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ON THE 7th inst. Congress convened in extraordinary session, which will most probably be extended into the regular term, and not adjourn for ten months. The two momentous questions which will engage its attention for most of the time are those of finance and the tariff. Its immediate object is the relief of the present financial stringency. What will be the outcome of its legislation could easily be predicted were our political parties more compact in their organization, and the representatives of these parties more faithful to their pledges. The Democratic party has control of the two necessary departments of our government, legislative and executive, and it is only natural to expect that this party will enact legislation as promised in the Chicago platform of June, 1892, which the people so overwhelmingly endorsed in November following. That is no more and no less than the people should ask. Whether it will fulfill its promises is not our part to say, but we can state that if it proves false to the people in this trying crisis, it has commanded their support for the last time. We would not attempt to solve the problem for the legislators—too many are thus engaged already—but we have simply taken this occasion to remind them that the people are watching them, and that the people desire relief, and must have it sooner or later; and whether by means of the Democratic party, must be determined by that party within the next few months. It is an opportunity which is seldom presented to a political organization—which improved will perpetuate the party, and which disregarded cannot but result in complete and deserved annihilation of the party. This much: We must have legislation for a more substantial object than confidence.

THE universal law of the survival of the fittest was never more strikingly exemplified than in the very recent action between France and Siam. For no other reason than that she was the more powerful, and wanted certain districts of Siam, France has demanded and secured by threats of war 100,000 acres of Siam's most fertile soil, reducing the revenue of that nation one half. The question of right received no consideration; it was altogether one of greed and might. And so it was when the Roman legions drove the barbarians from Europe and effected that grand civilization; and so it was when the white man drove the Indian from his home and made our powerful Union possible. So it has always been. 'Might makes right; the fittest survive," is the universal law of nations as well as of the lower animals. There is no doubt but that this property recently acquired by France will be far more valuable in the French government's charge, and it does seem that barbarians should not own the earth when by so doing they hinder its progress; we know that the savage mind must give way before the superior light of intelligence and civilization, but there is a difference in this last case. Siam has a ruler that bids fair to increase his nation's power and his people's position—they are not savages, but on the other hand are well-governed, and there is something manly, honest, and straight forward in the King's last appeal to France, in which he recognizes his own weakness, and resolves to endure injustice and hardship rather than involve his people in hopeless war, that tells us that he knows as much of the ethics of nations as does the French ministry. Our sympathy is with the weak, and we yet hope that a jealousy may arise among the other nations that will enable Siam to take care of itself while those great "fabrics of civilization" are disputing as to which shall make the next steal from the weak or friendless nation.

WHILE our country is engaged in an all-pervading wrangle over the money question, England is having a contest no less severe in the Home Rule for Ireland discussion, lead by Gladstone for, and Chamberlain against. It has passed the committee of the whole after a three months' struggle, and will reach and pass the commons in the course of a few days. But this doesn't make it a law; it must pass a third ordeal of the Lords, which is practically impossible, and Ireland will be without home rule for many more months, possibly forever; for before the bill can become a law it must go before the people again, another general election must be held, and so many commoners, who favor its passage, must be elected, that the Lords will fear to fly in the face of so strong a popular verdict. So it must go through the process of the last year over again before Ireland can enjoy its benefits, and that it can live through such a test is extremely doubtful, in view of the fact that the Irish representatives are already sorely divided, and Gladstone's majority is threatened. More than this, Gladstone is very old, and liable to die at any time, and there is no man living who can pass the bill except the "grand old man." Ireland's sky is still dark.

THE agitation of the question of the improvement of our country roads has at last reached the people, and is fast becoming of vital interest throughout the country. In the next few weeks the National League for Good Roads will hold a congress in Chicago, where it is intended that the ways and means of improving our roads shall be discussed by the ablest engineers. Our country roads are of as much importance to our commerce as the great railway and steamship lines, and we shall rejoice to see the day when they are paid the attention by our government that they deserve. For years and years money has been appropriated to widen and dredge our water ways, and we can see no reason why equal attention should not be paid to the maintenance of our more important public roads, which are of far greater commercial worth. We were glad to see a course of instruction in road-making established at Wake Forest last June. Such practical moves cannot but redound to the credit and success of the College, and in the end are of far more worth to humanity than many of the higher and much sought-after branches.

The Young Man Absalom, or, Perils Imminent to Young Men.

PREACHED BY THE LATE REV. A. W. PRICE IN THE BAPTIST CHURCH IN WADESBORO—THE LAST SERMON OF HIS LIFE.

Text—"And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him; and all Israel fled every one to his tent. Now Absalom in his life-time had taken and reared up for himself a pillar which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name; and it is called unto this day, Absalom's place." 2 Samuel 18: 17, 18.

When a child is born into this world, who can in prophecy its history or declare its destiny? Every infant is a prophecy, but a prophecy as obscure and undecipherable as an ancient oracle. It is either an embryo angel or an embryo devil; but which it is time only, and in some instances eternity only, will disclose.

How frequently parental expectation entertained so fondly at the birth and during the infancy and early years of a child are blighted by the subsequent career of that child! Thousand of years ago the glad tidings echoed through the royal palace in Jerusalem that a man child was born. Who can tell the fond hopes and expectations that thrilled the hearts of the parents when the event occurred? We only have an intimation of what their hopes were by the name they gave him. They called him "Absalom," which means "father of peace." They expected in him to have a prince of peace, but alas! how bitterly they were disappointed. He proved to be the father of discord, the author of strife and insurrection. My dear young friend, your name may not indicate the parental hopes so fondly entertained in your infancy, and yet you can imagine what those expectations were. How they expected that you would grow up an honest, thrifty, pious boy; that you would be the charm of their home and the pride of their life; that you would be successful and useful through life, and at last die in the triumphs of an holy faith. Young men, have you thus far met those expectations? O, blight not your parents' fond hopes! Bring not their gray hairs in sorrow to the grave!

But if Absalom in his career and destiny disappointed parental expectations, how much more so did he disappoint his own! "Now Absalom in his life-time had taken and reared up for himself a pillar in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's place." This is what he expected, this what he laid out for himself—to be laid away with great honors and ceremonies beneath a magnificent monument which would tell to future generations of his achievements and fame. What did he realize? Let the record answer: "And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him."

Now, the question is, why this disparity between what this young man planned and what he realized? What was the secret of his failure? What forces conspired to work his temporal and eternal ruin. These are practical questions. These are appropriate questions. The same perils that confronted Absolom, the same forces that wrought his ruin, are the perils and forces which are confronting our young men to day. Human nature is the same in all ages. The forms of temptation may vary, the essence remains the same. And the forces which wrought the destruction of King David's handsome and gifted son are the same moral elements that are conspiring against our young men of the present generation. And allow me further to premise this: that while surroundings had a great deal to do with Absalom's unfortunate career and destiny, the essential forces that wrought his ruin were internal and self-evolved. And to-day, as much as we deplore the unwholesome surroundings of our young men, as much as we lament the impure moral atmosphere which they breathe, the real and most to-be-dreaded dangers which threaten them are internal not circumstantial. What were the causes that wrought Absalom's ruin?

I. The first element in his destruction was *vanity in and misuse of his personal endowments.* "But in all Israel there were none to be so much praised for his beauty as Absalom; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was every year's end that he polled it, because the hair was heavy on him, therefore he polled it), he weighed the hair of his head at two hundred shekels after the king's weight." This is but another way of saying that Absalom was a young man of rare personal endowments. This is but another way of saying that he was a fine specimen of physical young manhood. He had a sound body, a graceful form, a handsome face, and winsome manner. And these are no mean endowments. They are not to be despised nor depreciated. When properly directed, they are elements of successes. They made Absalom popular with the people, and that popularity he might have used as a lever to lift them up to higher lines. The power of these attractions may be seen in the way that he insinuated himself into the good graces of the people and stole their hearts from their rightful sovereign. Had these endowments been exerted to nobler ends, they might have lifted Absalom to the highest pinnacle of honorable success. But alas! they were prostituted to the base arts of the demagogue, became the instruments of treason, and the agents of impiety, so that which was his glory proved to be his everlasting shame.

Thus it is, young friends, that our noblest endowments may prove our greatest snares. This is true both of endowments of body and endowments of mind. Bodily strength is a glorious endowment. Without it, however brilliant and vigorous may be our mental power, we are to a great extent hampered all through life. The man with strong mind and frail body is like having a strong wagon with a weak horse to draw it. The Bible says: "The glory of a young man is his strength." And yet how easy it is for that which is his chief glory to become his chief snare. His strength may but furnish the fuel that feeds the fires of his carnal passions. His manhood may be prostituted to the lowest sensuality. And though, like Absalom, from the sole of his foot to the crown of his head, there is no blemish in him, yet that unblemished physique may be the medium of moral rottenness.

Even physical beauty which Absalom possessed in so marked a degree is an element of power. A well-proportioned body, a graceful carriage, a captivating voice, give us influence over our fellows, and for that reason should be appreciated and cultivated. At the same time they are susceptible to abuse and may prove a snare instead of a blessing. The winsome face and captivating voice may be used to sugar coat the demagogue's schemes and the libertine's designs as well as commend the reforms of the patriot and the entreaties of the Christian.

Our mental endowments constitute our chief distinction, yet perhaps also our chief snares. The old saying that "Knowledge is power" is true. But it may be a power for evil as well as for good. Fire is power. When rightly controlled, it cooks our food and heats our homes, and generates the steam which propels our locomotives and whirls our machinery. But when let loose on a prairie, it is a grim monster, the terror of man and beast. And so whether knowledge is power for good or evil depends entirely upon the principle that lies behind it. Hence it is that some men's greatest snares lie in their extraordinary mental capacity. They sometimes tempt to indolence upon the presumption that the man will succeed any how on the ground of their great capacity. And sometimes as in the case of Absalom, they tempt their possessor to chicanery and bold enterprises in guilt.

But personal endowments, whether physical or mental, become a snare whenever they lead to vanity in them or abuse of them. This was the case with Absalom. He was so much praised for his beauty and flattered of his endowments that it turned his head and made him giddy. They tempted him to a bold and godless enterprise which he dare not have undertaken but for the infatuation which they threw over him. He prided himself in his personal charms and especially in his luxuriant head of hair which he took so much pains to poll and to weigh, yet remarkable that by a retributive Providence that which was his greatest pride became the source of his greatest humiliation and the immediate occasion of his ignominious death. For on the day of battle when he fled for his life, those very locks which had been his charm, proved a halter which hanged him. How sad that strength and beauty should be turned to such bad account! How deplorable that God's gracious gifts should be prostituted to the purposes of godless ambition! As some one has put it, "No wonder that his hair turned traitor to him who turned traitor to his own father." That part which man uses to sin, God uses to revenge. The solemn warning in this history for young men is against vanity in and the misuse of the endowments which God has given you.

II. Another secret of Absalom's failure and destruction was the *temptation to short cuts to success in life, to which he yielded.* His ambition was to be king of Israel. This was a legitimate ambition. Had he waited the due course of time and nature, he would have succeeded to the throne in the honorable line of succession. If instead of for immediate kingship, his ambition had been for wise administration when he did ascend the throne, and had it, instead of prompting to usurpation, lead him to a conscientious preparation for the high and sacred functions to which he aspired, the results would not have been so disastrous. Ambition, when yoked to principle, is the lever by which we raise ourselves from the dead level of our fellowmen. And the danger, young man, is not that your ambition will be too strong, but, like Absalom's, it may be divorced from principle.

These short cuts to success are the Devil's pet schemes for destroying souls. He made this appeal to the only perfect young man that ever walked this earth. He took him up into an exceeding high mountain and showed him all the kingdoms of this world and the glory of them, and said, "All these things will I give thee if thou wilt fall down and worship me." Now that was an exceeding short-cut to success. It would dispense with all those long years of toil and suffering; it would do away with Calvary and Gethsemane and the sepulchre. But the young man resisted the appeal and plodded all along through the years of suffering, went through Gethsemane's dark solitude, went over Calvary's agonies and ignominies, went through the tomb and came out the other side with the kingdoms of the world at his feet, and standing on another mount in Galilee, he said, "All power is given to me in heaven and earth," and then ascended to the throne of universal dominion. The success was longer coming, but it was surer and more glorious. Something akin to this was what the Devil put before Absalom. The prospects were favorable to his being king at the decease of his father. But the time was too long, the process was too slow, the issues too uncertain for his restless ambition. And so he must take a short cut to his father's kingdom. He felt aggrieved at his father's treatment of him in reference to the assassination of his brother Amnon. He persuaded himself that he had been badly treated. The people were discontented with David's administration and were ripe for revolt, and he flattered himself that all he had to do was to take this tide at its flood and float to fortune and glory. So the short-cut method he pursues, but instead of success, he meets defeat; instead of honor he reaps disgrace; and instead of at last being buried under the pretentious monument, he had erected for himself in the king's dale, he is cast into a great pit in the wood and a very great heap of stones was laid upon him. And Jewish writers tell us that for centuries afterwards, every passer-by was accustomed to throw a stone on the heap which covered Absalom's remains, and, as he threw it, to say, "Cursed be the memory of rebellious Absalom, and cursed be forever all wicked children that rise up in rebellion against their parents."

Young men, the temptation to kingship does not confront you, because in this land *monarchy* is impracticable; but the one great temptation before young men to day is to *plutocracy*, which means money power. The Bible emphatically warns against being in haste to get rich. And yet money counts for so much in this land where rank and titles count for so little, that one temptation before our young men is haste to get rich. Haste to be rich is at the bottom of all the defalcations and embezzlements which startle our country and consign to disgrace families which hitherto were noted for integrity and honor. Haste to be rich is at the bottom of all the corners, combines and trusts which oppress our country and wring from the poor to increase the coffers of the already rich, or the would be rich. Short cuts to success abound in almost every department of life. There are short cuts to business success, by which a man is raised almost in an hour from comparative poverty and obscurity to a position of commanding affluence and influence. And the fact that the methods of success are so soon forgotten in the flush and glory of success itself only intensifies the temptation to these short-cut methods. Riches attained by rum and red-ruin in a few years become as respectable as riches attained by the most respectable pursuits. When a few years have passed away and the original proprietors have died or gone into more respectable avocations, the gewgaws of rum bought and fraud bought wealth are feted and toasted and worshipped as much as the most honorable minions of fortune.

Not only are there short cuts to business success, but there are short cuts to professional success. Plodding is no longer respectable success. The scintillating meteor that flashes and vanishes is appreciated before the settled orb which slowly but surely climbs the heavens. There are institutions calling themselves literary institutions which thrive by retailing bogus diplomas and palm off on the world as proficients in science those who are ignorant of the first principles of science. And the sad thing is that their patronage is sufficient to make them permanent institutions—standing cankers upon our body politic. And the wonderful success of some of these adepts in the short-cut methods is calculated to tempt our young men to follow their course.

The short-cut method may succeed for a time, but it is doomed to defeat at last. And, dear young men, let me warn you to listen to no siren's song, be it sung never so sweetly, that would tempt you to anything which is not honest, honorable and Christly. Remember the fate of Absalom. He attempted the short cut method to the throne, but he found his throne to be a prickly oak, and his mausoleum a dishonored grave.

III. Finally now. The last factor in Absalom's temporal and eternal destruction was the fact that *he entirely left God out of his aims and plans.* There is not a character in the whole Bible in which God is so completely ignored as in Absalom. God was not in all his thoughts. In all his aims and plans, there was a complete ignoring of the being and claims of Jehovah. But if he ignored God, one thing is certain God did not ignore him, but allowed him to go on in his infatuation until ultimate success seemed within his very grasp, and then put a prickly oak in his way that checked him. As a historian has said of the downfall of Cardinal Wolsey, so may be said of Absalom, "There was long delay, but the hour of reckoning at length arrived. Slowly the hand had crawled along the dial plate—slowly as if the event would never come, and wrong was heaped upon wrong, and oppression cried, and it seemed as if no ear heard its voice, till the measure of wickedness was at length fulfilled. The finger touched the hour, and as the strokes of the ponderous hammer pealed above the din of the nation, in an instant the whole fabric of iniquity was shivered to ruins." So with Absalom, he had often been reproved, but had hardened his heart, and now he was suddenly destroyed and that without remedy. And in that day of decisive battle when David in suspense and despair asked the messenger, "Is the young man Absalom safe?" Without wait-

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The Biblical Recorder.

WEDNESDAY, AUGUST 9, 1893.

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

PASTORS AND FRIENDS, TAKE NOTICE.

HELP WANTED.

Owing to the fact that several Associations are held at widely diverging points this season, it is impossible for our regular representative to meet them all. We will be personally represented at as many as possible, and want the brethren to represent us at the others. If you are a friend to the RECORDER, you cannot more strongly and more usefully demonstrate your friendship than by working for it in your church and Association. The RECORDER is of the Baptists, for the Baptists and by the Baptists, and it must rely on the Baptists to sustain it. Our delinquents must pay up, and we would be glad to get the money now, if possible, as we have never needed it so badly as at present.

We want to add one thousand subscribers to our books during the Associations, and we are trusting in the co operation of our pastors and friends to do it. Begin to work now, and bring a new subscriber to the Association, or a club of them, if possible, and may God bless you for it. You will be surprised to find out how easy it is to get a new subscriber, if you will only try. Meanwhile, brethren and sisters, pay us immediately if you are able, a part or the whole of what you are due.

LONG SERMONS.

There is a marked tendency among Christians of the day to prefer short sermons in the place of long ones. In these days, people readily see the point in the incident related of a preacher of the Old-side persuasion, who gave his congregation, after his return from Baltimore years ago, an account of his experience there in about these words:—

"Yes, my brethren, and while I was in that great city I was invited by the pastor of one of the leading Missionary Baptist churches to preach for his people. As he was a relative of mine, I consented. Ah, what a congregation, and how they were dressed! But, brethren, those people could not stand *sound doctrine;* because when I had preached to them only about one hour and a half I saw many of them leaving the church. No, brethren, they could not stand sound doctrine."

We give this experience also for what it is worth, and although it may appear funny to some of our readers, yet it has a moral in it, and suggests a point of some force, and that is, much of the outcry now against what are called long sermons, can be traced to those who "cannot stand," as the old brother put it, sound doctrine. We must admit that as a rule we are in favor of short sermons, and especially where people hear preaching twice each Sabbath, and at times during the week. People who attend churches in the country, at which there is service only once or twice each month, not only expect, but ought to have sermons of some greater length than those in the city. If a saint is to be nourished for two or four weeks on a spiritual feast, it ought to be a good solid one. This naturally leads us to mention an important matter concerning

OUR COUNTRY CHURCHES,

and that is, why should they not have some kind of service every Sabbath at their places of worship? A great many of these churches have service only once a month, including of course that on Saturday before the Sabbath on which the regular service is held: Now is there not talent enough in many or all of the churches that follow this plan to have some kind of service at their places of worship on each of the three Sabbaths that intervene between their monthly appointment? It may be readily objected by some that they have but few members that will lead in prayer, or lead especially such meeting as that referred to. And it may again be readily asked, "What kind of meeting can we hold in the absence of the pastor?" Allow us to make this suggestion, in answer to the objections that may be offered, and in answer to the question just asked:—

Let each church meet at their house of worship every Sabbath. If there is a Sunday-school, (and of course nearly all of our churches have them), let the Sunday-school exercises be closed in time to give all present a rest of ten or fifteen minutes. Then let the Sunday-school and church re-assemble at 11 o'clock a. m., and after singing and prayer, let some brother, (young or old), who has a good voice and reads well, read a sermon by Spurgeon, Broadus, or some other man who preaches doctrine that we can endorse, to the congregation. After the sermon and benediction, the people can return to their homes, feeling better paid for the labor of going to church. We are aware of the fact that this would be something new in many Baptist churches; but where is the harm of it? Some of our dear brethren have a strong aversion to a read sermon. So have most of us, if the man who stands before the congregation is a regular preacher of the gospel; but if he is only a layman, no harm can, and much good may, result from his reading a sermon.

Certainly the experiment is worth trying, and we are anxious that our country churches should test it. The churches would be greatly encouraged to adopt this, or some plan like it, if our pastors would encourage them to do so. To work the plan successfully, will of course require tact, zeal, and perseverance on the part of pastor and people. It certainly would have a tendency to keep our people together, and hence better organized for church work, and would increase, we think, the attendance at church when the pastor should be present. The pastor could of course without being obtrusive, exercise some oversight over what kind of sermons were read; and might at times supply such from his own library. Then he could be sure that his people would hear sounder doctrine than they often hear by drifting miscellaneously from church to church in his absence.

CALLING FOR CHURCH LETTERS.

Why do our people for various causes often call for letters from churches near them, and where their services and means are needed, and join churches further from them, where they can possibly be of little service? Sometimes there may be good reasons for pursuing this course; but generally speaking, the reasons are not good, and sometimes they are very weak indeed. If a church member cannot give a good substantial reason for this thing, let him never do so. Let him not do so because the church is poor or weak, because the membership is not intelligent, or because "things do not go" to suit him. If your church is down, hard pressed to raise the pastor's salary, possibly torn by internal dissensions, don't do as some do, forsake her in her hour of need, and run off to one more fortunate, or in better circumstances. What would you think of a man whose mother might be in grief or trouble if he should then forsake her and leave her to shift for herself? Just in this manner, however, some people treat their mother church. Play the man, brother, and stand by your church if she is in trouble. It is then, more than at any other time, that she needs your presence and your help. But if you do leave for any reason, have the courage to give your real one, and not some petty one that lays you open to the danger of being considered deficient in a perception of the common rules of Christian duty and obligation.

If God has placed you, brother, near a weak church, he has put you there to help lift it up; but you, for some petty reason you are ashamed to mention, may attempt to dodge the Lord and to avoid duty. "The path of duty is the path of safety." Walk in it, brother; joy will come to you in it, but sorrow out of it.

INDEPENDENCE AND INTERDEPENDENCE.

In Baptist church polity, both the *independence* and the *interdependence* of the churches should be preserved. The former should not be taught, in theory or practice, as to destroy or obscure the latter, and the latter should not be so taught in words or deeds as to create doubt about the former. It is not only the duty of Baptists to hold this doctrine, but also to apply it under all the new and trying conditions of discipline and mission work. Agreement in doctrine must precede and be the basis of agreement in fellowship and work. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2: 42. Doctrine is named first. "Church independence among Baptists means independence in all local affairs, but fraternal and cordial co operation in all matters of general denominational interest."—*H. H. Harris.* Whenever, therefore, there is agreement in this doctrine and disagreement in the plans and methods of work, so as to produce friction or division, somebody has failed to see, or seeing, has not given the proper outward expression of one or the other of these phases of the one doctrine.

On this principle, properly understood and outwardly expressed in plans and methods of work, we have Associations, Conventions, Boards, and Colleges. These organizations illustrate and demonstrate both the independence and interdependence of Baptist churches. This makes a denomination a force, and indicates the line of denominational efficiency and growth. It is important to keep the principle in mind, and in our plans and methods of missions, work to it.

The same principle is illustrated by the individual and the local church. Here is also independence and interdependence.

There come times when reason and experience count for little, and fanaticism and fear count for much. Then the main currents, the cross currents, and the undercurrents are many. The surface man who knows nothing and claims to know everything, is ready to give an answer according to his real wishes, and jumps to conclusions which fit his interpretations. The rush of events is rapid, and the interests of men are interlinked in relationship and destiny. The situation is complex, but both wisdom and experience mark out the same way. The principle of independence and interdependence of Baptist churches properly understood and put into practical, loving, working order, is the key with which to unlock the difficulties now before us and give larger prosperity to missions in the time to come.

PERSONALS AND OTHER ITEMS.

....Rev. R. T. Vann has returned to Scotland Neck from his vacation.

....Rev. W. M. Page has changed his address from Godwin, N. C., to Falcon, N. C.

....Dr. George B. Eager of Alabama is taking an extended trip through the Rocky Mountains.

....Rev. G. W. Fisher and F. T. Shore are engaged in a promising revival at New Hope, Caswell county.

....We were glad to see Rev. J. K. Faut of High Point in this city on the 1st inst., on his way to Scotland Neck.

....Rev. W. H. Strickland has been given a vacation by his church at Madison, Fla., and will spend it near Decatur, Ga.

....Dr. A. C. Davidson of Covington, Ky., has been unanimously elected President of Georgetown College of that State.

....Mrs. M. A. E. Tuttle writes: "The RECORDER is my ideal of a church paper," and her strengthens her words by supporting it.

....Rockfish church of Cumberland county has recently added ten members to its number as the result of a series of meetings.

....There is an opening for a young Baptist brother in Elloree, S. C. See advertisement of teacher wanted by Rev. T. P. Lide.

....Rev. G. M. Duke has recently closed a gracious series of meetings in Battleboro. There were many accessions to the church.

....Dr. J. N. Stallings, formerly of the High Point Female College, will open a school at Low Gap, Surry county, Aug. 25th.

....Dr. J. M. Frost of the First church, Nashville, Tenn., is spending a month's vacation at White Sulphur Springs, West Virginia.

....We regret to learn that Bro. T. J. Taylor of Warrenton is sick as the result of overwork, and hope for him a speedy restoration.

....Rev. J. K. Howell, assisted by Rev. Mr. Hudson, is engaged in an interesting meeting at Providence church.—*Caswell News.*

....Bro. E. L. James, in renewing his subscription, writes: "The RECORDER gets better; last week's number was worth the subscription price."

....Rev. C. W. Blanchard was in our office a short time on Monday, as he passed through the city on his way to fill an engagement at Clayton.

....Rev. G. M. Webb of Randleman has three protracted meetings on hand for this month. We thank him for words of appreciation for the RECORDER.

....Rev. J. F. Love writes from his new field, Suffolk, Va.: "Work starts off hopefully here. Too many good things have not been reported of this church."

....Rev. J. B. Richardson preached a splendid sermon to his old charge, the church at Waughtown, during the recent session of the Pilot Mountain Association.

....In the absence of Bro. Gwaltney, who is enjoying a vacation, Rev. M. P. Davis, a promising Wake Forest student, held services at Wake Forest Sunday night.

....Rev. J. E. White preached at the Tabernacle in this city on Sunday and Sunday night. His sermons were splendid and the brethren were delighted with his visit among them.

....On Sunday night last (6th) Rev. J. H. Edwards was installed as pastor of the Fayetteville church. The Presbyterian and Methodist congregations of the city united in the services.

....Rev. J. H. Edwards was welcomed into his new field at Fayetteville on Thursday night last by appropriate services. On Sunday, Dr. L. G. Broughton preached morning and night.

....Rev. J. S. Hardaway recently assisted Dr. R. H. Marsh in a meeting at Buchanan, Granville county, with good results. He has been granted a vacation, and is with his family in Virginia.

....Rev. E. Pendleton Jones, who will go to Cuba November 1st as a missionary, and Miss Fannie S. Royall of Savannah, Ga., were married recently. We wish for them success and happiness.

....Rev. R. R. Acree, of the Calvary Baptist church, Roanoke, Va., has resigned that pastorate to accept a call to the First Baptist church of Knoxville, Tenn. The change takes place Sept. 1st.

....Rev. Dr. John Mitchell passed through the city Monday on his return from an engagement at Durham.

....Rev. W. L. Wright of Richmond, Va., and family, is spending a while at Roxboro and other points in our State. Our brethren are always glad to note the presence of Bro. Wright among them.

....Revs T. M. Leary of Clayton and W. C. Newton, both ministerial students of Wake Forest College, recently held a revival at Berea, near Durham, in which ten additions to the church were made.

....Rev. W. C. Newton, son of the missionary, was in our office last Wednesday. Bro. Newton is a promising student of Wake Forest College and preaches regularly. He has been invited to fill the pulpit of the Second church of Durham several weeks.

....Rev. H. M. Wharton, D. D., closed the series of meetings in the First church in Asheville on the 30th ult. We have seen no statement of the number of additions to the church, but judging from various reports, the meeting was productive of good results.

....The Greensboro church has increased Bro. Thomas' salary two hundred dollars for the year beginning Aug. 15th. We congratulate both church and pastor, and are glad that the Greensboro brethren and sisters know how to appreciate a "good thing."

....We want our pastors to take a more active interest in the RECORDER. We want your news for publication, and we want your co operation in extending the circulation of the paper. Bring a new subscriber to your Association. It will help mightily.

....Rev. J. H. Lamberth writes from Chatham, Va.: "It is a pleasure to be here with brethren P. H. Fontaine and F. H. Jones. I am in my Master's work deeply." We are very glad to learn that Bro. Lamberth contemplates settling in North Carolina soon. He is too good to lose.

....Rev. Rufus Weaver recently conducted a series of meetings among the factory employees of East Greensboro that resulted in forty professions of faith. Bro. Weaver graduated from Wake Forest College in June last with great credit, and we are glad to hear of his successful work.

....Rev. Claude E. Gower of Lincolnton has just returned from a sixteen days' preaching at Carpenter's Grove with Rev. J. A. Rector, and at Mt. Vernon. The church at Carpenter's Grove was greatly revived and strengthened, and fourteen have been baptized into the followship of the Mt. Vernon church.

....We protest it may be in vain, but still we protest against Baptists going to either the Catholics or the Salvation Army for doctrines or for methods. Whatever Catholics have always done and Baptists refused to do is, *prima facie*, wrong. And new names do not alter either doctrines or practices.—*Western Recorder.*

....We hope to get in the RECORDER short account of the meetings of all our Associations. The number of these Associations and the frequency of their meetings will not allow a very extended account of any one, but we hope to give our readers an idea of what our brethren have done during the year.

....The pastors of our churches can do us a great kindness if they will only call the attention of their brethren to the renewal of their subscriptions to the RECORDER. We will try to have a representative at all the Associations, who will be glad to receive any amounts the pastors may bring to the Association.

....It is stated that Rev. A. C. Dixon has defeated Col. Robert G. Ingersoll again in the suit between them, in which Ingersoll sued Dixon for $5,000 for libel.—*Baptist and Reflector.* Our readers will rejoice to read the foregoing. It is not only a victory for Bro. Dixon, but for the cause of Christ over corruption.

....Our meeting in Yanceyvile closed last night. Twelve persons made profession of faith in Christ. Eight of them gave their names for membership in the church; and they, with probably three or four others, will unite with the church at our next meeting. The meeting was much enjoyed, and I hope it may prove a blessing to the church in several ways.—*J. R. Jones.*

... Rev. W. R. Cullom writes: "Bro. Lynch is spending his vacation among his country congregation for the most part. He has one of these fine Bluegrass horses and rides on horse-back a good deal. His people here are very much devoted to him, and that is no mean compliment to any man to have the sincere devotion of such people as the Baptist church in Danville."

....Dr. Selah Merrill, United States Consul at Jerusalem, declares that, having investigated the matter, in connection with the British Consul, he has reached the conclusion that the number of Jews in Jerusalem cannot be more than 25,000, and the number in Palestine is not far from 42,000. This is a much smaller number than many publications have given, but it seems to come from the most reliable source.

....The World's Fair was not closed on Sunday, July 30th, as was ordered by the directors. It seems that after the directors had agreed that the opening was a failure, a city judge held that the previous order of the court was higher than that of the directors. Of course, the directors didn't care so long as the responsibility was removed from their shoulders. But the people cared, and the attendance on that Sunday was the smallest since the Fair opened.

....Bro. Sheets is fortunate in having the meeting of two of our best Associations with his churches this year. A splendid session of the Pilot Mountain Association was held with his church at Waughtown last week, and the Liberty is soon to meet with the church at Kernersville. Brother Sheets is one of our best pastors, and will be certain to use all such good influences for the greater development of the interests which have already grown under his faithful ministry.

....We were pleased with a visit from Rev. J. E. White, who had been on a visit to his former home, Apex, N. C., on his way to Edgefield, S. C. Bro. White intends to give all his time to the ministry, in either North or South Carolina, after this fall, although he has always been very successful in the school room.

....A "hustler" said to an old preacher the other day, "You are opposed to everything new." The preacher answered, "I have not heard of anything 'new'—all the things called 'new' which I have opposed are things which are old among the Catholics and are knocking for admission among Baptists under new names. Show me something 'new' before you say that I oppose a thing merely because it is new."—*Western Recorder.*

....The *Western Recorder* of Aug. 3d has the following good news of two of our former young preachers: "Last Sunday morning it was our privilege and great pleasure to worship with the saints in Danville. The congregation was large, and the sermon by Bro. Cullom, the supply during vacation, was good. This is one of our best churches. They are strongly attached to their able pastor, Bro. Lynch. His health, while still not vigorous, is improving."

Farewell Services at the Raleigh Baptist Tabernacle.

Dr. J. J. Hall preached his farewell sermon to the Tabernacle on Sunday night, the 30th, from 2 Cor. 13: 11, his text being "Finally, brethren, farewell." His sermon was pronounced especially appropriate and very strong and touching.

The following letter was read at the conclusion of the sermon, by Deacon A. B. Forrest on behalf of the church, which had unanimously adopted it.

Rev. J. J. Hall, D. D., pastor Baptist Tabernacle church.

Dearly Beloved Pastor:—Having been called to another field of labor, and feeling that it was God's will you accepted same and tendered your resignation as pastor of our church to take effect August first.

You are now about to take your departure and we desire before you do so to express to you some words of our appreciation of your faithful ministry to us:

When you came to us about four years ago, you were a total stranger to our people, but you were known only to a few of our State. Your labors in season and out of season in behalf of every good word and work, whether for our particular church, the city or State, gives you to day a reputation far and wide and has won for you the love of thousands in North Carolina who have listened to your preaching and enjoyed your acquaintance.

We feel justified in saying on behalf of the people of Raleigh that your leaving gives general regret, and while we part with you in much sadness it is a sorce of great pleasure to us to know in this we are joined by such a large part of our citizens.

We notice that since you came to us there have been added to our membership by letters from other churches and by experience and baptism 212 persons. It was not long after your coming before the work of remodelling our house of worship was commenced. The large, commodious and beautiful rooms which we enjoy to-day are monuments to your wisdom, your good taste and faithful labor, for we feel that your own zeal and liberality in the undertaking gave an inspiration to it that contributed in a large degree to its completion.

As a faithful preacher of the Word you have given the highest satisfaction and the uniformly large audiences that have attended upon the same, and the active condition of our church at this time are the best evidences of the success attending your ministry.

The relation existing between us as pastor and people are all that you or ourselves could desire. Day in and day out often times through the hours of the night you have as a faithful shepherd come to our homes to the sick bed, ministered consolation and comfort to the languishing, feeble ones, and when all human help had failed and death shadowed the home, with loving tender care you have stood with us around earth's last resting place.

And what shall we say of your most excellent companion and wife? To all of our work she has always given most hearty, sympathetic and untiring support. She has been more than a help-meet. Indeed there is no word that so expresses it as "mother," for to many and many a one of our people she has been to them all that is meant by that sweet word. She too has ministered to all throughout the city whom in her constant rounds she found in distress of any kind. We shall never forget and never cease to love her.

Our Sunday school joins us in this letter to you, and says that from the day of your coming to us you and your wife have been of greatest help in its work and most earnestly and cordially have given that department your warmest sympathy. Surely, our children rise up and call you blessed.

Now, dear pastor, as you go from us, be assured that you carry with you the love, confidence and devotion of a grateful people. We shall follow you with our prayers and very best wishes. May you and your wife long live to do the will of our Heavenly Father, and may all the blessings of the gospel of our Lord Jesus Christ which you have unfolded to us be yours in richest abundance; may that hidden manna that you have feasted us upon be given you in every hour of need.

May grace, mercy and peace from our Heavenly Father rest upon you and all your household, now and evermore.

Adopted in special conference of the Tabernacle Baptist church, Wednesday evening, July 26, 1893.

W. H. HOLLOWAY,
Chairman Board of Deacons.
J. C. BIRDSONG, *Church Clerk.*

This and That From Greensboro.

IS IT RIGHT?

The other day we noticed a party of good Baptist officials get off the train. Most of these men are leaders in the denomination. I watched to see where they would go. With one or two exceptions, they went to a hotel which has a bar attached. In going to that hotel, they passed another equal in almost every respect, giving as good fare for the same money, which has no bar-room. Is it right for our Baptist brethren to patronize hotels which have bar-rooms attached, when they can have equal benefits at one which has no bar?

WILL THE TRUSTEES EXPLAIN?

Why is it that the Baptist Orphanage spends $4,000 for salaries and wages of officers and helpers, and only $2,600 for the provisions and clothing of the orphans? Why does it require five teachers and matrons to look after 130 children? Why is not the Orphanage farm self sustaining? Why is it necessary to have cooks, washerwomen and nurses in addition to the other help employed? What is included in $763 18 miscellaneous disbursements? These questions are asked in the interest of the Orphanage, not in a spirit of criticism. Contributions to the Orphanage have fallen off.

I believe the trustees look to the Baptists of the State for support, and it is due the Baptists that the Orphanage affairs should be managed with the utmost economy. These matters are being discussed in the churches; they will be discussed in the associations and the conventions. There must be some things explained to the Baptists of the State, or the contributions will fall off more this year. I think Bro. Mills will say that there are few pastors in the State whose churches and Sunday-schools have done better than mine in the support of the Orphanage. I expect to continue to help this cause, but there are many brethren and churches who will not do what they have done unless changes are made.—*Rev. C. A. G. Thomas, in Biblical Recorder.*

The writer of the foregoing is a highly esteemed pastor, and a very attractive preacher. We feel for him nothing but the most affectionate admiration. But it is our duty to answer his questions, and we purpose to do so in plain English and Christian kindness. Now let no one cry "peace, peace, peace," when there is not even a speck of war on the horizon. Remember that courteous discussion is totally different from vulgar dispute.

1. Rev. W. R. Gwaltney, J. H. Lassiter, J. B. Brewer, F. P. Hobgood, and others, came through Greensboro, hurried to a hotel for supper, and then pursued their journey. They knew nothing of any bar-room attachments, and the writer of the foregoing article, who shook hands with them as they started to the hotel, gave no warning. There was nothing wrong in their conduct, and if there had been, a private and brotherly admonition would have been in accordance with the Savior's advice. Why should a good man rush into print to undermine the confidence which other people feel in these good men? Baptists have to carry all the odium of the doctrine of election and all the odium of close communion, and why should they put on each other the odium of insinuated preference for hotels having bar-room attachments? We believe that when our gifted brother shall reflect on this paragraph, he will go to the mourner's bench and seek forgiveness for his unkind insinuations.

2. "Why is it necessary to have cooks, washerwomen and nurses?"

We have an Infirmary, a house built for the sick, and sometimes a dozen children are sick at one time. Some one should give the needed medicine, prepare suitable food and give due attention to their clothes and bed clothes. So the sick need nurses. Wonder if our hale and healthy brother was ever sick? The larger boys and girls of the Watson, Durham, Mitchell and Biggs families do their own cooking, washing and ironing. But the twenty-nine little children in the Nursery, from three to eight years old, need instruction and help. So we have sometimes hired cooks. We have also hired a widow to come one day in each week and help them wash. For this in a whole year the Treasurer has paid out $29 02. Any extravagance in that? Our people send us little helpless orphans. Is it possible that we will not be allowed any help about keeping them clean and comfortable? How can we civilize them and train them to be useful men and women?

3. "Why does it require five teachers and five matrons to look after 130 children." This is an average of twenty-six children in each family. Each teacher has charge of the school-room, the cow and the garden. Each matron is responsible for the food and clothing for twenty-six children. Most people think this is work enough for them. Did you ever see a hen competent to scratch for more than twenty six chickens? Our teachers and matrons have all the work that they can do. If you doubt this, come and see.

4. "Why is not the Orphanage farm self-sustaining?" Because the farm is run to help sustain the Orphanage. The farm produces hay on which we feed the mules and cows during winter. The mules haul the wood and the cows furnish milk for the orphans. We put up last spring a barn worth about $400—a great improvement to the farm. We made good crops of corn, wheat and vegetables. These helped to support the children. The farm greatly reduces the sum required to be spent on the children. If we could spend more on the farm, it would furnish more to the orphans.

5. "Why is it that the Baptist Orphanage spends over $4000 on salaries and wages of officers and helpers?" The Trustees are of age and can speak for themselves. They fix salaries. But this sum pays officers, agent for *Charity and Children*, a head carpenter, foreman of the printing office, foreman of the crop, etc., etc. How would our brother like to bring his salary down to the highest salary paid at the Orphanage?

6. "What is included in the $763.18, miscellaneous disbursements?"

Medicine, plow points, a one-horse wagon, combs, needles, etc., etc. Come and see the books.

7. "Contributions will fall off more this year."

So they will, if pastors stay away from the Orphanage, and write such letters to the organ of the denomination. You accuse us of extravagance. Come and show us how it is possible to be more economical. Come and point out the expense that ought to be cut off.

8. "There must be some things explained to the Baptists of the State."

All right. We have nothing to conceal. We are ready to show every book, answer every question and explain everything, so far as we can. And all this in a good humor.

Now we will ask our dear brother only two questions:

1. Why do you not come and preach to the children and see the Orphanage for yourself? These little orphans are the children of your dead brethren and sisters. You are their uncle in the gospel. The Superintendent of a Presbyterian Sunday-school came and spent the day with us. He talked and prayed with the orphans in our chapel. He went into the Library, with a few at a time, and prayed with them. He left some money when he went away. He lives further from the Orphanage than you do. "Exemplum docet."

2. Did the Devil (who hates every Orphanage) send a tattler to poison your mind against our Orphanage? Have you listened to any venomous slanderer of those who have charge of the Orphanage? If so, require him to prove his statements, or shut his mouth.

J. H. MILLS.

Central Association.

This Association met last Wednesday at Flat Rock church near Youngsville. The church is well situated in a populous neighborhood, and is a strong body, with Rev. I. T. Newton as pastor.

The introductory sermon was preached by Dr. J. W. Carter of Raleigh, from Romans 8:9—"If a man have not the Spirit of Christ, he is none of his." It was a model introductory sermon, tender and touching. It pleased the Association greatly, and started the body off with a glow of kindly, Christian feeling.

Prof. W. B. Royall was elected Moderator, and Prof. C. E. Brewer, Clerk. The church letters showed full representation and fair spiritual prosperity among the churches.

The report on State Missions was read by Dr. Carter, and discussed by himself and Dr. Durham during the afternoon session on Wednesday. No collection was asked by Dr. Durham, the Corresponding Secretary. He stated that the churches in this Association generally did their duty.

The question of the union of the Central and Raleigh Associations was discussed. Some of the brethren thought the union of the two Associations would make the territory covered by the new Association too large and thereby make it difficult for some brethren to attend. It was deemed best not to attempt the union at least for the present.

Thursday morning the Foreign Mission report was read. Rev. R. T. Bryan, missionary to China now in the State, and who will visit many of the Associations in the next few months, addressed the Association. His address was very fine. It made an excellent impression. He spoke two hours and had the unflagging attention of the Association throughout. One statement especially impressed us. He said he was one of those who adopted the native dress, and asked the Board for a reduction of his salary. He now thought he was wrong as to both of those matters. Wherever the brethren can, we advise them to hear Bro. Bryan.

After the discussion on Foreign Missions, the subject of Education was considered. Dr. W. R. Gwaltney presented the claims of the Education Board in a strong speech, and took a collection in behalf of the work of the Board.

Dr. Taylor addressed the Association on general education, and presented the claims of Wake Forest College for the patronage of the people. Dr. Taylor, as he always does, made a wise and impressive speech. Dr. J. B. Powers closed the discussion. He urged the brethren to send their sons to Wake Forest as the best place to educate them. He added a little spice here and there as he went along, and made an interesting speech.

We noticed Profs. Hobgood of Oxford, and Brewer of Murfreesboro, present at the Association, representing their excellent schools.

Professor F. P. Hobgood and Superintendent J. H. Mills presented the claims of the Orphanage at Thomasville to the Association. They gave an account of this great charity of our people. It needs now especially the attention of the denomination. A collection was asked and given to Brother Mills for his work.

Rev. R. Van Deventer of Henderson delighted the Association by being present and speaking to them on Home Missions.

Friday morning the Sunday-school work was discussed before the Association by Prof. C. E. Brewer, Rev. I. T. Newton and Bro. Pippen of Stanhope.

The report on periodicals was read and the necessity of reading the literature of the denomination was urged by Dr. Carter.

Hon. C. M. Cooke of the Tar River Association favored the brethren with his presence on Friday, and spoke to the report on the state of the churches, dwelling with force and tenderness on the life and character of Dr. Wm. Royall, who died during the past Associational year. Dr. Carter spoke also on the report.

This session of the Association was the largest that has been held for years. An unusual number of our wisest and strongest brethren were present and gave interest to the deliberations. A splendid spirit was maintained throughout and the Association was splendidly entertained by the Flat Rock church. The Association will meet with Hopkin's Chapel next year, Dr. W. R. Gwaltney to preach the introductory sermon.

W. N. J.

The Sunday-school Chautauqua.

FAVORING THE MOVEMENT.

Rev. Jno. E. White, who is now tarrying at Cary, and who goes to Edenton first of September, says: "I will be able to attend the Chautaugua at Mt. Vernon Springs and this delights me."

Rev. Dr. N. B. Cobb says he thinks the movement a good one and it is his purpose to attend the meeting.

Rev. Baylus Cade says: "I expect to go to the Chautauqua and will do all in my power to aid the movement."

Bro. J. S. Kilby, Trap Hill, says: "I am so glad the Sunday-school workers have been called together in a Summer School. I hope that I can attend."

Rev. W. B. Morton, Louisburg, writes: "I am pleased at the prospect of the Sunday-school Chautauqua. I hope and believe it will result in great good to the Sunday-school cause. May the Lord so order it."

Bro. Archibald Johnson of Laurinburg, says: "Am delighted with the idea and want to be on hand."

Rev. W. B. Oliver, Wilmington, says: "I am heartily in favor of the Chautauqua. Any reasonable movement looking to unifying, solidifying and pushing on Sunday-school work among the Baptists of this State has sympathy and shall have my earnest co-operation."

ARRANGING WITH RAILROADS.

Reduced rates have been granted us over all the railroads. We will be able to go from Raleigh by Sanford over the Raleigh and Augusta Air-Line, and make close connection with train of Cape Fear and Yadkin Valley R. R.

N. B. B.

Two Protracted Meetings.

Dear Recorder:—I have just closed my second protracted meeting—first, at Ashpole church, beginning July 15th, and continued nine days. Rev. R. A. Hedgpeth was with me five days, and rendered valuable assistance, preaching alternately with me. Seventeen were baptized, three were restored, and one awaits baptism.

My second meeting began the 24th ult. at Saddle Tree church, and continued ten days. Rev. J. A. Hursey did half the preaching with satisfaction and profit to the congregation. Eighteen were baptized on the last day of the meeting.

The Spirit of the Lord was with us in each of these meetings from the beginning. The churches had been praying and setting themselves in order for the blessing of the Lord, and they realized all they anticipated. I can truly say the Spirit of the Lord came upon us with great power and glory. The churches are greatly strengthened, and at each church numbers of awakened souls were inquiring the way of life to know at the close of the services. I can say of a truth, "The Lord has done great things for us, whereof we are glad."

A. R. PITTMAN.

Rennert, Aug. 4, 1893.

Cumberland Union Church.

Dear Recorder:—We have just closed a series of meetings at Cumberland Union church in the Little River Association. Rev. O. Churchill aided me in the work during the entire week. He is now seventy-four years of age, and says that he is living on borrowed time. However, he is using it to a great advantage, although he is not very strong, and much of the time unwell. There were about twenty-four conversions, and sixteen were added to the church. Nearly all of them were members of the Sunday-school.

God bless the Sunday-school work and prosper it. May the Chautauqua be a success. With such leaders as brethren Broughton and Rominger, it can but do good.

C. V. BROOKS.

Jonesboro, Aug. 3, 1893.

Resolutions of Respect.

In a meeting of the Missionary Society of the Second Baptist church of Durham, N. C., July 9, 1893, the following resolutions were adopted:

WHEREAS, Our beloved brother and pastor for the past two years, Rev. A. A. Butler, has expressed his intention of going to China as a missionary; and whereas, he has been so faithful in all his work here; be it therefore

Resolved 1. That we, the Missionary Society of the Second Baptist church, Durham, do hereby pledge ourselves to assist him all we can by praying for him.

Resolved 2. We tender him our thanks for his faithful work while a member of our Society.

Resolved 3. That we give him, on his departure for China, one hundred dollars, as a token of our interest in him and his work.

Resolved 4. That these resolutions be entered on the minutes of the Society, and copies be sent to the BIBLICAL RECORDER and *N. C. Baptist* for publication.

May God's richest blessings rest upon our brother and his family.

F. M. CHEEK, *President.*
MISS LULA DURHAM, *Secretary.*

Read advertisement of South West Virginia Institute in another column.

Congress met in extra session on the 7th. The Senate adjourned out of respect to the late Senator Stanford of California. The two Houses adjourned before the President's message reached them.

Letter from High Point.

Dear Recorder:—Our church is again without a pastor and our flock without a shepherd. Bro. Fant notified us last Thursday night that he would not be a candidate for re-election as pastor of our church for another year. He has been with us two years and has done a great work here for Christ and for the Baptist cause.

I have never seen one who more truly deserves the appellation of "a worker for Christ" than Bro. Fant. He has been out into the highways and hedges of High Point and gathered in many who would have been overlooked by a less diligent man, and he has given that attention to the sick and poor of his flock and of the town, that has shown to the world that Christ's work has been his work. In fact, he has by his work and by his life among us given us a hold upon the people here that we did not have before he came among us, and has raised the Baptist work to the level of that of the other denominations of our town.

I have heard it said that High Point was a hard field for a Baptist preacher. Perhaps that is true, but I don't believe it will ever be nearly so hard again as it was when Bro. Fant came here. His labor has taught us how to work, his example has shown us how to live, and under his charge the church has steadily increased its contributions to every good work until now it gives nearly twice as much as it did before he came here. This shows progress. For a man will not go down into his pocket-book to aid any work unless he is interested in that work. We don't give as much as we ought by half, but we have made remarkable progress along that line in the past two years. Brother Fant's work will live after him. He will reap the benefit of it in this life; he will reap his reward hereafter.

Our church extended Bro. Fant a vacation for the month of August for rest, and he is spending it with the brethren at Scotland Neck. He leaves behind him many friends whose best wishes go with him. There are those here who will always respect, and honor, and love him. Our prayers go with him.

Our prayer for our church is that she may get another pastor who will be as faithful to her and as zealous in the cause of Christ as Bro. Fant has been.

J. C.

High Point, N. C., Aug. 3, 1893.

French Broad Union Meeting.

This Union assembled in session with Mars Hill church, July 29th and 30th, 1893. At eleven o'clock on the 29th, the introductory sermon was preached by Rev. S. J. Morgan, after which adjourned till one o'clock p. m.

At one o'clock p. m., the house was called together by Rev. T. M. Honeycutt.

Bro. A. B. Bryan was elected Chairman, and A. E. C. Pittman, Secretary.

Visiting brethren were invited to seats.

The following subjects were discussed:

1st. "Should the French Broad Association unite with the Baptist State Convention?" Discussed by Revs. J. A. Wallin, T. M. Honeycutt, John Ammons, S. J. Morgan, J. R. Sams, W. T. Bradley, J. W. Briggs and Bro. W. P. Jervis

The following resolution was then offered by Rev. T. M. Honeycutt: "*Resolved*, That it is the sense of this meeting that the French Broad Association should unite with the Baptist State Convention." The resolution was unanimously adopted.

2nd. "The relation of pastors to the development of the mission spirit." Discussed by Bro. W. P. Jervis

Adjourned till eight o'clock p. m., when the discussion of the same subject will be continued.

Eight o'clock p. m.—Services opened by song. Prayer by Rev. W. T. Bradley. The discussion of "The relation of pastors to the development of the mission spirit" was continued by Rev. J. R. Sams, Bro. J. F. Tilson, and Rev. T. M. Honeycutt.

The Chair appointed Revs. T. M. Honeycutt, John Ammons and L. W. Sams a committee to arrange a program for next meeting. Adjourned till 10 o'clock to morrow.

Ten o'clock Sunday a. m.—Devotional exercises conducted by Rev. L. W. Sams.

On motion, the subject, "Deaconship and its duties" was taken up and discussed by Revs. L. W. Sams, John Ammons, J. M. Ammons, Bro. W. P. Jervis, and Rev. J. R. Sams.

The committee on program for next meeting made the following report: Place of meeting—Middle Fork church. Time—fifth Sunday in October.

PROGRAM.

1st. "Elements of church growth," by Rev. J. R. Sams.

2nd. "What does church membership involve?" by Bro. W. P. Jervis.

3rd. "Sabbath observance," by Bro. J. F. Tilson.

By motion of Rev. John Ammons, the Secretary was requested to send a copy of the proceedings of this meeting to the BIBLICAL RECORDER for publication.

Adjourned to meet with Middle Fork church on Saturday before the fifth Sunday in October.

A. B. BRYAN, *Ch'm'n.*
A. E. C. PITTMAN, *Sec'y.*

A Mistake Pointed Out.

Dear Recorder:—I see in a late issue of the RECORDER, that in the S. S. Association the brethren should have made the appointment for the Union Meeting with New Hope church.

Now, brethren, this is a mistake, as I had the honor of presiding over that body. I feel it my duty to state in behalf of the Association that there was nothing said publicly in regard to where the next Union would be. I will further state I am sorry that I could not attend the Union Meeting.

W. W. BRIDGES.

Shawnee, July 31, 1893.

Rev. J. H. Edwards.

WHEREAS, Rev. J. H. Edwards has felt it his duty to accept a call to another field of labor, and has tendered his resignation as pastor of the Goldsboro Baptist church; therefore, be it

1. *Resolved*, That we part regretfully with a pastor who, by his consecration, fidelity and zeal has deserved and won our love and confidence.

2. That we shall miss him and his family in our social circles and in every branch of our church work.

3. That the desire of our hearts is that his labors in his new field may be crowned with abundant success, that the richest blessings of God may be upon him and his, and that the sweet peace which passeth all understanding may rest upon, and abide with, them forever.

4. That we commend him and his family to the love and confidence of our Fayetteville brethren.

5. That these resolutions be spread upon the pages of our church record, and that copies of them be furnished the BIBLICAL RECORDER, the *North Carolina Baptist*, and the Goldsboro papers for publication.

J. Y. JOYNER,
C. B. AYCOCK,
W. T. FAIRCLOTH,
Committee.

Goldsboro, July 30, 1893.

A Free Trip to Washington City.

Travellers say the most beautiful city in the world is Washington City—the Capital of the United States. Perhaps at no other city in the New World is there so much of interest to be seen. The magnificent Capitol, the White House—the home of the President, the Patent Office, Treasury Department, the renowned Smithsonian Institute, the great Art Gallery, the lofty Washington Monument, the Navy Yard, and the various departments of the government. Some time ago, the Cadets of Davis Military School attended the great State Exposition at Richmond, Virginia. Among the pleasant events of the visit was the Review of the Cadet Battalion by Gen. Fitzhugh Lee, Governor of Virginia. The Review took place on the famous grounds surrounding the historic Capital of the Old Dominion. The entire visit was full of enjoyment for the soldier boys. During the coming session of the Davis Military School the cadets will visit Washington City, where they will spend a few days. Congress will be in session at the time of the visit. This will be not only an occasion of great enjoyment for the cadets, but one of great profit. The cadets will go on a special train from Winston to Washington City. The entire expenses will be paid by the Davis Military School. The cadets will be at no expense whatever. The next session of Davis Military School will begin September 7th. Register containing full particulars will be mailed on application. Address Davis Military School, Winston, N. C.

The Merchants and Investors' Union of Raleigh, N. C., a State Building and Loan Association, with insurance features for all members, offers, during the next sixty days, to donate to the Baptist Orphanage at Thomasville, one half of the entrance fee, of any applicant for stock who sends this notice, with his application, and fee to the home office. Read ad. in this paper and write to the Secretary.

Associations for 1893—Times and Places of Meeting.

AUGUST.

Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 22-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

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

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

New Found—New Found, 10-12.
Buncombe—Cane Creek, 15-17.
Tuckasiege—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 2.

SEPTEMBER.

Swain County (Indian)—Macedonia ch., 13-14.
Yancey County—Burnesville, 14-16.
Liberty and Ducktown—Hopewell ch., 28-30.

OCTOBER.

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

(CONTINUED FROM THE FIRST PAGE.)

ing for the messenger's reply, any man in Israel might have replied "No. No young man is safe who has abused the endowments which God has given him. No young man is safe who has adopted the short-cut method of success in life. No young man is safe for time or eternity who wilfully and persistently leaves God out of his aims and plans." Are our young men safe? No, only as they are regenerated by God's word and upheld by God's grace.

The Newbern Persecution.

I wish to state a few facts concerning the persecution of 1741.

About ten years ago I stated, in a public address, that Baptists had been whipped and imprisoned in Craven county because they had asked the privilege of building a church. Dr. Roby, of the *Methodist Advance*, called in question the truth of the statement. Whereupon I wrote to the *Newbern Journal*, requesting that the editor examine the records, and write to me the result or publish it in the *Journal*. He promptly published in the *Journal* of Sept. 6th, 1883, the following: —

"In looking over the old dusty records in the Register's office, we find an entry in the minute docket of the county court in 1741, noting the application by Baptists to be allowed to build a church in Newbern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behavior, and also to take the test oath."

Dr. Roby saw the editorial, referred to it in his paper, and seemed to be satisfied as to the truthfulness of the facts of the entry. I thought everybody else was, or ought to have been, satisfied.

Dr. S. B. Weeks has made strenuous effort to get the records relating to the persecution, or affidavits from those who had seen the records. He states in his valuable work, "Church and State in North Carolina," that he failed to get either, and adds, "Dr. Vass, who was on the ground, looked the matter up very carefully not long after the time the *Journal* did, and could find no indication of whipping," p. 50.

As to the affidavits, the *Journal* editor of 1883 was dead at the time Dr. Weeks was seeking evidence of the persecution, else he surely could have gotten an affidavit from him. As to other parties who, I have been told, could furnish affidavits, and yet have declined to do so, I am in perplexity.

During the year 1890, while I was carrying through the BIBLICAL RECORDER a series of articles on the Primitive Baptists of Eastern Carolina, I wrote to Dr. Battle, pastor of the Newbern Baptist church, asking him to examine the records of Craven county, and send me a full account of the persecution of 1741. In his reply he stated that the records were reported as destroyed by fire along with Dr. Hawks' library; he stated, also, that if I desired it, a distinguished citizen of Newbern would furnish affidavit that he had seen the record. Subsequently, I wrote to the gentleman, enclosing a stamped envelope. But he has never replied. Dr. Weeks wrote to the same gentleman with the same success.

As to Dr. Vass's failure to find the whipping, one of two things is evident—either that the entry of 1741 was on the book he examined, but escaped his eye, or that it was in another book which he did not examine. The book he examined shows that the Baptists made application to build in 1730 and 1740, while the application to build which the editor of the *Journal* saw was made in 1741.

Of course, no sane man who knew the editor of the *Journal* would question, for a moment, the fact that the latter examined the records in the Register's office and saw therein what he published in his paper of Sept. 6th, 1883.

Dr. Weeks should retract or modify the sentence, "The advocates of persecution content themselves with vague assertions." There is no vagueness about the *Journal* editorial of Sept. 6th, 1883. That editorial states what the editor saw and read with his own eyes.

There are some things that are inexplicable to me in connection with the persecution of 1741.

1. The reported burning of the records and their subsequent recovery. Where were they? Why and when were they removed from the custody of their rightful keeper?

2. How is it, that when Dr. Vass examined the records they had not been mutilated; but when Dr. Durham and others examined them at a later date, they had been mutilated, in some places, a half page, in others from two to four pages having been cut or torn out? Why this mutilation?

3. Why do not some of the able Baptists of Craven county take up the matter and thoroughly investigate it?

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Dr. Weeks's Statement Corroborated by the Public Records.

The statement made by Dr. Stephen B. Weeks that at one period in our Colonial history, no one but a Church of England could be master of a public school is fully corroborated by the law records of these times.

On page 62 of Martin's "Collection of the Private Acts of the General Assembly of the State of North Carolina, from the year 1715 to the year 1790 Inclusive, now in Force and Use"—a collection of statutes published by Francois Xavier Martin in 1794 by authority of the General Assembly—is the following (a copy from the original record now in my possession):

"Chap. xxiii. Sec. 4. *Provided always*, That no person shall be admitted to be master of said school, but who is of the established Church of England; and who, at the recommendation of the trustees, or a majority of them, be duly licensed by the Governor, or Commander-in Chief for the time being."

This section is taken from the act incorporating the Academy in Edenton passed in XI. George III. 1770.

This school and the one in Newbern, chartered in 1756, were the only academies in the State incorporated by the General Assembly prior to the beginning of the Revolution in 1776, and both were to be controlled by head-masters of the Church of England. Liberty Hall in Mecklenburg was chartered in 1777; Granville Hall in Granville county and Science Hall in Hillsboro in 1779, while the war for independence was progressing. In 1783, the same year that England acknowledged our independence, three other academies were chartered, viz., Morgan Academy in Burke county, Martin Academy in Washington, and Richland Academy in Onslow at Swansboro; and nine others were chartered during the next seven years, making in all fifteen academies chartered under a free government in thirteen years against only two chartered under Colonial and Episcopal government in the twenty preceding years.

Mr. Ashe would do well to read up a little more from the old North Carolina lawbooks before he attacks the conclusions of men who have for years been making the early history of the State a special study.

North Carolina has a grand history, but she does not owe it to the Establishment. It has been made in spite of it.

N. B. COBB.

For Dyspepsia,
Use Horsford's Acid Phosphate.

Dr. B. H. Pettitt, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Sunday-school Work in the Little River Association.

In January, 1888, was held our first Sunday-school Convention. At our Association in November of the same year, the writer offered a resolution asking for the appointment of a Sunday-school Board, consisting of three brethren, which was granted. At that time there were only three churches in our Association with schools all the year.

The Board decided to call for a Sunday-school Cenvention in March, 1889, and since then the second fifth Sunday in each year has been given to our Convention. Before the Convention met, the churches of the Association were divided into sections, each brother agreeing to visit certain churches. The Board now consists of six brethren, supposed to be our best workers in Sunday-schools, and some member tries to visit each church at least once a year, encouraging the work, suggesting improvements, and organizing new schools wherever they can. They have done a great work in uniting our forces, and more than one half our churches have schools all the year. Only two churches have no schools, and several churches have branch schools.

Two or three remarks about this work:

1. The Board, with one exception, is composed of lay brethren. It has given them something to do, and is developing them into useful men, efficient helpers for pastors.

2. The brethren have done their work without any pay. This has caused some people to hear them, who would not hear the preacher, perhaps.

3. Our Conventions are almost as largely attended and almost as profitable as our annual Associations, and gives us now a meeting in April or May.

4. It has greatly improved our singing, and aids us in having uniformity of books in our Association. This greatly improves our singing in our meetings.

5. It has greatly helped the pastors and built up churches and Sunday-schools.

6. Most of the territory within our bounds is mission work, or has, within the last few years, been occupied. This work helps to reach this destitution. We believe many people will yet praise God for the work of these sacrificing men.

This has been said with no desire to boast of what our Association is doing, but to encourage some others to try our plan or something better.

With all my heart I desire to endorse what Bro. Kesler says about the "flingers" in the RECORDER and Dr. Pritchard in the *Baptist*.

J. A. CAMPBELL.

Poe's, July 21, 1893.

If you have no employment, or are being poorly paid for the work you are doing, then write to B. F. Johnson & Co., of Richmond, Va., and they will show you how to transform Mis-fortune into Madame-fortune. Try it.

Before and After Adam's Fall.

Dear Bro. Bailey:—Sunday before last the Sunday-school of which I am superintendent was requested to give written answers to the question, "What was the difference between Adam before and after he fell?" The enclosed, by a scholar, was decided to be the best, and I was instructed to request you to publish it to encourage and stimulate such efforts.

Please, therefore, as a favor to the school, if you deem it proper, insert it in the RECORDER. Fraternally,

J. B. HOLLAND, *Supt.*

Newbern, N. C., July 31, 1893.

Adam, before he fell, was Godlike in all his attributes. Created by God in his own image, his life breathed into him directly from his Maker, he was perfectly holy, consequently happy, and fitted, by a divine relationship, to be the companion of God, his Father, with whom he walked and talked in the most intimate communion.

Adam, by his fall, lost his divine relationship, and became an alien and an outcast from God. He sank mentally, morally, physically, and socially, to the level of the devil, and from a holy and happy, he became a sinful and remorseful man, having ever present with him the regretful memory of the great height from which he had fallen, coupled with a bitter loathing for the depth to which he had sunk. Around on every side upon the face of nature was the visible evidence of the blight. Standing at the threshold of Time, looking down the coming ages, seeing the sin, misery and degradation of his posterity, and knowing that countless numbers of them must go down to perdition, and the awful sacrifice of the second Adam to redeem a lost and ruined world—Adam, with all this before him, as the result of his fall, was a stranger to peace and happiness, a wretched man in the extremest sense.

ELIZABETH THOMPSON.

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh.

Gentlemanliness.

Kindly feelings, quick sympathies, and gentle manners, joined with true self-respect, form the basis of that gentlemanliness which is so naturally admired and coveted. Vulgarity, which is so much dreaded and so much misunderstood, consists in the absence of one or all of these qualities. It is not vulgar to wear a coarse coat or a cheap gown; but it is essentially so to dress in fine cloth or costly silk at the expense of one's creditors or one's peace of mind. It is not vulgar to make a mistake in the laws of etiquette, but it is so to sneer at the one who makes it, to ridicule ignorance, to be rude to the aged, to scorn honest frugality. A true gentleman may be poor or rich, but will be neither a miser nor a squanderer; he may be slenderly or thoroughly educated, but he will be neither envious nor supercilious; he may speak a provincial dialect, but he will not use slang; he may be reserved, but will not be cunning; he may be known or unknown to fame, but will be neither obsequious nor contemptuous.—*N. Y. Ledger.*

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur,

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. GAMBRELL.

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RALEIGH, N. C.

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50c. per meal; $1.50 per day.

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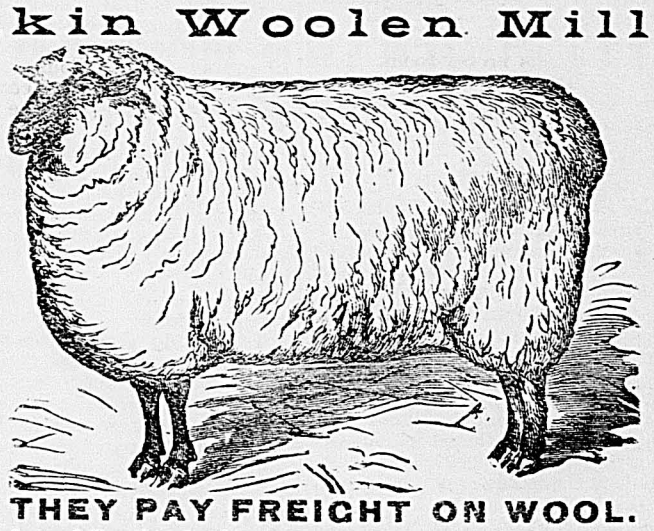

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It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

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W. H. & R. S. Tucker & Co

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BUYERS.

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

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

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

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

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

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

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

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

W. H. & R. S. TUCKER & CO.,
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Dr. J. H. Daniel,

DUNN, N. C,

offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

WANTED.

A situation, by a young lady of seven years experience, in a school or private family. Can teach English, Mathematics, Instrumental Music, and Latin to beginners. Terms moderate. References exchanged. Address,

MISS A. V. SMITHSON,
Boydton, Mecklenburg Co., Va

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5.35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8.30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Ham'let	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv D	Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

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*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

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In Memoriam—William Hartwell Pace.

The life of every successful man whose career is ended is, in a true sense, a public possession. Biography, as well as history, is philosophy teaching by example. Divine revelation consists largely of the record of human lives as object lessons of good and evil conduct, and we do well to mark the lives of our own contemporaries, that we may discover, by close analysis, the causes of their success or failure.

Not merely, therefore, because of the esteem in which he was held by the writer—not as a matter of empty sentiment, but with the hope of educing lessons which may be valuable to the young and aspiring, and with the desire of stimulating a worthy ambition, it is proposed to notice some of the relations in which the writer has personally known the late William H. Pace of Raleigh, N. C.

My first meeting with him was in one of the old Society Halls on the fourth story of the Dormitory Building of the College. I was a young professor, who had recently taken a Chair in his *Alma Mater*, from which he had graduated about eighteen months before. He was a law student in Raleigh. The interview was brief, but I remember it with the greatest distinctness and pleasure, not only because it was the beginning of a friendship which was only terminated by his death, but because of the impression which he made upon me at the time. There was in his manner a vivacity, a geniality and a friendliness which charmed me then, and which was never wanting in any of our subsequent interviews.

It was not long before, as pastor of Wake Cross Roads church, I came to know him better. Though he lived in Raleigh, some miles away, he was rarely absent from the monthly meeting of the old church which he had attended from his earliest infancy; and he came, not as a matter of social enjoyment, but in order that he might be useful. He took an active part in the Sunday-school, never failed to respond when he was called upon to take public part in the devotional exercises, and contributed to every worthy object that appealed to the beneficence of the church. Dr. Pritchard, who was at that time pastor of the Baptist church in Raleigh, has stated since the death of Mr. Pace that he declined for some time to remove his membership to Raleigh, on the ground that he could be more useful in his old church. His example in retaining membership in a country church instead of joining one in the city in which he lived is not presented as one to be universally followed—he himself would have condemned such a policy—but it is certain that his presence and influence in the Cross Roads church were exceedingly stimulating and helpful.

It was during this period that I spent several days with him at his father's home in Wake county. In long walks together, in hours spent fishing on his father's pond, in the communings of long twilight hours, protracted under the starlight of summer skies, I came to know him well and to enter sympathetically—for we were nearly the same age—into his plans and ambitions, his struggles and hopes.

It was about this time that he had some political aspirations, and, having been nominated for the Legislature, made a brilliant canvass of his county. He probably came as near succeeding as any man of his party could have done at the time. I think that while he ever after valued the lessons which his experience had taught him, he never regretted his defeat. Henceforth, though always an interested and active servant of his party as a patriotic citizen, he would never allow himself to be brought forward again as a candidate for office.

During the twenty years of his career as a lawyer in Raleigh I had frequent occasions of observing his assiduity and faithfulness in many relations. His capacity for work was marvelous. It was no lucky turn of fortune's wheel, but ceaseless industry and unremitting energy that brought him his unusual success as a business lawyer. He was not satisfied until he had mastered the details and the legal principles of every case committed to him. No matter of business placed in his hands was too trivial to claim his careful, conscientious attention. He was prompt in his correspondence and engagements. He had no tolerance for needless procrastination. I cannot remember an instance in which any one of my hundreds of business letters to him was not answered by the next mail, unless he was absent from home; and in correspondence and interview he knew how to go right to the heart of a question. Sometimes I have sat in his office, waiting for an interview with him, while a score of clients, from country and city, came in to consult him; and it was marvelous to witness the clear and straightforward way in which he would sift out the essential points from confused statements, and then indicate the course to be pursued. And not only in his legal practice and his business transactions did this practical tendency manifest itself; he was always plain and outspoken in the expression of his opinions. No one was ever left in uncertainty as to his views, if he undertook to express them at all. He always struck straight out from the shoulder. Yet there were very few cases in which his candor and honesty of dealing wounded the feelings of others. He commanded the respect even of his opponents, by the sincerity of his purpose.

During all these years of unremitted work in his profession, Mr. Pace was equally active as a Christian layman. Few lives have more strikingly illustrated the inspired ideal, "Not slothful in business; fervent in spirit, serving the Lord." For the service of the church, of which he was a consistent and useful member, and of the Sunday-school, of which, as scholar, teacher or superintendent, he was a never-failing attendant, he gave freely his time, labor and money. As a member of important boards, and as a member of the Baptist State Convention, over which he for two years presided, he exerted a wide and salutary influence. He willingly represented various departments of Christian work at the District Associations, and, though welcomed in the highest social circles, he never hesitated to mingle and co operate with the humblest of his brethren.

No alumnus of Wake Forest College has ever been more thoroughly loyal to it. No friend of the College has been more practically helpful. He took a genuine interest in everything pertaining to its interests, and gave much thought to the ways and means by which it could be made a great and useful institution, and his judgment, whether in matters of general policy or of minor detail, with scarcely an exception, proved unerring in its wisdom. And it may be doubted whether in any of the numerous public enterprises, secular and religious, with which he was identified he will be more missed than in the counsels of the Trustees of the College.

Such a life, full, as it was, of manifold activity in Christian work, was the natural outcome of a vigorous intellect and imperious will, moulded and shaped under the influence of the Gospel of the Grace of God. He believed the Bible, and sought to be guided by its teachings. He had little patience with new theologies. His convictions as a Baptist and his tolerance as a Christian were equally intelligent and decided. There was a manliness and an absence of religious affectations in his religion which compelled all men to respect it. The profession to which Mr. Pace belonged is not unfrequently spoken of as unfriendly to the development of any high type of piety or usefulness. But such characters and careers as his prove that, even in the legal profession, there is no essential incompatibility between business and devotion.—*C. E. Taylor, in Wake Forest Student.*

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

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

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
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The New York *Evening Post* has this to say concerning the World's Fair: "Comparisons are not easily made when we have such an object before us as this unparalleled exhibition. It is safe to say, however, that it exceeds the Centennial Exposition at Philadelphia by as much as that one exceeded an ordinary State Fair. The superiority applies not merely to the size and grandeur of the buildings and grounds, but to the dazzling splendor and endless variety of the exhibits. No human being can see all the things that are well worth seeing at Jackson Park in thirty days' time, however diligent and strong of limb he may be. It would be worth a journey to Chicago to see the exterior of the Fair alone, and the crowd in attendance on every pleasant day. To see the contents would be worth a journey around the world if it could not be had on cheaper terms. Indeed, it may fairly be said that one takes a journey around the world when he goes there."

Magnetic Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Paying Your Small Bills.

It would be impossible to so disturb credit and confidence as to bring on conditions of stagnation and panic if every man and woman owing small bills to the grocer, the doctor, the milliner, the baker, the butcher, the carpenter, and the hundreds of persons in other callings who minister to our daily wants, should make prompt payment. If the ten-dollar debt owing to the grocer should be paid to him he could settle his debt with the doctor, and the doctor's wife could settle with the milliner, and the milliner the baker, and so on.

The ten dollars once started on its errand of liquidation might satisfy hundreds of dollars of indebtedness as fast as it could be passed from debtor to creditor. The man who thrusts it in his pocket and lets his creditor wait, contributes his share toward augmenting business distress. When thousands of men, actuated by fear or careless disregard of obvious duty, begin to hoard money, instead of paying their debts, distress must result. When millions lose confidence and only pay as they are forced to do it, further business is impossible. All the wealth of the millionaires thrust into breach could not make good popular default.—*Philadelphia Record.*

Woman's Missionary Department.

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

Subject for August: Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

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

Before and Behind.

The tender light of home behind,
Dark heathen gloom before,
The servants of the Lord go forth
To many a foreign shore;
But the true light that cannot pale
Streams on them from above,
A light divine, that shall not fail,
The smile of him they love.

The sheltering nest of home behind,
The battlefield before,
They gird their heavenly armor on,
And seek the foreign shore;
But Christ, their Captain, with them goes,
He leads them in the way;
With him they face the mightiest foes,
With him they win the day.

The peaceful joys of home behind,
Danger and death before,
Right cheerfully they set their face
To seek the foreign shore;
For Christ has called, and his dear word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the "other side."

A wealth of love and prayer behind,
Far-reaching prayer before,
The servants of the Lord go forth
To seek the foreign shore;
And wheresoe'er their footsteps move
That hope makes sweet the air,
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before;"
O! blest are they who start with him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper, day and night,
And Christ their rich reward.

—*Selected.*

Language of the Indian.

The difficulties of the language of the Indian tribes have prevented many of our missionaries from mastering it. English is rapidly becoming the national language. But they have left the impress of their poetic tongue on our hills and waters.

"Their name is on your waters,
Ye may not wash it out,
'Tis where Ontario's billow
Like ocean's surge is curled,
Where strong Niagara's thunders wake
The echoes of the world,
Where red Missouri brings us
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.

Your everlasting rivers speak
Their dialect of yore,
Their memory liveth on your hills,
Their baptism on your shore."

Christ is the Hope of the Indian.

How are we to bring the Indian to Christ? We must make this responsibility *personal.* God has placed upon each one of his disciples part of this responsibility and to refuse to meet it faithfully is to be guilty of the betrayal of a most sacred trust.

The Indian has come to the wall in his advance towards civilization under the present 'ward' policy. To keep him a dependent on the government for food and clothes is to keep him a loafer, and to encourage him to prefer the strolling life of a gypsy to that of a citizen. Out of this lazy uselessness he must be lifted to the plain of industrious usefulness. But how? By being fitted for it. How can this be done? By making him conscious of a personal worth that demands the crown of an enfranchised manhood. Yes, but how can this be done? I answer, give him to Christ, and the freedom Christ gives. What does this require? Competent teachers and missionaries—consecrated to the work. To ask those who are qualified for this work to do it for mere philanthropic motives, with a beggar's pay, is as fanatical and unchristian as it is unjust. As a rule, admitting exceptions, poor pay is the path to poor work. People who can't afford to work for nothing and yet do so, as a rule do work worth nothing. Missionaries here, as elsewhere, should be placed in their work above the drawbacks of want.

The work in Cuba had continued to prosper greatly—the wisdom of the purchase of the superb theatre in Havana had been fully vindicated—and the establishment of a girls' high school was regarded as the highest value in promoting the work of evangelizing the island.—*Home Field.*

There is no better argument for Christianity than a congregation of Indians, repeating in their own tongue the Lord's prayer.—*Selected.*

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

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Wives and Daughters

Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation. The

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has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

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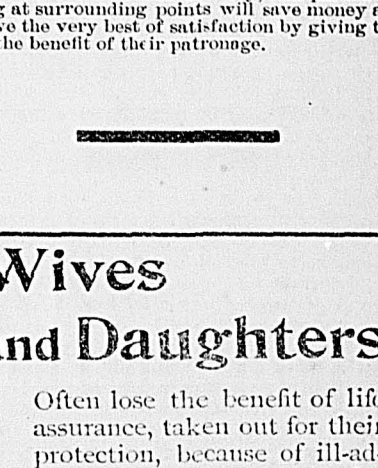

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue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

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A Missionary Day.

The Sunday school Board of the Southern Baptist Convention, in its last annual report, said: "At one time your Board, after careful consideration, decided to undertake a distinctly Missionary Day for each quarter in all the Sunday schools, but as an agency for education rather than for the collection of funds. The plan, however, was not put into operation." Meantime the Home and Foreign Boards had seized upon the idea, amended by substituting one day a year, instead of one every three months, and, as was natural to those Boards, by putting more stress on the collection, though still retaining the educational feature as the principal aim. They accordingly recommended to the Woman's Missionary Union meeting in Nashville the inauguration of an annual "Missionary Day," to be observed with appropriate exercises at such time as may be selected in October or November.

The design of this movement is, first and chiefly, to disseminate information; to sow in the virgin soil of young hearts the seeds of an enlightened interest in the spread of the gospel at home and abroad; to make Christian missions no longer a vague, indefinite idea, but one closely connected with living men and women, and above all with the once crucified and forever living Lord, who laid upon his people the duty of discipling the nations. Secondly, and not much subordinate, to raise funds which shall go, with the prayers of the donors, into the work of telling the good news of salvation. Interest not manifested by acts is, like "faith without works," dead. Admirable provision has been made to encourage even the smallest scholars to anticipate the day and gather their mites as the apostle recommended in his great collection for the poor saints. (I Cor. 16: 2; II Cor. 8: 5; 9: 5, and many others). Many gifts, though some may be small, will make a large sum.

The observance of the day will be according to the tastes and customs of any community. A program, including a pleasing variety of readings, songs, recitations and object lessons, has been prepared and will be distributed gratuitously to all who desire. It is not a cast iron bed of Procustes, but perfectly flexible and readily adjusted to circumstances by the simple device of omitting whatever one may not like or may not have time for, and substituting at pleasure whatever may be considered more suitable. It was obviously best to print it in full and leave the different schools to cut down if necessary.

But methinks I see Bro. —— shaking his head with a mournful air and getting ready to rise and object. He will quote from Paul's letter to the "foolish Galatians," about "bondage under the elements of the world," and "turning again to the weak and beggarly elements," and "observing days, and weeks, and months, and years"—to all which we beg to respond beforehand that this is not a turning from the freedom of faith in Christ to Judaistic ceremonial as a means of salvation, and therefore the quotations are entirely inappropriate. We reply further in the language of the same apostle (Rom. 14: 4-6): "Who art thou that judgest another man's servant? * * * He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Perhaps it is the objector who is in bondage.

This suggests what is most important of all in reference to the character and success of the effort. Some active man, better some good woman, in every Sunday-school to take the work in hand and push it earnestly. On the streets, as I write, a number of heavily laden cars are passing to and fro, climbing steep grades, rounding short curves, speeding men to and from their business, carrying weary mothers and sick children out for a breath of invigorating country air. Tracks are laid, cars are equipped, an overhead wire is strung along, immense engines on a back street supply power. But here is a car standing stock still in the broiling sun. What is the matter? Some accumulations of dust on the track have broken the ground connection.

The Executive Committee of the Woman's Missionary Union, in Baltimore, backed by the Boards of the Convention, furnish motive power, or to be more accurate, tell how to make connection with the great motive power (II Cor. 8: 9.) The U. S. mail, like electric wires, reach every neighborhood, the programs are well equipped cars, but nothing can be done in your school unless you sweep off the track and give a good, steady ground connection. Who will do this for your fellow workers, for the Master, for the cause? Fraternally,

H. H. HARRIS,
Cor. Sec. ad. int. F. M. Board

If out of order, use Beecham's pills.

Meeting of the Tar River Unions.

The several Unions in the Tar River Association, by agreement, met with the church at Littleton, Friday, July 28th, closing its session, Sunday night, the 30th.

Capt. N. L. Shaw of Warrenton was elected Moderator, and J. W. Allen of Warren county, Clerk.

The most of the churches were represented, Halifax and Warren having the largest number.

The meeting was a pleasant, harmonious and profitable one, and the attendance fairly good.

The subjects discussed were mostly on missionary topics, being divided between State, Home and Foreign.

The speeches made were very good, said to have been above the average; be that as it may, they were characterized by earnestness, power and eloquence, showing that those engaged in the discussions were in sympathy and full accord with the work and desirous of having our churches thoroughly aroused to increased and systematic contributions to the various mission boards.

Among the ministers present were brethren Van Deventer, Hufham, Powell, Morton, Spillman, Mitchell, Willcox, Perkinson, McCloud, Pate, Harmon.

Among the prominent laymen in attendance were brethren Biggs, Dr. Johnson, Brewer, Hobgood, Bowers, Josey, Lancaster, Hilliard, Coleman, Bagley, McCraw, Browning, Shaw of Littleton, Judge White of Warrenton, and Pittman of Henderson.

Professors Brewer and Hobgood were here in the interest of their respective schools, and spoke with profit and effect on general education and Wake Forest College.

The Orphanage was not overlooked, but after a statement made by Bro. Biggs of Scotland Neck as to the condition of the Orphanage and the great importance of raising at once enough money to pay off present indebtedness, followed by a strong and eloquent appeal from Bro. Hilliard, a collection of cash and pledges was made, amounting to some seventy five dollars, which was further increased at the Sunday school mass-meeting on Sunday, in money $75 or $80, making the total over $150, all to be sent up by Sept. 1st.

Dr. Hufham preached Sunday morning, and Bro. Van Deventer at night. Both sermons were good and very much enjoyed by the large and appreciative audience.

A collection, amounting to some ten or twelve dollars, was taken Sunday morning to assist Bro. Pace on a new church he is building in Edgecombe county.

The cordial reception given to the Union by the church and the citizens of Littleton was in keeping with their enviable and far-famed reputation of kind, liberal and unbounded hospitality.

The church under the pastorate of Doctor Mitchell has wonderfully improved, both as to material and spiritual efficiency. A baptistery, with two Sunday-school rooms, have been added, pulpit altered and furnished with a handsome set of furniture and the inside of the entire building neatly and tastefully painted. Too much in the way of praise cannot be said of the good sisters of this church, for it is the general opinion of those who know of their devotion and sacrifice for the cause, that but few if any churches in the State have such a loyal and consecrated band of sisters. We know it can hardly be considered good taste where all are so efficient, loyal and self sacrificing, to make comparisons, yet we cannot refrain from adding that our observation, with some experience, impresses us that Sister Bagley is the leading spirit, and to her is largely due the improvements and progress attained. She is beyond question one of the grandest women in North Carolina, and it is a real benediction to be thrown with her in home and social life as well as in the work of the church.

Regrets were expressed at the absence of Bro. Taylor of Warrenton and Bro. Durham, the former kept away by overwork and some nervous prostration, which, we are pleased to state at this writing, he has improved from. They were much missed, as their presence, counsel and deliberations are quite an acquisition to any of our meetings.

Bro. Caddell, the popular Agent and Correspondent of the RECORDER, put in an appearance Saturday evening, and all were delighted to welcome him. The Union gave him an opportunity to present the claims of this, the greatest, most powerful as well as efficient agent in the great work, plans and increased usefulness of the Baptist cause.

Littleton is a delightful, healthy town; it is quite a health resort, and is gaining well-deserved reputation in this respect every year. The celebrated Panacea Springs some few miles off, and Shaw's Healing Springs in town, are well patronized, and the beneficial results to those who have tried these waters, are too well and extensively known to require comment. All that is required is capital to make Littleton one of the leading towns in North Carolina, and Baptist people having money to invest, could not do so to better profit to themselves and greater usefulness to the denomination than by spending some at this fast developing health and educational resort. S.

From Fairport, N. C.

Dear Recorder:—We have just closed a most glorious revival at this place, carried on under the auspices of Rev. T. B. Hill. Bro. Hill is an excellent preacher and a noble young man. May God bless him wherever he goes. There were eight professions and several renewals. The church was thoroughly awakened by his first sermon, and we enjoyed every word he said. We gave him a unanimous call as pastor, Bro. Horner having resigned. We are awaiting his decision.

[We give the above, though anonymous. The writer failed to sign his name. We presume the statements made are true.—ED. RECORDER]

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Acknowledgments.

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

State Missions—Maiden church, South Fork, $2.30; Beulah ch, Chowan, 2.85; Chapell's Hill ch, ditto, 15.00; Cool Spring ch, ditto, 5.40; Great Hope ch, ditto, 5.00; Hertford ch, ditto, 5.00; Middle Swamp ch. ditto, 3.73; Mt Sinai ch, ditto, 2.50; Reynoldson ch, ditto, 6.00; Rockahock ch, ditto, 5.35; Salem ch, ditto, 3.25; Warwick ch, ditto, 5.00; Whiteville Grove ch, ditto, 3.00; Collection Yeopim Union, 6.05; Franklinton ch, Central, 15.00; W M S, Wake Forest ch. 10.30. Total, 95.73. Previously reported, 2,845.81. Total this year, 2,941.54.

Foreign Missions—Winton ch, W Chowan, $10.07; Great Hope ch, Chowan, 1.00; Reynoldson ch, ditto, 2.00; Whiteville Grove ch, ditto, 3.00; Ashpole ch, Robeson, 2.00; Cedar Grove ch, ditto, 36c; W M S, *Ten Mile ch, ditto*, 2.00; W M S. Tolarsville ch, ditto, 2.31; Dysartsville ch, Green River, 2.55. Total, 25.29. Previously reported, 3,256.85. Total this year, 3,282.14.

Home Missions—Warwick church, Chowan, $5.00; Whiteville Grove ch, ditto, 3.00; Antioch ch, Robeson, 1.75; Bear Swamp ch, ditto, 2.57; Centreville ch, ditto, 2.42; Fair Bluff ch, ditto, 3.50; Jackson Swamp ch, ditto, 2.18; Long Branch ch, ditto, 5.45; McAlpine's Grove ch, ditto, 4.37; Mt Elim ch, ditto, 7 20; Mt Zion ch, ditto, 75c; Pleasant Grove ch, ditto, 3.07; Pleasant Hill ch, ditto, 1.45, Pleasant Hope ch, ditto, 1.50; Providence ch, ditto, 2.29; Raft Swamp ch, ditto, 8.05; Red Springs ch, ditto, 5.75; White Pond ch, ditto, 1.00; Sunbeams, Wake Forest ch, Central, 7.00. Total, 68.30. Previously reported, 1,340.46. Total this year, 1,408.76.

Education—Forestville ch, Central, $5.00; *Oak Grove ch, ditto, 1.56; Collection at Central Asso*, 8.40; W R Gwaltney, 10.00; Antioch ch, Robeson, 33c; Ashpole ch, ditto, 2.25; Bear Swamp ch, ditto, 2.75; Big Branch ch, ditto, 5.71; Cedar Grove ch, ditto, 1.00, Centreville ch, ditto, 1.58; Clybonville ch, ditto, 75c; Long Branch ch, ditto, 1.22; Mt. Elim ch, ditto, 2.70; *Piny Grove ch, ditto, 2.50; Pleasant* Grove ch, ditto, 1.36; Providence ch, ditto, 4.20; Pleasant Hill ch, ditto, 1.06; Raft Swamp ch, ditto, 1.21; Red Springs ch, ditto, 1.60; Saddle Tree ch, ditto, 3.00; Ditto, W M S, ditto, 5.55; Tolarsville ch W M S, ditto, 1.56; Spring Hill ch, ditto, 5.80; White Pond ch, ditto, 65c; *Zion's Tabrenacle ch, ditto, 85c; Ditto* W M S, ditto, 15c. Total, 71.64. Previously reported, 1,295 83. Total this year, 1,367.47.

Orphanage—Winton ch, W Chowan, $7.81; Collection Yeopim Union, 10.10; Ashpole ch, Robeson, 50c; Mt Zion S S, ditto, 65c; S S Convention at Bethlehem ch. W Chowan, 7.65; Holly Grove ch, ditto, 1.60. Total, 27.11. Previously reported, 656.95. Total this year, 684.06.

Sunday-schools—Winton ch, West Chowan, $9.35; Bell's ch, 2 25. Total, 11.60.

Ministerial Relief Fund—Ashpole ch, Robeson, $1.07; First ch, Durham, 10.00. Total, 11.07. Previously reported, 535.86. Total this year, 546.93. J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 5, 1893.

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will frequently prove as effective as a doctor's prescription.
10

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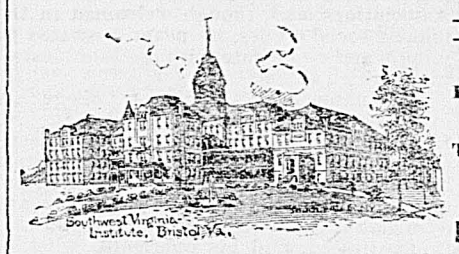

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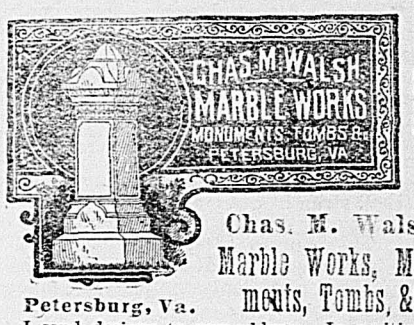

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should possess your confidence to a larger extent than any one else, not even your minister excepted; for he has preserved your health, and has doubtless saved your life at different times. However, there are limits to the best endeavors of our dearest friends, and especially is this true of physicians.

There are many troubles (chronic Dyspepsia, Rheumatism, Nervousness, &c.,) that are constantly proving incurable to the most learned and skilful practitioner—cases that are beyond the reach of medicine. It is in just such cases that the greatest value of the Electropoise is demonstrated. It cures these cases SURELY, QUICKLY, PERMANENTLY. You "don't believe it," and your doctor says "it is a faith cure." Do you know enough of it to have an opinion? Is your doctor speaking from *experience* or *prejudice?* It *has cured innumerable cases* in Virginia and other States. Shall we send you the expressions of a few of the grateful people who give their *experience?* Information free. Correspondence is invited.

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Dear Recorder:—It is a great pleasure to me to read your pages. Very much that is of great benefit to us is found in your pages, and especially in the Bible sermons, and we pray that you may be able to uphold the word of God to and for sinners so simple, so plain, that it may cause them to see their sins and depart from them and return to Jesus, for he is able to save them from their sins and make them faithful servants on earth and saints in heaven. O, pray, call the sinners, and tell them to go to Jesus, who came on earth to seek and save them, and who is the only power that can save us from eternal death.

Sinner, trust in and obey Jesus, and be saved from eternal punishment.

J. H. SATTERTHWAITE.

Pactolus, N. C., Aug. 1, 1893.

Liberty Association.

This body will meet with the Kernersville Baptist church on Tuesday, August 22d. A full delegation from all our churches is desired. Representatives of the different Boards are welcomed. Come, brethren, and help us to have a good session.

HENRY SHEETS.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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DIED.

BERRYMAN—John F. Berryman died July 30th, 1893, at his residence near Gliden, N. C. He was a member of Warwick Baptist church. He had been confined to his bed about four months. He leaves a widow, two daughters and two sons to mourn their loss. He was a very obliging neighbor. Rev. Dr. C. P. Bogart of Edenton, N. C., being in the neighborhood, preached his funeral to a large crowd. A. J. WARD.

MURDEN—Died in Edenton, N. C., July 26th, 1893, after a protracted spell of feeble health, continuing through several years, Mrs. Helen L. Murden, wife of C. M. Murden, Esq., in the forty-seventh year of her age. Again has death invaded our church and taken for his victim one of our most estimable ladies. Sister Murden was converted under the ministration of Rev. Trezevant Harrison, formerly pastor of our church, by whom she was soon baptized into full fellowship. On May 4th, 1870, she was united in marriage to C. M. Murden, Esq. Ever since she has been a member of our church she has exemplified in her walk and demeanor as a Baptist, a wife, a mother, and neighbor, the quiet virtues of a sincere woman, even though suffering most of the time with the pangs and pains of ill health.

She leaves a large circle of friends and relatives, besides her husband, a son and daughter, to mourn her untimely death. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W. E. B.

SMITH—At his home in Canetuck, Pender county, July 6th, 1893, in the forty-fourth year of his age, the soul of deacon T. A. Smith, a devoted Christian, faithful husband, watchful father, and kind neighbor, passed away to meet its reward in the beautiful far beyond. He was a man of warm and tender heart, broad charity, and took great delight in the work of Christ. He was a teacher in my Sunday-school at Canetuck chapel, of which church he was a member punctual in his attendance, and always ready to impart what he knew of Christ and his love. His walk before man was correct.

His remains were buried in Canetuck chapel church-yard, the service being conducted by our pastor, Rev. S. D. Swaim, who spoke timely, earnest and impressive words of comfort to the bereaved, and of admonition to the living, pleading watchfulness for the summons, be it at midnight or noon, to be ready as was Bro. Smith, remarking to a friend just before his death, "'Tis sweet to have a Saviour in whom we can trust."

To Sister Smith and the dear children whom he left behind, we say his name will linger as a sweet fragrance, not only in the hearts of his own family, but our entire Sunday-school and church, and all those who knew him. May God bless you, and may your dear husband's and father's death be the gateway of eternal joy to all his loved ones.

SUPERINTENDENT.

MEMORY—Bro. Bryce Memory of Whiteville, N. C., died at the residence of his father, Col. T. S. Memory, June 6th, 1893. His death was a terrible shock to his family and friends and to the whole community in which he lived, where he was greatly beloved by all who knew him. Our dear Bro. Bryce was a good business man, and also an earnest Christian, a devoted husband, a dutiful son, a faithful brother, and a true and tried friend. He was the youngest son of Col. T. S. Memory, so well and favorably known to the brethren of the State. The training of his Christian father and godly mother had its effects upon the heart and mind of our departed brother, for in the morning of life he gave himself to the Lord. He was born March 20th, 1870, and was baptized the latter part of 1884, at Spring Hill Baptist church, Richmond county. Bro. Thomas of South Carolina was conducting a meeting at the time of our brother's conversion, but leaving before the close of the meeting, Bro. Bryce was baptized by Rev. Rufus Ford, now of Newbern. The aged and beloved pastor, Rev. John Monroe, was still living, but was too infirm to administer the ordinance of baptism.

Our brother was married a little over a year ago to Miss Maggie Hall of Albany, Ga., and leaves a young wife and child, with a large host of friends, to mourn their loss. A few weeks ago his beloved wife united with the Baptist church in Whiteville. This was a source of great joy to our dear brother, although he never lived to see her baptized. He often talked with his pastor about the progress and prosperity of the church, and he greatly lamented the lukewarmness and indifference of church members. Our brother showed his faith by his works, and he gave regularly of his means to support the gospel. Every month he paid promptly his portion of the pastor's salary, and if all the church members would imitate his example there would not be a suffering pastor in North Carolina. Our dear brother will be greatly missed, but we feel that our loss is his eternal gain. We have lost a noble young worker from the Master's cause; but the will of God be done. "Blessed is the memory of the just."

PASTOR.

Tributes of Respect.

WHEREAS, God in his wisdom has seen fit to transfer from his vineyard on earth to his immediate presence our beloved pastor, R. R. Day. Be it

Resolved, That we submit to the dispensation of our Great Shepherd, knowing that he worketh all things well, and that we lay before him the work of this church in prayer and beseech his unerring counsel in carrying on the work to his honor and glory on earth; and that while we deeply feel the loss to us, we remember that his dear mother feels the sorrow more keenly than we in being deprived of a noble and generous hearted son, one commanding the esteem and respect of all with whom he came into contact. We tender to her our heartfelt sympathy and direct her to his God as the Healer of all wounds, the Comforter in hours of sorrow, and the One who can make the darkest hours bright and of untold benefit to those who lay their sorrows at his feet.

Resolved, That we endeavor to follow the exemplary life of our brother, that when the Master summons us, we may be found faithfully performing the duties imposed upon us by God, that we, too, may receive a welcome into the Master's presence.

Resolved, That we send a copy of these resolutions to the BIBLICAL RECORDER for publication, and also one to the mother of Bro. Day.

W. S. TERRELL,
T. R. WALKER,
Com. for Warren Plains Bap. Church.

WHEREAS, On May 11th, 1893, it did please an Allwise Providence to remove from our midst and the church at this place, Sister Annie E. Parker; and whereas, we deem it a duty and privilege to pay this last tribute of respect to the memory of our departed sister; therefore be it

Resolved, That in her death her family has sustained an irreparable loss, and the church been deprived of one of its most useful and devoted members.

Resolved, That while we quietly acquiesce in the dispensations of him to whom the wisdom of the world is folly, yet we deplore the departure of our sister.

Resolved, That we tender to her bereaved family our heartfelt and sincere sympathy.

W. T. CROSS,
JOHN M. OUTLAND,
W. R. HAYES.

Tribute of respect adopted by Garner Baptist church on the death of its pastor, Rev. R. R. Day:—

In the death of Rev. R. R. Day, July 13th, 1893, we as a church have received the saddest blow in our existence. Our pastor was much attached to the individual members of the church, and was ever zealous for our welfare, ever mindful of our spiritual interest. His labor among us had drawn the love and reverence which he deserved. While we mourn our loss, we recognize the power and goodness of God, and thank him for the life of Bro. Day. To the family our warmest sympathy is extended.

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

NEWS OF THE WEEK.

State News.

Hendersonville's new city hall is nearing completion.

Cumberland County Fair will be held this year November 1st to 4th inclusive.

Fayetteville's court house building is to be completed by July 1st, 1894, and will cost $20,000.

Mr. Charles Shore of Jonesville was drowned while seining in the Yadkin river at Elkin on July 31st.

The United States postoffice building at Reidsville is in course of erection. It is to cost when completed, $25,000.

Dorsey Austin and Charles Rucker, both colored, were run over and killed by a shifting engine at Salisbury, Monday night week.

In a bar room at Ayden, Pitt county, on the night of July 28th, J. W. Harrington accidently shot and killed Will McLawhon. Both men had been drinking.

On July 30th, John Carter, colored, of Wilmington, while climbing a bee tree in order to "rob it" of its store of sweets was struck by lightning and instantly killed.

O. M. Cowthorn of Selma, Ala., who shot and killed Wm. Tilley, colored, in Hickory last September, was tried at Newton week before last, and acquitted. The shooting was done in self-defence.

A few of the James City negroes have recently manifested an evil disposition towards Mr. James Bryan, the owner of the property, and his agent Mr. Robert H. Hancock. The lives of both are threatened, it is stated.

Rockfish Bridge, near Brunt, Cumberland county, collapsed on July 27th while workmen were engaged in making repairs, killing Mr. Henry Nunalee, and painfully injuring four others.

On Sunday afternoon, July 27th, lightning struck the house of Mr. John Holley near Bentonville, Johnston county, and Mr. Holley and his wife were both instantly killed. Several other persons who were in the house were badly stunned.

The annual meeting of the State Freman's Association was recently held in Wilmington. The following officers were elected: President—Thos. A. Green, Newbern. First Vice-President—J. D. McNeill, Fayetteville. Second Vice President—E. G. Parmele, Wilmington. Statistician—W. C. Craft, Wilmington. Secretary—J. W. Griffith, Greensboro.

Yesterday afternoon, on the farm of Peyton Moore, on Silver Creek, while several boys were attacking a wasp nest, one of them a son of Aleck Duck, about fifteen years old while running out of way of the wasps, stumbled and fell on an open knife in his hand, and the blade penetrating to his heart caused immediate death.—*Morganton Herald, August 3.*

General News.

From January 1st to July 25th, 1893, one hundred and five National banks closed their doors.

Gen. Gordon, commanding the United Confederate Veterans, gives notice that the reunion at Birmingham, Ala., has again been postponed to October 2d and 3d.

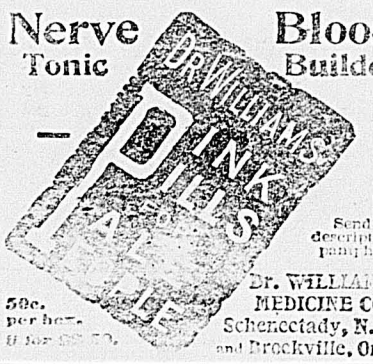
The grand jury of the District of Columbia found true bills against Colonel Ainsworth, Contractor Dant, Superintendent Covert and Engineer Sesse, holding them responsible for the Ford's theatre disaster at Washington.

W. G. Taylor, colored, for the murder of a fellow convict was electrocuted at Auburn, N. Y., on July 27th. The dynamo broke down at the first shock. An hour later, when Taylor was returning to consciousness he was again carried to the chair and finally shocked to death.

Col. Charles H. Jones, until recently editor of the St. Louis *Republic*, has assumed control of the New York *World*, not only as editor, but as the personal representative of Mr. Pulitzer, with supreme authority over all departments of the paper.

John Souse of Pittsburg, Pa., killed his wife and two of his children on the night of July 27th, and attempted to cover his crime by setting fire to the house. The prompt arrival of the firemen saved the lives of a boy eight years old and an infant, both also children of Souse whom he had left to perish in the flames. Souse was captured and is in jail.

Nerve Tonic Blood Builder



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Teacher Wanted.

The Baptist Graded School of Elloree, S. C., desires to secure the services of a male teacher for the ensuing session. A young Baptist willing to be useful in Sunday-school work preferred. The school opens Sept. 4th. Address applications or inquiries to

REV. T. P. LIDE, Elloree, S. C.

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For Young Ladies. 51st session opens September 13th, 1893. Eclectic courses in all **Languages** and **Sciences, Music, Art, and Elocution.** Eight male professors and twenty ladies. Beautifully situated in Valley of Virginia, on N. & W. R. R. near Roanoke. **Mountain scenery. Mineral waters.** Climate unexcelled. Write for illustrated catalogue to
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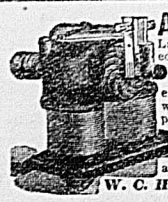

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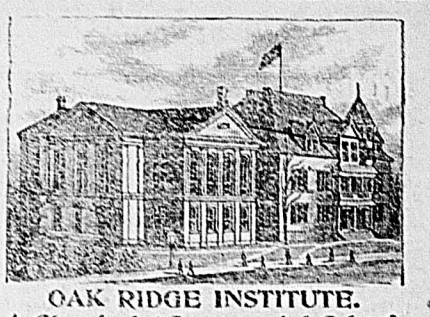

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A Legend.

There has come to my mind a legend,
A thing that I had half forgot,
And whether I read it or dreamed it,
Ah, well, it mattered not.
It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings.
If he puts from his heart's inner chamber,
All the *passion, pain* and strife,
Heartache and weary longing,
That throb in the pulses of life—
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.
Let us look in our hearts and question,
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So then let us ponder a little;
Let us look in our hearts and see
If the twilight bells of the angels
Could ring for us—you and me.

—Somerville Journal.

Work for the Master.

It was at the close of a sermon in which I had been pressing home to the hearts of my hearers the duty of personal work for the Master in efforts to win souls into his kingdom. My own heart was full of the subject, and I had spoken earnestly in the desire to impress those who listened with a sense of personal responsibility. Several came to me with a renewal of their pledge to be more diligent in the Master's service; but one good sister among them said:

"Yes, all you have told us is true, and probably you think I ought to give my pledge with these to work for the Master, but I can't; and I may as well confess it. I have faults enough without adding hypocrisy. I would gladly work for him if I could, but I can't."

"How do you know until you have tried?" I asked.

"I have tried, and met with utter failure," she replied.

"Well you remember the old refrain we used to sing 'If at first you don't succeed, try, try again,' and that is precisely what you ought to do. Apparent failure often attends our efforts, but if we persevere in the name of the Master we will surely win in the end."

"Good in theory, but practically good for nothing in my case," she insisted. "The fact is that I have no gift for that kind of work, and never will have unless the good Lord makes me all over again."

"We will ask him to 'make you all over again,' *then*," I *said smilingly*.

She saw plainly that I did not take any stock in her plea of lack of ability, and with redoubled earnestness she continued: "I am telling you the plain truth, what I feel and know to be true. I have no desire to shirk any duty, nor any feeling of unwillingness to work for the Master in any way that he may lead me; but I have no gift to talk with others about their souls, not even to my nearest and dearest friends; and then, too, my own Christian life is so imperfect they would be saying to me 'Physician, heal thyself,' or else look quizzingly at me as one *who preached what she did not practice.*"

Having long before learned that argument in such cases accomplishes nothing, I replied: "Well, if you can't win souls for Christ by talking, then win them in some other way."

"What other way?"

"By teaching them how to live rightly."

"O dear! I don't know how to live rightly myself, how then can I teach others?"

I looked at her steadily for a moment, and then said "Mrs. Lightbread, you know how to cook."

Now cooking was the one thing above all others upon which she prided herself, and justly, too—for she was acknowledged to be the best cook in all that region. Cooking to her was a fine art; she studied it as a science; found out ways of making the most savory and yet healthful dishes of food at the least expense; ascertained how the raw material could be most economically and profitably used; and of course was neighborhood authority on this subject.

Mrs. Lightbread made no reply, but abashed, blushing with the innate modesty of true womanhood, stood embarrassed and perplexed. After a moment's pause I proceeded, "Use this gift of cooking for the Master."

She looked at me in utter amazement. Her very eyes were full of surprised questioning. Use her knowledge of cooking for the Master! "How?" was the only word that came to her lips."

"Among your neighbors," I said.

"Do you mean that I ought to set up a cooking school for my neighbors?"

"No; and yet I think a good cooking-school, if the women would attend it, would be a means of grace in many a household. Thousands of men—and of women too—are worse sinners than they would be if they had better cooked food to eat. But I shall not send you into a public cooking-school. What I want you to do is to be done in private homes. For instance, there is the Petersen family, poor, illy clad, and consequently unable to attend church. What is the trouble with them? Mr. Petersen is sober, industrious, and earns good wages. Why don't they get along better?"

I looked at her for a reply. She thought a moment, and then said, "I think the fault is with Mrs. Petersen. Her husband provides enough, but she don't seem to know how to use it economically. You know the old saying that 'the wife can throw out of the window with a teaspoon more than the husband can throw into the door with a shovel,' and I think this is the case in the Petersen family."

"You have stated the case exactly. Go thou in the name of Christ and remedy it."

"Would that be work for the Master?"

"Certainly it would. Anything that betters the condition of any human life is work for him. And then, if in this way you should lead them to believe in him, your work would culminate in the grandest success."

"But I don't see any connection between teaching people how to cook and leading souls to Christ," she said doubtingly.

"You will if you try it," I replied.

"Well, suppose there is, I could never find it. I don't see how to begin, nor how to proceed. Indeed, the very idea looks to *me absurd. Winning souls for Christ* through cooking!" She laughed half-derisively at the very thought of it.

"I am in earnest, deeply in earnest about this matter," I said; "I am extremely anxious to have you make the trial."

Instantly a deep sense of willingness came into her eyes, and she said "Tell me where to begin, and how to proceed, and I will make the trial."

"I cannot give specific details of direction," I answered. "In all such efforts much depends upon the circumstances which arise. To meet these requires tact. You must depend *upon your own judgment under divine* guidance. At any point I will give you such counsel as I may be able to, but now I can only suggest general directions."

"I understand," said she.

"Well, I would say first gain Mrs. Petersen's confidence, for without that you will fail. Then casually introduce the subject of cooking by telling her of some new ways of preparing food which you have learned; of the expense and the economy; of the methods you have found most profitable; and of what you have learned by actual experience. Do all this in such a way as not to suggest the least hint that you have any special purpose in it, and if she is like the rest of humanity she will ask you to instruct her in your methods of cooking, and thus put herself under your leadership. Well, by the time you have taught Mrs. Petersen how to cook well and economically, the way will be open for you to lead her still higher—perhaps into the fold of Christ."

Mrs. Lightbread listened thoughtfully, and finally said "I will try it," and she did try it.

It will not be necessary to follow Mrs. Lightbread through the details of her work in the Petersen family. She won Mrs. Petersen's confidence completely, and through her that of Mr. Peterson also; she taught Mrs. Petersen how to cook royally and economically, and at the end of three months the husband was unbounded in praise of his wife's culinary skill, while both husband and wife rejoice in living as they never had lived before, on food fit for a king, and yet had a surplus of the week's wages left over. Soon better clothing was purchased, a better appearance made among their neighbors, and the tone of their personal character seemed elevated. They began to feel a desire to rise, and it was an easy thing for Mrs. Lightbread to induce them to attend church. They listened appreciatingly, and in the midst of a revival a few weeks after both were converted and received into the church.

At the close of the service in which Mr. and Mrs. Petersen had united with the people of God, Mrs. Lightbread came to me with a radiant face, tears of joy in her eyes, and taking me by the hand said "I thank you."

"For what?"

"For showing me how I could do something for the Master."

Every earnest, willing soul may find that the ordinary work of life may be made work for the Master, and effective in winning souls into his kingdom.—*M. E. Dunham, D. D., LL. D., in The Christian at Work.*

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Purity of Thought.

Boys and girls as they grow will learn the ins and outs of this wicked world. If their parents do not give them this knowledge, somebody else will, and the manner in which this information is given is, in all moral respects, vastly more important than the matter. The parent should instruct the child in everything it should know, satisfy its curiosity within proper limits, and thus pre-occupy the ground that would otherwise be sown by chance cultivators and more with the tares of vice than with the wheat of knowledge.

It is simply astonishing how soon young children pick up slang words, vile words, profane words, and attach to them meaning. Objectionable words and phrases seem armed with hooked burrs and cling tenaciously to the mind they catch hold of. It is equally surprising how instinctively they conceal all this knowledge from their parents. It is not possible for the mother to cultivate too great intimacy with her child. She should have *the juvenile heart spread out before* her as a mirror, reflecting every thought, every feeling, every passion of the child. Thus she will be able judiciously to administer antidotes to vice and build up safeguards to virtue. When there is a perfect understanding between parents and children; when the daughter feels that she can carry every thought and desire to her mother, and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by profligacy of their children, little danger that the children will wander far from approved lines of conduct.—*Christian Advocate.*

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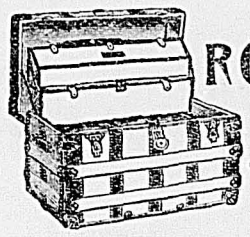

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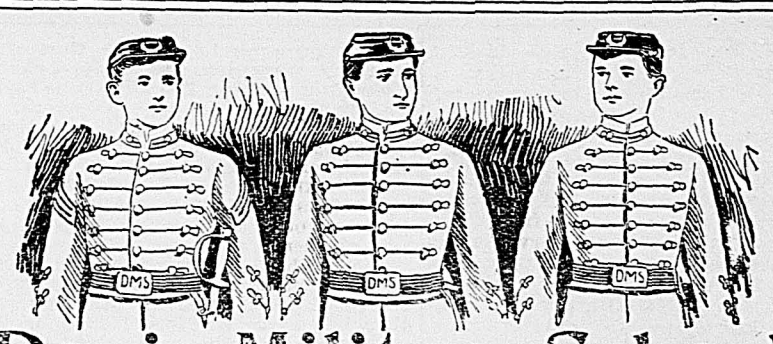

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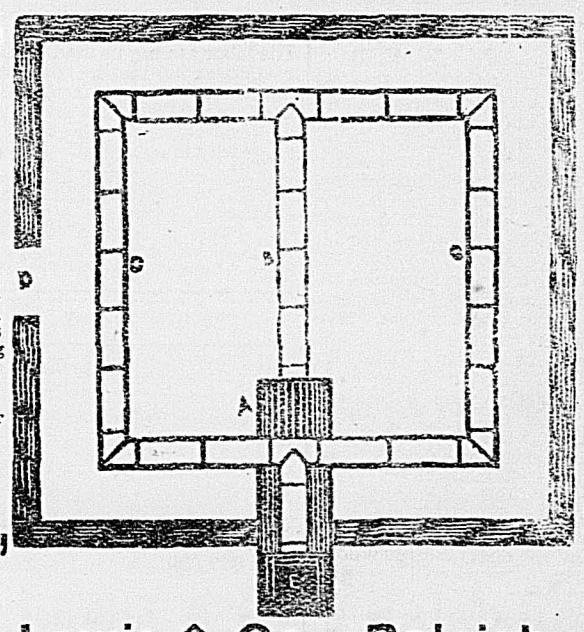

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