they are bound to give notice to the publishers at the end of their time if they do not wish to continue taking it: otherwise, the publisher is authorized to send it on, and the subscriber is responsible until express orders with payment of all arrears is sent direct to the publisher.

The new postal amendment has made it a penal offence to refuse to pay for a newspaper and the subscriber may be imprisoned for fraud.

Rev. J. M. White's School.

Bro. Bailey:—My school closed a week ago to day—my first year—and I think I have made it a success.

Bro. N. B. Broughton delivered the annual address. It was his *maiden* effort in this line. I would do violence to my feelings and popular sentiment of all this section not to say that *rarely* have we had an address so timely, so practical, so popular. He met my highest expectations, and that is saying much.

The pupils acquitted themselves well in elocution and music. With an added military feature next fall, our prospects are good. Yours, &c., J. M. W.

Apex, May 31, 1889.

NEWS OF THE WEEK.

Raleigh Affairs and Items.

The time for opening the Loan Exhibit is set for next Thursday week. The proceeds will be given to St. John's Hospital.

The registration books closed last Saturday evening at five o'clock as provided by law. The election takes place June 10th.

Last week the Governor commuted to life imprisonment the death sentence of John S. McMahan sentenced to be hanged in Macon county for the murder of E. O. Buchanan.

Mr. T. B. Moseley, formerly the efficient Secretary and Treasurer of Stronach's warehouse, Raleigh, N. C., is now travelling for the well-known shoe-house, Wm. T. Dixon & Bro., Baltimore. He is a good business man and can be depended on to serve well his patrons.

State News.

The President has appointed John S. Hasty as postmaster at Monroe.

The French Broad hotel of Asheville, N. C., was destroyed by fire on Sunday night, May 26. Loss estimated at $5,250, covered by insurance.

Mr. J. A. Westbrook has shipped eighty thousand quarts of strawberries. It is evident that somebody has strawberries to eat. —*Mt. Olive Telegraph.*

The parties who have begun the work of re-opening the old coal mine at Egypt, in this county, have plenty of money to push the work vigorously, and they intend to operate on an extensive scale.—*Chatham Record.*

Mr. W. H. Trott's barn was struck by lightning Thursday afternoon and slightly damaged. Mr. Mike Plonk, who was in his barn on the adjoining lot, was stunned for an instant by the shock.—*Newton Enterprise.*

Mr. John Kerns, who lived on Mr. Jake Hoover's plantation, dropped dead Tuesday, May 22d, while at work in the field. It is supposed that his death was caused by heart disease. He was about fifty years of age.—*Mt. Holly News.*

In Chatham county, last week, Sally Emerson, colored, left her house after locking in her two children, one three years old and the other an infant in the cradle. On returning she found the elder child in the chimney corner burned to death and the baby in flames.

We are informed by Commissioner Robinson that the Agricultural Department is continually widening its correspondence with all sections of the State, and that it now has a corps of regular correspondents that keep it thoroughly posted with the crop and agricultural statistics all over the State.—*News and Observer.*

Near Davidson College, last Wednesday morning, while a small boy was going squirrel hunting, carrying the gun on his shoulder, his little sister followed him on her way to the pasture. The gun was accidentally discharged, the load taking effect in the neck and breast of the little girl, killing her instantly.

Fire broke out in the old wharf property of the Cape Fear and People's Steamboat Company Saturday morning last, about 1 o'clock, and totally destroyed the building, together with some naval stores, &c., all amounting to about $1,250. No insurance. It is thought to be the work of an incendiary.—*Fayetteville Observer.*

A number of young men of Mt. Holly are contemplating the purchase of a handsome boat, now at Wilmington, to be placed on the Catawba river this summer. The boat is run by steam and is described as a little beauty. She will carry about twenty passengers, and if the purchase is effected she will run between Tuckaseiga and Mountain Island, on the Catawba.—*Char. Chronicle.*

Messrs. Sink & Son are preparing some extra good lumber at Walnut Cove which they will ship over the Roanoke & Southern, to be used in erecting a commodious addition to the Wachovia Flouring Mills of Messrs. F. & H. Fries, which, from large increase in business has outgrown its present proportions, and renders such an improvement an actual necessity.—*Winston Republican.*

Wednesday afternoon Mrs. John Cloninger and a small boy were going out of town in a hack, and near the depot the mule got slightly scared at a mower, which had been stopped by the roadside to let them pass. Mrs. Cloninger in attempting to take the lines from the child got hold of only one rein, which pulled the mule so suddenly to one side that the hack turned over, throwing the occupants to the ground. Mrs. Cloninger had one arm broken, and being about seventy years old it is a severe wound for her. She lives near Crossing.—*Newton Enterprise.*

About 4 o'clock Sunday afternoon, May 26th, Salisbury and vicinity was visited by a terrific hail storm, which lasted about ten minutes. The storm came from the west. The hail stones were unusually large, some said to be larger than hen eggs. The damage done to property in Salisbury is over $2,000. The large memorial window of the Lutheran church was smashed, together with several others. The large window alone cost $250. Considerable damage was done to crops near Salisbury. The loss in Scotch Irish township is estimated at $10,000. The scope of the storm was about twenty miles long, ranging in width from two to four miles.

General News.

A $250,000 to $300,000 fire occurred at Reno, Nevada, Sunday, May 26th. Insurance about $125,000.

Sheriff May, of Grayson county, Texas, was shot and killed by three desperadoes Saturday morning, May 25th.

The negroes of Richmond, Va., have organized an independent party, to which no white man will be admitted.

Rev. Mrs. Ellen Runkle has just been granted authority to perform the marriage ceremony by an Ohio Probate Court. She is the first woman ever given this authority.

Mrs. Florence Atkinson, who created a stir in South Carolina last year by marrying two men within ten days, was arrested last week and bound over to court on a charge of bigamy.

Congressman Charles French has been elected a member of the National Democratic Committee to represent the State of Connecticut in place of W. H. Barnum, deceased.

On Sunday night, May 26th, the registered letter vault in the Chicago post office was robbed of eighty six registered letters. It is believed to have been the work of some one entirely familiar with the office.

On last Thursday, the memorial monument, erected by the citizens of Chicago, in honor of the policemen who were killed by the anarchists in the Haymarket riot of May 4th, 1886, was unveiled.

The storm of Tuesday and Tuesday night was general over Missouri, Kansas and Nebraska, and delayed nearly all the trains coming into Kansas City. Nearly all the telegraph poles along the Southern Kansas Railroad were blown down.

The extensive tannery of C. C. Smoot & Sons, of Alexander, Va., was totally destroyed by fire last week. The establishment was one of the largest and most complete in the South. The buildings were mostly of brick. The loss, which has not been fully ascertained, is heavy and partially covered by insurance.

A strong wind storm struck Danville, Va., last Thursday evening which completely demolished the mammoth tobacco factory of J. G. Penn. The building was about two hundred feet long, five or six stories high, and was nearly completed, except the roof. A force of men were engaged on the structure, when the building collapsed. Five persons reported killed and seven more or less injured.

The raging storms that have prevailed through Pennsylvania the past few days have resulted in a most appalling loss of life. The scene of a terrible disaster is at Johnstown, Pa., in Gambrea county. A little northeast of the town was situated the largest reservoir in the United States, which was owned by a rich fishing club. The lake had a dam 700 to 1,000 feet wide and 110 feet high. The steady rains increased the volume of water in all the mountain streams which were already swelled by the lesser rains early in the week, and so caused the breaking of the dam. The course of the torrent from the broken dam to Johnstown is almost eighteen miles, and with one exception passed through a narrow V shaped valley. Between the lake and Johnstown were several small towns, which were almost entirely devastated. Johnstown, with its cluster of sister towns, Cambria and Conemaugh, contained a population of 30,000. The Cambria Iron and Steel Works are situated at this place, right on the edge of the river. The company has $5,000,000 invested in their plant. Besides this, there are other large industrial establishments on the banks of the river, the damage to which cannot be estimated. About 8,000 persons are supposed to have perished.

MARRIED.

ALLEN—WALTERS—On May 28th, 1889, by Rev. J. R. Jones, Mr. J. W. Allen, of Prince Edward county, Va., to Miss Kate E. Walters, daughter of Mr. Joel B. Walters, of Caswell county, N. C.

DIED.

TURNER—Sister Elizabeth M. Turner was born June 20th, 1828, and died at the home of her son, James R. Turner, in Vance county, N. C., March 8th, 1889, in the sixty-first year of her age. For forty-one years she lived a beautiful, exemplary Christian life. At the time of her death she was an honored and loved member of Island Creek Baptist church. Long years ago she was left a widow with two small children to raise. She early taught them to love and serve her God. They are following her, as she followed Christ, and hope ere long to meet her where loved ones will no more be parted by death.

PASTOR.

HELMS—Cora, daughter of M. L. Helms, died May 9th, 1889, aged about ten years. Her sickness was bronchitis, superinduced by measles. Cora was an intelligent girl. She bore her sickness without murmuring. A short time before her death she said she was going to heaven; and about her last words to her parents were, "Tell everybody to pray." She leaves a heart-broken father and mother to mourn her death. May God's grace sustain them. We hope to meet her around our Father's throne where there is no weeping. T. B. HARGETT.

Harnett, N. C., May 27, 1889.

HOOD—Sister Nancy M. Hood, the wife of Deacon S. H. Hood, died at Selma, N. C., on the afternoon of May 27th. She had been sick since October last. Sister Hood was the daughter of the late Deacon Giles Underhill of Hephzibah church. She made a profession of religion and was baptized into the fellowship of Hephzibah church in 1836, and was a member there till the organization of Selma church in 1872, when she moved her membetship to Selma. She was a good woman in all the relations of life. When the Lord called her home she gladly laid down the burdens and cares and sufferings of life, and went home to heaven to be with Him in glory. She was seventy-two years old.

HULIN—Died, May 21st, 1889, Sister Cornelia Hulin, wife of Chas. J. Hulin, in the twenty-seventh year of her age. In the bright morning of sweet womanhood, while life was yet a joyous state, full of bright promise for its eventide, the messenger of God called her from husband, babe and loved ones, and bade her enter into rest. Her life, brief as we count years, and uneventful as measured by the world's standard, was yet sufficient for God's purposes, and a grand success as it shall be viewed from the other shore, for she had made preparation for the ending of earth's little while, and knew in whom she believed, resting securely on his promise for the real life beyond. It was my privilege to bury her with Christ in baptism last fall, and then, and since, she gave all evidences that she was a real child of God. The testimony of her husband, baptized soon after she was, is this: "We enjoyed our religion together." To the Mighty God be given praises that we sorrow not as those who have no hope, and may He tenderly comfort the stricken ones and graciously sanctify them even in and by this affliction. PASTOR.

PARKER—Died, calmly, peacefully, at his residenee near Clinton, Hertford county, N. C., May 14th, 1889, at 8:30 p. m., King Parker, aged sixty-six years, four months and twenty-seven days. Bro. P. had been afflicted for years with asthma, from which, with a slight attack of pneumonia, he died. He joined Mt. Tabor Baptist church, of which he was a member at his death, in 1842—his twentieth year; was married to Elizabeth Griffith, with whom he lived happily, who yet survives him, a member of said church in her sixty-fourth year, February 9th, 1843. Of nineteen children bore to them, but one, Sister Newsome, wife of Bro. Jno F. Newsome, one of Hertford's commissioners, is now living. Most of them died young, but one, we believe, reaching maturity.

Bro. P. was a man of firm convictions, strong attachments, push and energy; was a soldier in the Southern army; had accumulated considerable property. At our appointment at Mt. Tabor in April we stopped with him, during which time we talked freely of life, death, our respective hopes, &c. Sunday morning he hitched up to go to church, but it having commenced raining, remained at home. As we bade him good-bye, wishing him relief from his suffering and rapid improvement, he grasped our hand more cordially than ever, asked to be remembered in prayer, saying he didn't think we would likely ever meet on earth again—that he wouldn't be living at our next appointment (third Sunday in May), adding, his eyes suffused with tears and beaming with hope through faith in Christ, "but I'm ready! I'm ready!"

What consolation to his family, to us all, who so much loved the dear brother. God comfort the widow in her loneliness and old age.

We regret we were absent when sent for to conduct the burial services, which were held at his residence on the evening of the 15th by Rev. S. F. Bristow. HIS PASTOR.

Potecasi, N. C., May 22, 1889.

BAYNES—Elizabeth Willis was born in Caswell county, N. C., March 5th, 1829, and died May 6th, 1889; was married to Zachariah A. Pattillo in 1847, who, at the time of his death in 1852, was a licensed minister of the gospel. Our sister dated her conversion to the time the Beulah Association was held at Mt. Hermon, in Orange county, a year or two prior to her husband's death. She united with the Kerr's Chapel Baptist church in November, 1853, and was "faithful unto death," and we believe she has received "a crown of life."

In 1854 she was married to T. Y. Baynes, who at the time was not a Christian. Doubtless she was largely instrumental in his conversion. He has for several years been both clerk and deacon of the church at Kerr's Chapel.

Sister Baynes loved her church and rejoiced in its prosperity. She loved all Christian people for their piety and devotion to the Lord's cause. She was baptized by Elder John Robertson; he, with S. Ivey, E. Dodson and J. H. Caudle, served the church as missionary pastors till 1857, when Bro. F. M. Jordan took the oversight of the flock. Then came Bro. F. H. Jones. The present pastor has been privileged to observe her work and labor of love for thirteen years, and can testify that she never grew weary in the service. She had suffered much for about six months, but seemed to improve, and on the last monthly meeting was present. The first Sabbath in May she was present at the mission station near her home, and the next evening died suddenly of heart disease. She leaves a husband and five children to mourn their loss. Her daughters are married. Mrs. Osborne lives in Virginia, Mrs. Rudd in Chatham county, this State, and her youngest child, Mrs. Dillard, near the old home. These are all devoted Christians, and worthy representatives of their godly mother and fathers. The sons are not members of the church, but our prayer is that of the mother who was intensely anxious for their conversion: May the Spirit's work soon be available for them. J. H. VERNON.

Tribute of Respect.

WHEREAS, Our Heavenly Father has seen fit in his wisdom to take from our midst Sister Mamie Bland Thomas; and whereas we cannot understand the inscrutable ways of Providence, yet we bow in humble submission to His will, believing that He doeth all things well. In the death of Mamie the church, missionary society and Sunday-school has lost one of their most devoted and useful members. She was always punctual in attending her church and Sunday-school, and we miss her cheerful, happy face. She has gone from us, and now rests in the bosom of her Redeemer.

Resolved 1. That we hereby tender our condolence to the relatives and friends of the deceased, and pray that the Lord will enable them to bear with fortitude and resignation this dispensation of His providence.

Resolved 2. That this tribute of respect be spread upon our Sunday-school and Missionary Society records, and also that a copy be sent the BIBLICAL RECORDER for publscation, and a copy be sent with our sincere sympathy to the bereaved family.

MISS FLORENCE BELL,
MRS. JENNIE WEATHERLY,
MRS. SAM WILLIAMS,
Committee.

NOTICE OF REMOVAL!

The Eden Aldwin Co. Advertising Agents, have moved their Cincinnati Office to **248 Race St.,** and added to their already great facilities in conducting the advertising business, a Photo-Engraving department, where in a brief period of time and at a small cost, advertisers may receive illustrations for insertion in the newspapers.

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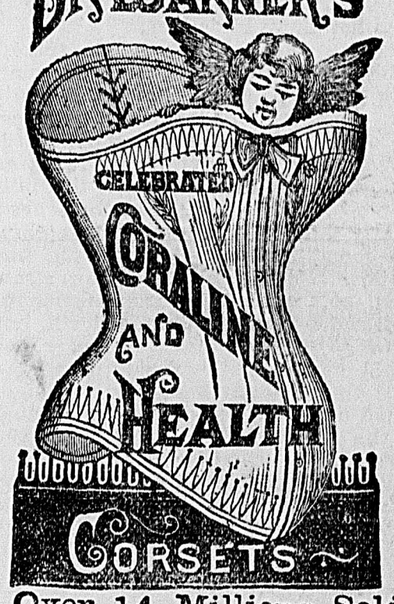
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PEACEFUL PATHS.

BY CARINE.

It is not here, we hope to tread the way
Of flower-strewn paths, by which clear streamlets play,
But from life's rugged height we lift our eyes,
And view the verdant slopes of paradise.

The pleasant ways we may not hope to reach
Till heavy cares, and many a trial teach
Our feet the way Christ walked for us before,
And help us understand the grief he bore.

But soon the pains we bear will be forgot,
Beside the peaceful paths where grief comes not;
And even more, where cooling waters flow,
Will rest in joy—to sorrow e'er to know.

SAVED BY A LARK.

Patty lived in the country, in a white house with green blinds. There was a nice yard, with smooth-cut grass and green trees, where the birds would sit singing and swinging on the boughs. Patty had a swing, too, one that papa put up of good stout rope, that would go up ever so high into the branches. Patty was six years old.

A short distance back from the house and gardens stood three great barns, filled with stores of hidden wonders. But she liked best to go with mamma, in early spring, into the woods to gather bowers, and search for ferns and soft, green mosses; or in the autumn to go into the fields where papa was at work, and make him a little visit.

One morning, in the harvest-time, Patty was alone at the door. Outside all was bright and sunny. Through the air came the softened hum of the distant reapers. Patty thought she would like to go out and see papa, and so in another moment the little feet were trotting across the fields. When she came into the wheat-field, she could see the men going down on one side, following the reapers, and leaving a shining row of bundles behind.

Patty tried to catch up, but they worked very fast; and, by-and-by, growing tired, she sat down to rest on a sheaf of wheat. By her side the uncut grain waved in the sunlight. An old beech tree cast a cool, pleasant shade—it was very beautiful there.

Suddenly a bird flew out of the wheat near by, singing a rich, clear song. Patty clapped her hands in delight.

"Perhaps there is a nest in there," thought Patty; and "in there" she went, looking with a pair of bright eyes eagerly about. And yes, here it was surely, a nest and three of the dearest, sweetest little birdies. Was there ever anything so funny as those downy little heads with the tiny bills wide open? Such a nice place for a nest, too, Patty thought. It was like being in a golden forest in there, for the grain was high above her head. The yellow straw laughed, too, a wavering, murmuring laugh, and tossed its heads back and forth, but never whispered to the child of danger, nor even told the men coming rapidly along, the story of the little girl hidden in its midst. The men came on, the machine leading them, the horses drawing steadily, and the knives cutting sharp and sure.

What was it that made the farmer stop his team all at once? Did he know his little daughter was in danger? No indeed; he thought she was safely cared for at home. But he was a noble man, and he had seen a lark fluttering wildly over the grain. So, as he would not willingly hurt one of God's creatures, he said to the man, "Here, Tom, come and hold the team. There is a nest somewhere in the old tree yonder. I'll hunt it up, and you can drive around so as not to hurt the birds."

Ah, what a cry of surprise papa uttered when he found his darling Patty sitting there! How fast his heart beat when he thought of the danger she had been in. And how it thrilled and softened as he caught her up in his arms, and covering her face with kisses, said, "it was the bird that saved her."

When the first excitement was over, and Patty had been carried safely home in her father's arms, and the men were going down the field again, leaving a wide uncut space around the lark's nest, somebody—it was a great, rough looking man—said, while the tears glistened in his eyes and his voice grew husky, "God bless the birds."—*Sunlight.*

A CHILDREN'S SERMON.

"A little child shall lead them."—Isa. 11: 6.

You children have all seen little calves, have you not? If you have, you know that a calf is a frisky thing, and very hard to lead. You have all heard of lions, and know that a young lion is a savage little thing. Beside this, you all know that when any animal is fat, it is almost always careless and blundering in its movements. Now, if you will read the whole of the verse of which the text is a part, you will see that it tells of a time when a little child should lead a frisky calf, a young lion, and a fatling, all at the same time.

I think that some of you are saying to yourselves, "A little child could not do that. The text does not mean exactly what it says." I wonder exactly what God meant to teach us when he said, "A little child shall lead them." Let me tell you what God says in the text.

You know that some people are as hard to lead right as a calf; they are all the time frisking off out of the right way. You also know that others are as savage and ugly as a lion, and others as blundering and heedless about what is right as a fatling is about the way it goes. What God tells you in the text is that a little child, that is a Christian child, will be able to lead just such people in the right way. Children, the text tells you that if you will be Christians, and will do what you can to show that you love Christ, you will then be able to lead a great many who are stronger and larger, and worse than you are, to Christ.

And children, the text tells the truth. In Africa, only five years ago, a boy was a Christian, and did what he could to show that he loved Christ. In the same village there was a man, as savage as a lion, who killed the boy; but that boy had lived and died in such a way that the man who killed him became a Christian. That boy by living for Christ led a lion to Christ. I know of another little boy who, by being a Christian, led his father, mother, brothers and sisters to Christ. These people had some of them hated Christ, and others had been careless and reckless. He led calves, and lions, and fatlings, all at the same time. I know a little girl who tried to show that she loved Christ, and this led one of her schoolmates, who laughed at, and tormented her, and was reckless and careless, to Christ. She led a calf, a young lion, and a fatling, all in one. And I could tell you many more things like these.

Children, the text says, "A little child shall lead them." It tells you that if you are Christians and try to show that you love Christ, this will lead others to him. Children, this is worth doing. There is nothing better than leading some soul to Christ.—*Rev. Albert Donnell, in Zion's Advocate.*

BEING OBLIGING.

One day, when little Arthur was making mud pies in the front yard he heard some one call him. It was his Aunt Jane, who was standing on the front porch with a letter in her hand.

"Run across the street and put this letter in the box, Arthur, please," she said.

"No, I don't want to," answered Arthur, who did not like to be disturbed.

So Aunt Jane went across the street herself and mailed the letter.

Not long after this, Arthur's mother asked him to take a spool of silk to Aunt Jane who was upstairs.

"No, I don't want to," answered Arthur again.

His mother said nothing, but when she went upstairs herself with the silk she had a little talk with Aunt Jane about Arthur.

An hour later Arthur ran to Aunt Jane with a broken whip.

"Please mend this, Aunt Jane," he cried.

"No, I don't want to," said Aunt Jane, without looking up from her sewing.

Arthur seemed surprised for a moment, then hung his head and turned away.

When supper was over, Arthur carried a book of fairy tales to his mamma.

"Please read me a story, mamma," he said.

"No, I don't want to," said his mother, who was knitting.

Arthur's lip quivered, and his eyes were full of tears as he sat down on a cushion in a corner to look at the pictures in the book.

But he forgot his troubles when his papa came in.

"O papa!" he said, running to him; "please make me a whistle."

"No, I don't want to," said his papa.

This was too much for Arthur, and he burst into tears. But no one comforted him, and nurse came and took him off to bed.

While she undressed him she told him that no one could love a little boy who never wanted to do favors, and if he were not ready to oblige others he must not expect others to oblige him.

The next morning Aunt Jane came out again with a letter. As soon as Arthur saw her he left his mud-cakes and ran to her.

"Let me put the letter in the box, Aunt Jane," he said.

Aunt Jane smiled and kissed him as she gave him the letter. She saw that Arthur had learned a good lesson, and he never again refused to do a favor.—*Little Ones and the Nursery for May.*

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Curiosity must be awakened ere it can be satisfied. And once awakened it never fails, in the end, to satisfy itself.—*Hugh Miller.*

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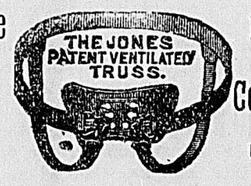
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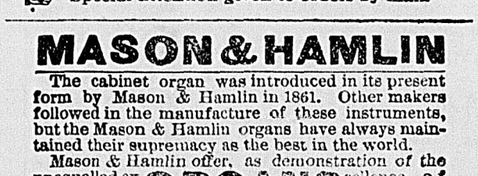
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