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More Value than Many Sparrows.

SERMON BY REV. DR. A. MACLAREN, MANCHESTER, ENGLAND.

"Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God."—Ps. 84: 3.

The well-known saying of the saintly Rutherford, when he was silenced and exiled from his parish, echoes and expounds these words. "When I think," said he, "upon the sparrows and swallows that build their nests in the kirk of Anwoth, and of my dumb Sabbaths, my sorrowful, bleared eyes look a-squint upon Christ and present him as angry." So sighed the Presbyterian minister in his compelled idleness in a prosaic seventeenth century Scotch town, answering his heart's brother away back in the far-off time and in such different circumstances. The Psalmist was probably a member of the Levitical family of the sons of Korah, who were "doorkeepers in the house of the Lord." He knew what he was saying when he preferred his humble office to all honors among the godless. He was shut out by some unknown circumstances from external participation in the tabernacle rites, and longs to be even as one of the swallows or sparrows that twitter and flit around the sacred courts. No doubt to him faith was much more inseparably attached to form than it should be for us. No doubt, place and ritual were more to him than they can permissibly be to those who have heard and understood the great charter of spiritual worship spoken first to an outcast Samaritan of questionable character: "Neither in this mountain nor in Jerusalem shall men worship the Father." But equally it is true that what he wanted was what the outward worship brought him, rather than the worship itself. And the psalm which begins with "longing" and "fainting" for the courts of the Lord and pronouncing benedictions on "those that dwell in thy house," works itself clear, if I might so say, and ends with "O Lord of hosts! Blessed is the man that trusteth in thee," for he shall "dwell in thy house," wherever he is. So this flight of imagination in the words of my text may suggest to us two or three lessons.

1. I take it first as pointing a bitter and significant contrast.

"The sparrow hath found a house, and the swallow a nest for herself," while I!—We do not know what the Psalmist's circumstances were, but if we accept the conjecture that he may have accompanied David in his flight during Absalom's rebellion, we may fancy him as wandering on the uplands across Jordan and sharing the agitations, fears and sorrows of those dark hours, and in the midst of all, as the little company hurried hither and thither for safety, thinking, with a touch of bitter envy, of the calm restfulness and serene services of the peaceful tabernacle.

But pathetic as is the complaint when regarded as the sigh of a minister of the sanctuary exiled from the shrine which was his home and from the worship which was his occupation and delight, it sounds a deeper note and one which awakens echoes in our hearts when we hear in it, as we may, the complaint of humanity contrasting its unrest with the happier lot of lower creatures. Do you remember who it was that said, and on what occasion he said it: "Foxes have holes, and birds of the air have roosting places, but the Son of Man hath not where to lay his head?" That saying, like our text, has a narrower and a wider application. In the former it pathetically paints the homeless Christ a wanderer in land so peculiarly "his own," and warns his enthusiastic would-be follower of the lot which he was so light-heartedly undertaking to share. But when Jesus calls himself Son of Man he claims to be the realized ideal of humanity, and when, as in that saying, he contrasts the condition of "the Son of Man" with that of the animal creation, we can scarcely avoid giving to the words their wider application to the same contrast between man's homelessness and the creatures' repose which we have found in the Psalmist's sigh.

Yes! There is only one being in this world that does not fit the world that he is in, and that is man, chief and foremost of all. Other beings perfectly correspond to

what we now call their "environment." Just as the soft mollusk fits every convolution of its shell, and the hard shell fits every curve of the soft mollusk, so every living thing corresponds to its place and its place to it, and with them all things go smoothly. But man, the crown of creation, is an exception to this else universal complete adaptation. "The earth, O Lord, is full of thy mercy," but the only creature who sees and says that is the only one who has further to say: "I am a stranger on the earth." He and he alone is stung with restlessness and conscious of longings and needs which find no satisfaction here. That sense of homelessness may be an agony or a joy, a curse or a blessing, according to our interpretation of its meaning, and our way of stilling it. It is not a sign of inferiority but of a higher destiny that we alone should bear in our spirits the "blank misgivings" of those who, amid unsatisfying surroundings, have blind feelings after "worlds not realized," which elude our grasp. It is no advantage over us that every fly dancing in the treacherous gleams of an April sun, and every other creature on the earth except ourselves, on whom the crown is set, is perfectly proportioned to its place and has desire and possessions absolutely continuous.

"The Son of Man hath not where to lay his head." Why must he alone wander homeless on the bleak moreland, while the sparrows and the swallows have their nests and their houses. Why? Because they are sparrows and swallows and he is man, and "better than many sparrows." So let us lay to heart the sure promises, the blessed hopes, the stimulating exhortations, which come from that which, at first sight, seems to be a mystery and half an arraignment of the divine wisdom, in the contrast between the restlessness of humanity and the reposeful contentment of those whom we call the lower creatures. Be true to the unrest, brother, and do not mistake its meaning, nor seek to still it, until it drives you to God.

2. These words brings to us a plea which we may use, and a pledge on which we may rest.

"Thine altars, O Lord of hosts, my King and my God." The Psalmist pleads with God, and lays hold for his own confidence upon the fact that creatures who do not understand what the altar means may build beside it, and who have no notion of who the God is to whom the house is sacred, are yet cared for by him. And he thinks to himself, "If I can say, 'My King and my God,' surely he that takes care of them will not leave me uncared for." The unrest of the soul that is capable of appropriating God is an unrest which has in it, if we understand it aright, the assurance that it shall be stilled and satisfied. He that is capable of entering into the close personal relationship with God which is expressed by that eloquent little pronoun and its reduplication with the two words "King" and "God"—such a creature cannot cry for rest in vain, nor in vain grope, as a homeless wanderer, for the door of the father's house.

"Doth God care for oxen, or saith he it altogether for our sakes?" "Consider the fowls of the air—your Heavenly Father feedeth them." And the same argument which the Apostle used in the one of these sayings, and our Lord in the other, is valid and full of encouragement when applied to this matter. He that "satisfies the desires of every living thing," and fills full the maw of the lowest creature; and puts the worms into the gaping beak of the young ravens when they cry, is not the King to turn a deaf ear, or the back of his hand to the man who can appeal to him with this word on his lips: "My King and my God." We grasp God when we say that; and all that we see of provident recognition and supply of wants in dealings with these lower creatures should encourage us to cherish calm, unshakable confidence, that every true desire of our souls after him is as certain to be satisfied.

And so the glancing swallows around the eaves of the temple and the twittering sparrow on its pinnacles may proclaim to us, not only the contrast, which is bitter, but the confidence which is sweet. We may be sure that we shall not be left uncared for among the many pensioners at his table, and that the deeper our wants, the surer we are of their supply. Our bodies may hunger in vain: bodily hunger has no tendency to bring meat; but our spirits cannot hunger in vain if they hunger after God: for that hunger is the sure precursor and infallible prophet of the coming satisfaction.

These words not only may hearten us with confidence that our desires will be satisfied if they are set upon him, but they point us to the one way by which they come. Say "my King and my God" in the deepest recesses of a spirit conscious of his presence, of a will submitting to his authority, of emptiness expectant of his fullness: say that, and you are in the house of the Lord. For it is not a question of place, it is a question of disposition and desire. And this Psalmist, though, when he began his song, he was far away from the temple, and though he finished it sitting on the same hillside on which he began it, when he had ended it was within the curtains of the sanctuary, and wrapt about with the presence of his God. He had regained as he sang what for a moment he had lost the consciousness of when he began, viz., that God was with him on the lone, dreary expanse of alien soil as truly as amid the sanctities of what was called his house.

So, brethren, if we want rest let us clasp God as ours; if we desire a house warm, safe, sheltered from every wind that blows,

and inaccessible to enemies, let us, like the swallows nestle under the eaves of the temple. Let us take God for our hope. They that hold communion with him—and we can all do that wherever we are and whatever we may be doing—these, and only these, "dwell in the house of the Lord all the day of their lives." Therefore with deepest simplicity of expression, our psalm goes on to describe, as equally recipients of blessedness, "those that dwell in the house of the Lord," and those in "whose heart are the ways" that lead to it, and to explain at last, as I have already pointed out, that both the dwellers in, and the pilgrims toward, that intimacy of abiding with God, are included in the benediction showered on those who trust in him. "Blessed is the man that trusteth in thee."

3. Lastly, we may take this picture of the Psalmist's as a warning.

Sparrows and swallows have very small brains. They build their nests, and they do not know whose altars they are fitting around. They pursue the insects on the wing and they twitter their little songs; and they do not understand how all their busy, glancing, brief, trivial life is being lived beneath the shadow of the cherubim, and all but in the presence of the veiled God of the Shekinah.

There are plenty of people who live like that. We are all tempted to build our nests where we may lay our young, or dispose of ourselves, or our treasures in the very sanctuary of God, with blind indifference to the presence in which we move. The Father's house has many mansions, and wherever we go we are in God's temple. Alas! some of us have no more sense of the sanctities around us, and no more consciousness of the divine eye that looks down upon us than if we were so many feathered sparrows flitting about the altar.

Let us take care, brethren, that we give our hearts to be influenced, and awed, and ennobled, and tranquilized by the sense of evermore being in the house of the Lord. Let us see to it that we keep in that house by continued aspiration, cherishing in our hearts the ways that lead to it; and so making all life worship, and every place what the pilgrim found the stone of Bethel to be, a house of God and a gate of heaven. For everywhere, to the eye that sees the things that are, and not only the things that seem—and to the heart that feels the unseen presence of the one Reality, God himself—all places are temples, and all work beholding his beauty and inquiring in his sanctuary; and every where, though our heads rest upon a stone, and there be night and solitude around us, and doubt and darkness in front of us, and danger and terror behind us, and weakness within us, as was the case with Jacob, there will be the ladder with its foot at our side and its top in the heavens; and above the top his Face, which when we see it look down upon us, makes all places and circumstances good and sweet.

"How turn ye to the Weak and Beggarly Elements."

Dear Recorder:—Our avocation is such that we are thrown in places and see a great deal. We see men who pretend to serve God in the day-light, but undoubtedly serve the devil in the night time.

We see young business men, members of the church who fill important positions, but at night they fill the whiskey and billiard saloons with their presence, and their stomachs with whiskey, destroying their influence both in the church and among sinners; and still further destroying the happiness of their parents who have striven with them and prayed for them from their earliest childhood.

We see men who have openly professed faith in Christ, but by their acts in various ways they are turning again to the weak and beggarly elements of the world.

Members of the church who frequent bar-rooms and ball-rooms are poor Christians, (if Christians at all), and such conduct arises from this: either they don't put the proper estimate on religion, or they have never been converted. We know this, that after one has backslidden and returns again to his heavenly father, does not only feel willing to be made equal to the hired servants, but is made to feel sad, and exceeding doubtful as to his religion. He is made to regret his conduct all the days of his life, and his prayer is, "Restore unto me the joys of salvation," always feeling that it is never exactly fully restored or that he is upheld by a free spirit.

Young christian man, will you for a moment stop to think that nothing is grander than to be a joint heir with Jesus. He has died to make you a joint heir with him. It is an absurdity to attempt to harmonize the frivolities of this world, such as visiting bar-rooms, ball-rooms, billiard saloons, &c., with the religion of Jesus Christ. They don't flow in the same channel.

Young man, how can you mistreat yourself, your parents; and above all, how can you mistreat Christ, who has died for you? When you act thus, you are ruining yourself, destroying the happiness of your parents, and in fact you are crucifying your Lord afresh and putting him to open shame.

Besides being guilty of all this, you may be further guilty in that if you had lived a devoted life you might have been instrumental in the salvation of some soul; but alas, that soul has looked upon your conduct in disgust, concluding in his heart there is no reality in the religion of Jesus Christ, and thereby is lost. M. M. VICKERS.

Winston, N. C.

An Incident.

Editor Recorder:—I have noticed in the RECORDER some discussion as to the propriety of praying for rain, &c. I do not propose to discuss the subject, but only to mention one incident that passed under my own observation during the great Furman meeting in Charlotte, N. C., in 1832. A severe and destructive drought prevailed over that section of the country. It was sorely felt, and gloom reigned supreme. At the close of the afternoon service on the second Sunday of the meeting Rev. J. C. Furman put up the most fervent and inspiring prayer for rain that I have ever heard, delivered in that charming and forcible tone of voice which Dr. Furman possessed. I don't say that Dr. Furman's prayer brought the rain, but we were all thoroughly drenched before reaching home. This gave new impetus to the meeting and greater faith in Furman and his work. I was in my teens, but old enough to ride my horse to church. I do mean to say this: that James C. Furman must have believed in earnest prayer for rain, or he never would have put up such a powerful prayer. And where J. C. Furman led, any man in this day can afford to follow. W. BOYD.

Richmond, Va., Oct. 3, 1891.

Speaking Truth in Love.

To simply speak the truth is not enough. There are many who so speak the truth that they do more harm than good. They are constantly and needlessly driving others away from them, and what is of greater importance, driving them away still further from the truth itself because of the unhappy manner in which they speak the truth. There is a crustiness in their speech and a sternness in their manner which are keenly repulsive to those whom they would favorably affect by the truth. We have no disposition to question their motives. We believe that they sincerely and very earnestly desire to accomplish much good; but the great difficulty with them is, they do not proceed in the right spirit.

It may be very true that they have a genuine and deep love for the truth; but this is not enough. Because one loves the truth, it by no means follows that he understands the blessed art of effectively speaking it. His love must be outside as well as inside. It should so manifest itself towards others that they cannot fail to see it. It is not necessary that the speaker should have his face wreathed in smiles. He need not gush with effeminate emotion. Nor need he put himself into a weeping state. Some of the weakest proclaimers of the truth are those who can weep the easiest and cry the longest. They have a remarkable gift for weeping, and it amounts to but little else. And some have the gift of smiling, and can smile by the hour, and yet it does not necessarily signify that, as speakers of the truth, they are more effective than others who are destitute of such a gift. What, then, does it mean to speak truth in love? We take it that it means that there must be an unmistakably manifest love for those to whom the truth is presented. There must be an apparent kindness of heart towards the hearers. It should be evident that the speaker desires to seek the best possible good of his auditors, rather than merely win a victory over them. This excludes the idea of speaking for the purpose of getting a name for being an attractive preacher. It opposes the notion that the service of truth should be used to simply please the hearers. It utterly rebukes self-pride and self-interest. We are to speak God's truth in the spirit of that love which centers its energies in the purest good of our hearers. And this, we need scarcely say, should not be done in a censorious manner. Nor should it be done in an arbitrary way. It would sadly defeat the great purpose of truth, if the speaker should, by tone or gesture, seem to say: "Accept it at once or be damned!" Let there be a gentle and pleading tone manifested. If tears come unbidden, as one speaks, let them come and let them tell of an unutterable anxiety for the soul's profoundest welfare. If the face be radiant with joy, let it shine in the one supreme purpose to bring the hearer into love for the truth and into unbroken harmony with God. Paul, in stating the object of speaking the truth in love, says that it is that the hearer "may grow up, in all things, in him," that is, into Christ. (Eph. 4: 15.) The Apostle would not degrade his high office by seeking to get his hearers to grow up into himself,—into an estimation of his abilities, his personal qualities and his services. He had too loyal a love for Christ to permit him to use the truth for any selfish purposes. He did not court the applause of his hearers, but he coveted their enthusiasm for Christ. If he could only get men to love the truth for Christ's sake, and so love it that they would kindly speak it to the winning of other hearts to him, he felt satisfied and wanted no thanks for his efforts. He loved the truth for its own sake and for Christ's sake, and he always spoke it from love to Christ and for the sake of his love for men. He sometimes spoke sharply, but it was the sharpness of love. He loved men so loyally that, if it were necessary, he would say very plain things to them. Even his rebukes were the outreaches of love. He could say with Christ, "As many as I love, I rebuke." He thought too much of Christ and his truth to let mere sentiment keep him from striking hard blows against error. Let us cultivate the art of speaking truth in love.—Christian Secretary.

Paper in the Pulpit.

There are two sides to almost every question—certainly there is to the use of manuscript in the pulpit. Some of our best preachers use notes, and some do not. In New England it has been common for ministers to preach from manuscript. Many congregations now prefer the written sermons. They seem to think that an absence of paper denotes a lack of study. In the South and West, paper in the pulpit is odious. The people who fill the pews will not tolerate, unless under extremely exceptional circumstances, the use of the manuscript. The prejudice is strong, deep and unreasonable. In New York and Pennsylvania there is larger latitude of opinion, and preachers use manuscript or not, as they please. Dr. Boardman uses his manuscript; Dr. Armitage was accustomed to read. In Brooklyn there is much diversity of method. Drs. Rhoades, Braislin, and Wood seldom carry notes into the pulpit, while Drs. Kelsay, Eddy, Humpstone, Robinson and Montgomery generally have their manuscripts. In the former times in New York there was little conformity. Dr. Williams read his sermons; Dr. Cone used no notes; Dr. Gillett had his manuscript; Dr. Magoon was free as air. On the other side of the ocean our Baptist brethren are generally free from the manuscript incubance. But in other denominations paper in the pulpit is no novelty. Dr. Parker in City Temple, and Newman Hall in Surry Chapel, have the paper pillow, while others as noted disavow it.

It is very evident that each course has its advantages. Other things being equal, we think the man who writes will be the abler, stronger man. But all this must depend on the man himself. Very many of our young men start out with extemporaneous preaching, to their life-long injury. If a man is very fertile in illustrations, very ready in speech, very logical in the style of his mind, the extemporaneous method may be the best for him. A man is more likely to put hard work and severe study into a sermon if he is obliged to write. He cannot trust to the inspiration of the moment, but must take the matter in cooler moments when he has not the forceful help of a crowd of people.

The prejudice against the use of the manuscript grows largely out of the inability to read well. Some very fluent men balk and bungle when they try to read. On one occasion our personal friend and brother, Dr. Reuben Jeffrey, preached before the Philadelphia Association a sermon on "Regeneration." It was a great sermon, magnificently delivered. It held the vast audience spellbound. So profound and yet so brilliant was it that it eclipsed all the other sermons of the meetings. The Boston Association wanted to hear this able discourse, and invited Dr. Jeffrey to deliver it in the Harvard Street church. A great crowd collected, and to meet the changed condition of things the preacher used his manuscript. And the sermon was a failure. Before he had read down the first page the preacher lost his place, and soon went his patience, and at length his audience. Any person judging the brilliant and popular Philadelphia preacher by that effort would have hardly given him credit for the splendid gifts that made him so popular in the pulpit. The case is an illustration of the fact that a man may so habituate himself to the freedom of extemporaneous speech that a manuscript becomes a hateful chain, which only seems to hinder and perplex him.

If our people would make the most of the young preachers who are starting out, they should encourage them to do what they can do best in this respect. Some young men will never rise above mediocrity if they begin ministerial life with the idea that reading is not preaching. With Thomas Chalmers reading was preaching. With Baron Stow reading was preaching. With Theodore L. Cuyler reading is preaching. With William M. Taylor reading is preaching. In a multitude of cases the use of the manuscript is magnificent preaching. If a young man can do better without it than with it, let him not be deterred by the vulgar prejudice against writing, from taking his paper into the pulpit. On the other hand, if he can do better without notes, let him adhere to that; but in the vast majority of cases he will do worse rather than better. It saves work and time, perhaps, but in the end it is intellectual suicide for a majority of men. At any rate, let a man do that which is best for his own good and his largest success.—Christian Inquirer.

What It Means.

The expression "blot out" is the Scriptural expression to declare God's act in pardoning sin; the radical statement of a radical fact. The process is suggestively explained by the trade method of the Eastern merchant. He writes his account on a waxen tablet with a sharp pointed pencil. When the account is paid, he sweeps the waxen surface smooth with the broad end of his pencil. This obliterates every impression, and the surface of the tablet is as though nothing was ever written on it. So our sins are clear gone forever when God's mercy sweeps and keeps the heart.—Etc.

Determine to succeed in right doing. One cannot afford to do wrong. The Great Power that upholds the universe is with the man of integrity. The reward of right doing is great. God withholds no good thing "from them that walk uprightly." Psalms 84: 11.

The Biblical Recorder.

WEDNESDAY, OCTOBER 14, 1891.

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

BRO. DUNCAN McNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

BRO. CHARLES C. TEAGUE will look after the interest of this paper in the counties of Chatham, Moore and Randolph.

SOME QUOTATIONS.

We once knew a popular Baptist evangelist who generally used about such words as the following when commencing a protracted meeting with any church that had secured his services:—

"I cordially invite christian of every denomination to unite with me and this church in an effort to save souls. I love my dear brethren of all denominations. I am not here to make Baptists, Methodists, or people of any creed, but I am here to persuade people to become christians, and when they are such, let them unite with the church of their choice without being interfered with by any participating in this meeting. I do not propose to preach on denominational differences, or denominational doctrine; but I propose to *preach the gospel* to sinners, and, if possible, to win them from the error of their ways. In this we can all *heartily* unite."

An honored and hard-working pastor of this State, in a recent letter, uses the following language:—

"So many of our Baptist preachers now forget that they are Baptists, or that there is any Bible to make people such. The question of church relations now is one of personal preference and convenience, and not of any differentiating principle that makes them what they are."

The above quotations suggest to us some thoughts which we reproduce here. One thought is embodied in the question: Is it best or necessary for a Baptist evangelist, or one of any other denomination, to open a meeting with remarks which may be considered quite broad or liberal? We doubt very much the wisdom of any such course. The man may be honest and sincere in thus laying down his plan of conducting the meeting. He, the pastor with whom he is laboring, and his church, may all abide by the plan, and leave the converts entirely untrammelled in deciding their church connection, and the meeting may be accompanied with much zealous work, and seemingly great success, in winning souls to Christ. But after all, the question recurs, Is it best? We think not.

We believe in denominational evangelists and denominational meetings. If an evangelist representing our denomination, or any other, goes to any town or community to hold such a meeting as the one mentioned, it is well-known what his views are, and we think it decidedly best for him to preach right on from the beginning, without announcing any special programme or plan of work. This does not prevent him from cordially inviting all christian people to attend his services, and to co-operate as far as they can in the work. If he commits himself and his people to the "hands off" plan as to the converts, how does he know that others co-operating will do the same? Besides this risk, which is by no means imaginary, to indulge in language such as the above, lays him open to some suspicion that he might otherwise avoid. For instance, he may be considered so weak as to compromise the doctrines of his church, and to smother his own convictions, just to be popular and to win the favor of his audience.

The politician whose speeches, when he is a candidate for public office, abound in vague generalities, and who has not the courage to grapple some of the living issues of the day, and express himself clearly upon them, is justly regarded with suspicion, and often fails to obtain the votes of men who love convictions and the courage that would prompt a man to utter them. If a man is a Baptist, or anything else, he ought to be prepared at any time to give a reason for the faith that is in him. We leave those who can so readily coalesce and ignore, (as they say), all denominational differences, for a week or ten days, to explain as best they can the question if union among them is possible for a few days, why not permanently; but we contend that the Baptist does have, or ought to have, reasons for his belief, and if his reasons are so weak as to be utterly ignored during a protracted meeting, we are forced to the conclusion that he is not as sound as he ought to be in the doctrines he is supposed to preach. What right has a Baptist preacher to keep Baptist doctrines and principles in the back-ground during a protracted meeting, when we as a people and he as a preacher, if he is a sound Baptist, must believe that these doctrines

are Bible doctrines, and these principles are of vital importance?

Then, again, such a course lays the evangelist open to the charge that he has an eye to the collection, which is an invariable accompaniment of the meeting. He may receive, and often does receive, a much larger collection when he is quite liberal, and lulls the consciences of people who sometimes ask the question: "After all, is it not an important thing what church or denomination I join?" Christ tells of those who love the uppermost seats at feasts, and who pray on street corners to be seen of men, and that they have their reward; but his language concerning these men plainly shows his contempt for their hypocrisy.

If the broad and charitable (?) expressions of such Baptist evangelists are based on the hope of a large collection at the close of the meeting, they may receive their reward—but such a reward! It is very much like selling the truth for gain. Tetzel's sale of indulgences, while more gross, was not one whit more objectionable than this plan.

We recently heard a distinguished evangelist of another denomination preach his opening sermon, and in it he made no promises whatever about the nature of his preaching. He courteously and kindly invited all to come and assist in the meeting, and then he preached an able sermon which plainly showed, here and there, what he and his people believed; or, in other words, he *preached the gospel* as he understood it. We heartily commend this plan to all evangelists, Baptists, Methodists, or what not.

As to the second quotation above, we desire to say that we fear, or hope at least, that our worthy brother puts it too strongly. We know a great many Baptist ministers, and we know but few to whom his words would fully apply. We believe that the large majority of our preachers, especially in the South, are true to their denomination and true to their convictions, and, as a rule, have the courage to speak them. Here and there, among settled pastors, may be too much of the latitudinarianism he deplores, and we are aware of its existence among some of our evangelists. We also recognize the fact that among the latter class the temptation to yield to this spirit is much greater than among settled pastors. One remedy among settled pastors for this state of thing among evangelists is to notify them beforehand that they do not desire such announcements from their pulpits, and if they persist they can in the future dispense with their services.

If there is any marked "drifting" among our preachers toward a dangerous liberalism, and any marked tendency to ignore the doctrines and principles which, under God, have made us what we are as a people, we deplore it, and we suggest to all concerned, pastors and people, to look carefully at the foundations of their faith, and examine closely what kind of spiritual food is dispensed Sabbath after Sabbath from the pulpit. If it is not wholesome, a remedy is at hand. No man ought to continue serving a denomination when he finds himself out of sympathy in doctrine and spirit with his people. No church can afford to retain the services of a pastor however "gifted," who is not aligned with his people in doctrine and practice. Honesty and candor are essential in all the walks of life, and especially in the pulpit and in the pew.

And this leads us again to emphasize the importance of our young preachers studying closely Baptist doctrines and principles before they rush full-fledged into the gospel ministry. Two or more sessions in our excellent Seminary will help the brightest college graduate. The tendency to ignore the importance of doctrinal and theological training should not be encouraged. The sneer at the orthodoxy and the faith of the fathers that led them to dispute with gain-sayers, is not any sign of piety or superior intelligence, but rather that of over-weening conceit. It is not necessary to be always disputing about Baptist doctrine, but he is a poor Baptist and a poor soldier of Christ that will not buckle on his armor when the conflict must come, and do his best for his Master and for the people that nurture him.

THE LEFT AND THE RIGHT HAND.

The left hand and the right hand ought never to fall out with each other. Each one has its appropriate work. The right hand is the most useful, but gets along poorly without the left.

If the left keeps its eye on the right, there is danger of envy and of trouble. It is also in danger of being diverted from its own duties. It is best, therefore, that the left hand should not even know what the right hand is doing. We are all suffering from a too intimate acquaintance of the left with the right hand.

To have the proper end before us in our daily lives, to do what is right because it is right, to do good to others in order to help them and not ourselves, to live that we may

honor and glorify God is to keep the left hand in ignorance of the doings of the right.

The little thing we call *self* is the most persistent, refractory, unmanageable and troublesome element in the world. Though not so very important, it becomes the largest figure in man's conception of the world. Its shadow lies across everything.

The hardest thing in this world to keep down is self. The desire of praise and the desire of profit are the ruling forces of the world. Our zeal for a cause sometimes gets very much mixed up with a zeal for ourselves.

It is proper to desire eminence, but we are in danger of confusing eminence and pre-eminence. Very few are willing to see their good cause prosper unless they are riding at the head of it. It is hard to keep the glory of the cause and self-glorying apart.

Even in matters of religion the left hand is tempted to watch the right. The minister who preaches eloquent and attractive sermons is often praised and flattered. He frequently hears such utterances as these, "You gave us a grand sermon yesterday. Your descriptions were magnificent, and your argument unanswerable."

He is mortal, and pleased by this praise, he keeps one eye on the people and the other on his reputation. The vision of self rises before him. If the flattery continues, he becomes more concerned about his reputation than about the accomplishment of good. The love of praise is a very insidious thing, and we are prone to love the praise of men more than the praise of God.

The Corinthian church to which Paul wrote was very eager to obtain the showy gifts of the spirit. They were told by the apostle to covet the best gifts, but they cared most for those which brought them into prominence and secured applause, such as the gifts of tongues. They doubtless persuaded themselves that these outwardly attractive gifts were the most useful.

Their desire to know was merged into the desire to be known. It is possible for a man who has a gift for prayer and knows he is admired for his fluency and unction to be more pleased at the thought that he has offered a good prayer than at the thought that the prayer was accepted of God. Sometimes what appears to be earnestness and unction is largely the result of excitement from the presence of others, and from the sound of one's own voice and nervousness. A minister once opened a large mass-meeting with prayer, and the next morning the papers stated that Rev. Dr. A. B. — *delivered* a most eloquent prayer. They came nearer the truth than they knew. It is sometimes the case that prayers are delivered.

When flattering words are numerous and frequent, it is hard to keep the left hand from turning its eye to the right.

It is possible for a congregation to build a fine church not so much to glorify God as to have a finer church than the neighboring congregation. Methods are often adopted for raising money which are calculated to stimulate a spirit of self-seeking. A mass meeting is held, and an appeal is made. Instead of quietly taking up a collection and allowing each one to give as he is prompted, the question is asked: "Who in this assembly is willing to give five hundred dollars or one hundred dollars?" If any one is willing to give a hundred dollars, let him stand up and say so. Mr. A. rises. His name is announced and he is applauded for his generosity. Is there not some one else who will follow this liberal man? When a man knows what he is going to give will be blazed abroad and published in the papers, he is under strong temptation to glorify himself.

Agents for collecting funds for colleges sometimes approach a wealthy man and gently hint that it would be nice to have a chair endowed bearing his name. Now, we do not need any additional stimulus to our natural propensity to love applause. It is related that the great and good Baptist divine, Andrew Fuller, once went into his native town to collect some money for missions, and one of his acquaintances said: "Well, Andrew, I will give you five pounds inasmuch as it is you, for you know I think a great deal of you." "No," said Mr. Fuller, "I can receive nothing for this cause which is given from personal regard to me," and he handed it back. The gentleman felt rebuked, and went to Mr. Fuller afterwards and said: "Well, Andrew, you are right; here are twenty pounds, seeing it is not for you, but for the Lord."

Our Saviour's injunction to give "alms in secret" needs to be emphasized in this day and generation. We have seen persons, however, who prided themselves on the secrecy of their beneficence, and quietly lauded themselves because they did not sound a trumpet as the Pharisees were accustomed to do. It is right that our lights should shine before men, if we let them shine to glorify God and not ourselves. But the ten-

dency of the times is to blaze abroad one's good deeds. There was a time when it was no easy thing to get one's name in print. But now reporters are frequently glad to get small items. Almost everything of any interest now-a-days is published.

A church in the backwoods which has a revival will find itself in the papers, reporting so many converts and so many restored backsliders. Advertisement is one of the marked features of our day. The man who does not advertise will be found wanting. In the struggle for success and ascendancy how hard is it to keep the left hand from knowing what the right is doing. The spirit of Christ is a spirit of self-forgetfulness and self-sacrifice. We must sit at his feet daily if we would have his spirit. We must bring our lives under the influence of God's love. Singleness of eye will bring spiritual illumination and the rich rewards of heaven. Whereas, we have our rewards now, if we are living for self and seeking the applause of the world as our end. There will be no reward for us in the world to come, as we are looking only after present good.

One of Frederick Robertson's terse sayings was this: "No one ever truly succeeds until he ceases to think of his own success."

TAR RIVER ASSOCIATION.

This Association met in annual session with the church in Warrenton on Thursday morning, Oct. 8th. Moderator Bowers called the body to order promptly at 10:30 o'clock, and Rev. A. G. Wilcox called the roll of the churches. Capt. N. L. Shaw, the best reader of letters we ever heard, was appointed Reading Clerk.

Letters from a large number of churches were read distinctly and clearly to a good audience.

At 11 a. m. Rev. W. B. Morton of Weldon preached the introductory sermon, taking as his text Romans 8: 31—"What shall we then say to these things?" The sermon was thoroughly prepared and well delivered, one of the most appropriate and admirable sermons we have ever heard at an Association. We have earnestly urged Bro. Morton to let us have it for publication.

Brethren Bowers and Wilcox were unanimously re-elected Moderator and Clerk, notwithstanding the fact that reformers are in the land who are dissatisfied with everything that exists, and who would change everything religious or secular to suit their notions. We congratulate the brethren elected, and the Association on their election.

Three churches were received into the Association. The church at Henderson came back from the Flat River, and the new churches at Macon and at Eagles.

W. A. Montgomery, Esq., of Warrenton, extended to the delegates a most hearty welcome to Warrenton's homes—to a generous hospitality that is known all over North Carolina and Virginia.

The Moderator requested Rev. G. M. Duke, the most gifted preacher ever reared in Warren county, a schoolmate of Bro. Montgomery, to respond, which he did as only he could have done.

Among the visiting brethren we were pleased to meet Rev. C. A. Woodson of Durham, who represented the Aged Ministers' Relief Board; Rev. W. R. Gwaltney of Wake Forest, who represented the Board of Education; Dr. C. Durham, representing the Board of Missions and Sunday-schools; Rev. E. J. Edwards, agent of the *North Carolina Baptist*; Bro. J. H. Mills, representing the Baptist Orphanage, and Prof. Lanneau of Wake Forest College. These brethren received a hearty welcome and were greatly aided and encouraged in their work.

Rev. R. VanDeventer of Henderson, State Vice-President of the Foreign Mission Board, ably presented the cause of Foreign Missions to the Association.

The Baptist Orphanage is very near the hearts of the brethren of the Tar River Association. They lead all others in the interest in, and contributions to, this great work.

Sermons were preached in all the churches of the town on Sunday, except the Episcopal. Rev. H. W. Battle of Wilson, by appointment of the body, preached the Missionary sermon in the Baptist church at 11 a. m.

The next session will be held with the church in Louisburg, beginning on Wednesday before the second Sunday in October; Rev. J. F. Love of Rocky Mount to preach the Introductory sermon, Rev. L. M. Curtis of Scotland Neck, alternate; Rev. R. VanDeventer of Henderson, to preach the Denominational sermon, Rev. T. J. Taylor of Warrenton, alternate; Rev. A. D. Hunter of Greenville to preach the Missionary sermon, Rev. W. B. Morton of Weldon, alternate.

It was a rare pleasure to us to see again the dear brethren and sisters of Warrenton. The five happiest years of our life were spent with them as pastor; and though since then

sixteen years of toil and trials have passed over us, we can at any hour call the roll of those who are in heaven and of those who are yet on the earth. Heaven bless Warrenton and its people.

During our brief visit we found a home with dear Brother and Sister Harper, whose care for us and kindness shown was far more than man or angel could have asked.

FROM OUR TRAVELLING AGENT.

KING'S MOUNTAIN ASSOCIATION.

This was a delightful session of this, one of the very best Associations in the State. The brethren and good citizens of Waco supported the Association in handsome style, and we all felt it was good to be there.

Maj. Schenck has been Moderator of the Association for a number of years. He is a splendid gentleman, a fine presiding officer, and adds greatly to the spirit and progress of the body.

The discussions on all the objects of the Convention were strictly first-class and in beautiful harmony with all the plans and organizations of the denomination.

We were all glad to see Dr. M. M. Landrum, and to learn of the great improvement of his health. The doctor is a splendid brother, and we hope for him a long life of usefulness.

Bro. T. Bright, the pastor of the church, deserves great credit for his enthusiastic efforts to provide homes for the brethren. Bro. Bright is a living example of what a man with energy and determination can accomplish. He learned to read at Judson College after he was married and had a family of children. He is a thoroughly consecrated brother and a first-rate preacher.

Bro. G. P. Hamrick is doing fine work in this Association. We met several Wake Forest men, and all of them are doing well, helping their people, as well as reflecting credit on their Alma Mater.

Brethren T. Dixon and G. M. Webb are still active in spite of gray hairs—in fact, these brethren will never grow old. They are born leaders of men, who are destined to die "in the harness."

I shall remember Bro. Black and his excellent wife with great pleasure for the kind manner in which they take care of me at their excellent home. I am also indebted to a host of the brethren who aided me in my work throughout the entire session.

J. C. C.

THE Trustees of the Baptist Female University met on the 6th inst. in the Mission Rooms in Raleigh to consider some matters of grave importance. They had a full and harmonious discussion of these interests, but referred the further consideration of them to a meeting to be held in Goldsboro on Wednesday evening at seven o'clock, during the session of the Baptist State Convention, at which time they hope to have a full meeting of the Board. The Financial Secretary and the finance committee were encouraged to continue their efforts to secure the location in Raleigh, and report the result to the above named meeting. It is to be hoped that satisfactory results will be announced during the session of the Convention. In starting a great enterprise it is to be expected that serious difficulties will have to be encountered; but success can come only by overcoming obstacles and conquering opposition. Success is always "to him that overcometh."

PERSONALS AND OTHER ITEMS.

Wake Forest College has 226 students.

The Western North Carolina Convention meets in Waynesville on Oct. 21st.

Rev. W. D. Powell, superintendent of Mexican Missions, spent last week in Richmond, Va.

The *Religious Herald* says it is highly probable that Rev. J. R. Harrison will accept the call to Staunton, Va.

Dr. J. W. Watson of Wake Forest College represented the RECORDER at the Cedar Creek Association last week.

Rev. J. E. Hutson of Richmond, Va., spent last week aiding Rev. G. J. Dowell of Williamston in a series of meetings.

Hon. G. W. Sanderlin has so far improved that he is able to be at his office nearly every day and attend to business.

Dr. L. G. Broughton of Reidsville, N. C., has decided to enter the ministry, and has been licensed by his church to preach.

J. H. Johnson, Esq., of Bethel, Pitt county, has decided to give up his practice at the bar and enter upon the work of the christian ministry.

Rev. J. H. Couch of Lennig, Va., has returned to the S. B. Theological Seminary, and says: "There are 176 students here, and still they come. North Carolina is well represented."

Hon. C. M. Cooke of Louisburg, N. C., one of the ablest men of the State, and dear to his brethren, was prevented from attending the Tar River Association in Warrenton, by having business of importance in Vance county court.

Rev. G. M. Duke and Rev. A. G. Wille of the Tar River Association preached to five or six churches and stations each, and average nearly a sermon a day during the year.

Hon. L. R. Carroll of Warsaw, one of the best Baptists in the State, took our place at the Eastern Association and greatly helped us in our work. He did the work splendidly.

Rev. Dr. J. D. Hufham of Tarboro, N. C., very earnestly requests the brethren of the Central Association who made pledges toward paying the debt on the new church house in Tarboro, to forward the amounts pledged to him as soon as possible.

Rev. Dr. R. H. Marsh of Oxford, Prof. W. L. Potat of Wake Forest College, Judge Faircloth of Goldsboro, and Rev. J. L. White of Durham attended the meeting of the Board of Trustees of the Baptist Female University in Raleigh on October 6th.

Rev. J. F. Long of London, who has been preaching some days at the Fayetteville Street church, Raleigh, preached his closing sermon on last Sunday night. Bro. Long has by his zeal, consecration and good preaching much endeared himself to our people. He leaves in a few days for New York. We pray the blessing of God upon him and his work.—J. W.

Last year the Board of Missions was instructed by the Convention to use \$15,000 in State Missions, and this year the Board is instructed to use \$16,500. Up to October 8th, 1890, the Treasurer, J. D. Boushall, had acknowledged the receipt of \$6,244.19 for State Missions, and for this year's work, up to October 10th, 1891, he has received for State Missions, as his report in this paper shows, \$7,613.50.

Bro. Jacob Parker of Warrenton, for many years the most prominent Baptist in his section, was in Raleigh last week, and called to see us. For five years we were his pastor, and whenever we wished to financially help any of our unfortunate or sick brethren and sisters, we went first to Bro. Parker, and always found him ready to help liberally, but he never said anything about it or wanted any one else to do so.

My time during vacation has been occupied largely in holding meetings in this State (Kentucky). It has been one of the most pleasant summers of my life—good meetings with good people, mostly in the "blue grass" region. The Seminary opened with a boom this session. We have up to this time more than 190 students. North Carolina is represented by ten students this year against four last year.—C. J. Thompson, Louisville, Ky.

Bro. Joseph Kinsey, Fort Barnwell, N. C., Oct. 6, 1891, writes: "At the request of our church at this place (Fort Barnwell Baptist church), I write you to please state in the next issue of your paper that we need a pastor. There are four mission points near here to which the Association and State boards pay about \$400 or \$500, and we pay \$125, making about \$600. We want some one to take charge of this field—the four mission points and this church."

You made a mistake week before last when you said Bro. N. S. Jones was helping me in a meeting here. He helped me in a meeting at Jersey church, and we had a good meeting. The people were much pleased with Bro. Jones as a preacher. Sixteen were baptized and two restored. Bro. J. M. Bennett helped me in a meeting at Reed's in August which resulted in nine baptisms. The people were also much pleased with Bro. Bennett's preaching.—Thos. Carrick, Lexington, N. C., Oct. 7, '91.

Rev. Mr. Pruitt and wife, of Whang Hien, China, and Miss Lottie Moon, of Ping Tu, China, are now with friends at home. Miss Fannie Knight bravely stands at her post and will take Miss Moon's work. Miss Moon, on her return, will settle at Tungchow. Rev. R. T. Bryan and wife, of Chinkiang, China, have decided to go to Yangchow, if he can rent a house, which is a hard thing to do, as no one there wishes to rent to a foreigner at this time. Brother and Sister Bryan are brave, self-sacrificing missionaries.

In a very strong and wise editorial which will win the approbation of all thinking men and rejoice all genuine Baptists, the *Christian Inquirer* says: "Our universities should be controlled by teachers who are true to the Bible. If not, we need no Baptist universities. Harvard is as good as Brown; Cornell as Rochester, if at Brown and Rochester men entertaining the same views as those at the other two colleges are intrusted with the education of our boys. A Baptist university is a humbug and a cheat if it is allowed to minister to falsehood and skepticism. We do not need to spend money on Baptist universities unless they are Baptist. Our education should be in the hands of men who would be trusted in the pulpit as safe teachers of theology. To put men who would not be tolerated in our pulpits to manage education, is a misfortune and a crime."—*Western Recorder*.

Rev. J. A. Howard, the new pastor of the Baptist church, has entered upon his work here. His people are much pleased with him and he has made a very favorable impression upon our people in general. He is a man of ability, of positive convictions, liberal education and agreeable manners. He is not an orator, but is a plain speaker and very earnest. His style of speaking is animated, forcible and impressive—after the old-time manner. In personal appearance the reverend gentleman is tall, slender and sinewy with an intelligent face, a piercing black eye and a well-developed light brown moustache. He wears glasses, which adds to his comeliness and gives his face a slight resemblance to the newspaper cuts of Rev. Sam Small. Mr. Howard is about 35 years old. In the full vigor of physical and mental manhood, with an active, aggressive church to labor with him, why should he not accomplish much good in Reidsville?—*Webster's Weekly*.

Rev. Dr. R. R. Overby writes of a gracious series of meetings with Sawyer's Creek church the last of September, which resulted in the addition of thirty-two members to the church. Rev. R. T. Vann of Edenton aided him in the meeting. He also writes of a meeting at Providence church the last week in September, which he says was the best meeting he has seen there for ten years. Dr. Overby never counts professors who do not unite with the church.

Rev. W. L. Wright's First Sermon in Richmond, Va.

We copy from the *Dispatch* of October 6th the following:

The capacity of the house was the size of the audience that greeted Rev. W. L. Wright, the new pastor of Leigh-Street Baptist church, on Sunday morning, when he formally assumed charge of the church and preached his introductory sermon. The auditorium was crowded, and many ladies occupied seats in the galleries which were well filled. There was a full attendance of members of the choir, which was led by Mr. W. F. Crump, and Professor Watson presided at the organ.

Mr. Wright is very pleasing in his manners, frank, easy, and winning; has a pleasant face, is a good figure, and very tall, but of spare build. He has been cordially received by the people, and those who have met and conversed with him are much taken with his affable manners and genial conversation. His opening sermon was listened to with great attention, and pronounced by all who heard it an admirable discourse, plain in language, practical, and to the point. He is an interesting speaker, has a good voice, is a fine reader, and will no doubt make a useful and popular pastor for the very large church over which he presides. Several persons remarked on the resemblance that Mr. Wright bears to Rev. Sam Jones.

PRESENTED TO THE PEOPLE.

Rev. J. R. Garlick, D. D., who has been supplying the pulpit since the resignation of their former beloved pastor, Rev. Dr. J. M. Frost, assisted the pastor, and the exercises commenced with an organ voluntary by Professor Watson.

The hymn "I Love to tell the story" was then sang by the choir and congregation with much spirit and feeling, after which Dr. Garlick in appropriate and happy remarks congratulated the church on the appearance of its new pastor, and said he felt sure he would meet with a cordial reception and asked for him an earnest co-operation in the work he has in charge. He had been unanimously called; he was the choice of the church, and God's choice. He then introduced the new pastor and requested him to offer prayer. A most fervent petition to the Throne of Grace was made by Mr. Wright. He appealed for God's blessings and guidance in the new duties he had assumed with wisdom and light, for the hearty sympathy and co-operation of the members of the church, and that his and their work would be crowned with success in the Lord's cause.

MR. WRIGHT'S SERMON.

Mr. Wright, after the choir had rendered another selection, read several verses from the 16th chapter of Acts, and took his text Philippians iv., 13: "I can do all things through Christ, which strengtheneth me." In beginning his remarks he said he would change the pronoun "I" to "we" for the occasion; that as one man he could do nothing, but that he wanted it to embrace every member of the church. He desired in the beginning of his pastorate to take by the hand every member of the church and let all work together in unity for the upbuilding of God's kingdom.

In part Mr. Wright said: "Paul speaks here of doing and bearing. We glorify God more in enduring than in our best work. How much we war against our environments; we don't want to take the world as it comes, but to change it about. Thank God for the health we have and complain not. 'Neither shall there be any more pain there.' We are not rich; most of us will not be. Let us be economical, live within our income, and bless God for what we have. We think 'a little more would make us happy, but it has not made those so who have had it."

NEED NOT MIND SOCIAL POSITION.

"We need not know our position in society. Let us know our relation to God and humanity and God will take care of the rest. John Howard could not even write plain English correctly, but he loved God and humanity, and the universities were then glad to honor him. If they had not been it had made no difference. There is work for every Christian—a God-given work—and we can find it; we can do it. Spurgeon says there is not a nettle growing in the corner of the church yard, nor an insect floating in the breeze, nor a flower that blossoms in the far-away prairie but fulfils some divine decree, and I will not have it that God made any Christian man to be a blank—to be a nothing. We must make sacrifices of time and of money and of feelings," continued the pastor.

Four new members were given the hand of fellowship and the Lord's Supper administered after the dismissal of the congregation in the morning.

RECOGNITION SERVICE.

In the afternoon at 4 o'clock a recognition service was held in the church, which was well attended. Rev. John Pollard, D. D., presided, and seated on the pulpit with him were Rev. Mr. Kirk, Rev. Dr. Goodwin, Rev. Dr. Garlick, Rev. Dr. Landrum, Rev. Mr. Hines, Rev. Mr. Wright, and Rev. Mr. Ray. Dr. Pollard said it was to the partiality of his old charge that had called him to preside over the meeting. He remarked upon the presence of three of the former pastors, Dr. Garlick, Dr. Goodwin, and himself.

GIVEN A HEARTY WELCOME.

After a well-rendered voluntary by the

choir and reading of the Scriptures by Rev. Mr. Kirk, Dr. Pollard presented Rev. Dr. Goodwin, who delivered the address of welcome on behalf of the church, which was pronounced by many the most eloquent address ever delivered in the church.

On behalf of the Baptists of Richmond Rev. Dr. Landrum, of the Second church, made the address, which was replete with invitations to come in and mingle with them in their work, in their homes, and in their hearts. Dr. George H. Ray spoke on behalf of the other denominations, and extended to Mr. Wright that welcome that is so full of meaning in Virginia.

THE PASTOR'S RESPONSE.

In responding to these addresses Mr. Wright said he had been informed that the incoming pastor would be expected to keep silence, and he was thankful it was so. After returning thanks for the many kind words with which he had been greeted, he had, he said, nothing to say but that with the help of God and those around him, the prayers of his people, and all the power he possessed he would enter upon his new field of labor with determination to do his full duty in the Master's cause. He spoke of his devotion to Virginia and to Richmond, and said that he should labor not only for his own church and the interests of the Baptist denomination of State and city, but anxious to extend his work further, even to the distant foreign mission fields. He alluded to his love for North Carolina, and proclaimed himself a genuine tar-head, and that he felt deep interest in the old State and especially in Wake Forest College.

Rev. Mr. Powell, missionary to Mexico, being called on, spoke for a few minutes. He welcomed Mr. Wright on behalf of the Mexicans, and said he hoped he would not forget that mission field, and then turning to the audience appealed to them to work for and sustain foreign missions.

The benediction was pronounced by Rev. Mr. Hines.

Dr. L. G. Broughton.

Dear Recorder:—Just at this moment news comes to me that Bro. Broughton has been licensed to preach by the church at Reidsville. I am not surprised. Not less than twenty times within the last few years has this good brother told me of his impressions about this work. I have felt for a long time that he would have to come to it, and now I thank God that it is fixed and settled. He has been eminently successful in the practice of medicine. Has made a reputation. He had before him the most flattering prospects in his medical profession. Some men fail at other things and then seem to fall back on the ministry as a last resort. Not so with him—quite the reverse. He has had marked success, and yet more (I know whereof I speak)—he has the offer of a professorship at a salary of \$2,000 per year. He only needed to say "yes," and it was his. He could have also had other special work to have made a salary five times as much as he can hope for in the ministry in many years. I say these things that it may lead us to see the sacrifice he makes, and to extend to him our hearts and hands in that work which undoubtedly God has called him. I do not know his plans. If it is to go at once into the pastorate, let some of the many churches in need make haste to secure him. If to work in protracted meetings for a time, the field is wide. If to the Seminary, let us give him such help and sympathy and prayer as is our duty and will be to his comfort. I may say that Mrs. Broughton, whom I had the honor to baptize, is a truly earnest Christian, and will be a help-meet indeed to him.

My heart is touched as I pen these lines. Dear brother and sister, I remember your sympathy in my home when sickness and death were there, and wherever you go you will have the unfeigned love and prayers of your old pastor and friend.

W. L. WRIGHT.

Richmond, Va., Oct. 9, 1891.

My Summer Meetings.

Saturday before the fourth Sunday in July I commenced a meeting at Bethesda which continued for seven days. There were four professions of faith in Christ during the meeting. Four have been baptized into the fellowship of this church, while one has been restored; this makes an addition of five members. Rev. O. C. Horton of Selma aided me in the meeting three and one-half days. I do not think it is saying too much when I say that he did it just as it ought to have been done. The brethren and sisters were very highly pleased with him. The church was greatly revived and has taken on new strength.

From Bethesda I came to Baptist Center, and on Saturday before the first Sunday in August I began a meeting at this place, which lasted seven days. Here I expected Rev. Jonathan Wood of Raleigh to aid me, but owing to sickness he did not come, and hence I had the work to do alone. There were fourteen professions of faith in Christ at this place. Nine have been baptized into the fellowship of this church from this meeting. The members say it was the best meeting they have had in a long, long time.

The second week in August I spent with Bro. Horton at Clayton in a good meeting, which resulted in ten professions of faith in Christ and eight additions to the church by baptism. It was really good to be there.

The third and fourth weeks in August in a meeting at Clyde's Chapel. I cannot say how many professions there were in this meeting, but the number is generally conceded to be between forty and fifty. Nineteen have been baptized, two restored and three by letter, which makes the total addition of twenty-four to the membership of this church. Other churches are located near by, which accounts for the fervency that joined out of so many professions. Bro. Horton aided me four days the first week and did the preaching. He greatly endeared himself to our people here. He preached

the "Old, Old Story" of the Cross without adulteration, as he always does, and it moved the people as it never did in this community before. This church is not three years old yet. It has had some hard struggles, but I believe, under God, it is coming to the front, and will, through his power, override all the difficulties which the Devil may put in its way. I believe nothing to be weak that has God for its leader, and his Spirit in its work, and that is underlaid and overlaid and absolutely surrounded by his power.

On Friday of this week I had the pleasure of attending a Sunday-school and educational picnic at Wendel, N. C. A large and spacious building has been erected at this place. It is in the southeastern edge of Wake county, in a magnificent section, and bids fair to be one of our best academic schools for girls and boys. At their earnest solicitation, I made them an address. The multitude in attendance were bountifully fed on the occasion. Prof. M. A. Griffin is the principal.

The first Sunday night in September I began a meeting at White Oak church, which continued through two weeks. Congregations were very large. There were six professions of faith in Christ. Three were baptized and one restored, making four additions to the church. Bro. Horton helped me the last week of the meeting and did some of the best preaching of his life. The church is much revived and renewed in strength.

The third week in September and a little of the fourth, I helped Bro. Horton in a meeting at Princeton. The meeting was a very pleasant one. The Lord blessed his servants in preaching his truth, but we were not able to see as much effect as in some other places. One made a profession of faith in the Master, which more than amply repaid us both for all the preaching done or can ever expect to do. May the Lord be praised for that one. Bro. Horton has some of the salt of the earth in his flock here.

Thus far I have spent this summer and fall as pleasantly as any I ever spent. I feel that the Lord is still in the world in the person of his Holy Spirit to teach transgressors the way of life and salvation. I attribute all of the growth and development of our churches this summer and fall to his loving kindness and tender mercies. The longer I live and the more I work for him, the humbler I try to feel and to rely upon his promises. I am endeavoring to be more and more consecrated to his service. The Lord has truly blessed my field of work this year, and no one knows but him how glad I am as I pen these lines of imperfect praise to him, for he it is who has done it all; yes, I am glad because he can do all things so well. "Bless the Lord, O my soul, and all that is within me bless his holy name."

J. L. COTTINGHAM.

Wilson's Mills, Oct. 2, 1891.

Letter from Kentucky.

Dear Bro. Bailey:—The weekly visits of the Recorder are a joy to my heart. Each copy seems like a personal letter from home. It contains so many letters from brethren whom I know and love. Then I always feel a deep interest in the progress of the Lord's cause in my native State. I rejoice to know of the increasing usefulness of Wake Forest College. It will always be dear to me.

However, much as I love my native State and its interests, I now feel very much at home in my adopted State. I find these a noble-hearted and genial people to work among.

I am doing all I can in my weak way to build up the Master's cause here, and my people are very kind to me.

I think I have a better opening for usefulness than I have ever had, and the Lord is blessing me in my work. I began preaching here twice a month the first of last December. During this time the church membership has increased from 165 to 250, and now I am preaching to them every Sunday morning and night. I had Rev. Fred. D. Hale of Louisville with me in a meeting last month. There were forty-six additions to the church. Bro. Hale's preaching was simple, clear and forcible. He did all his work from the standpoint of a pastor, first finding out the pastor's methods of work, and then suggesting other and more aggressive methods of operation, but all with reference to the pastor's future work as well as to immediate results. He did all he could to strengthen both pastor and church, and succeeded admirably. There was not a single convert captured by other denominations. The fact that he preached our distinctive doctrines as occasion required, accounts for this. Our evangelists who report such large numbers of converts with so few additions to Baptist churches may here find a modest suggestion. I never heard our doctrines preached more clearly and forcibly than he did it. Bro. Hale is a fine preacher, and has the reputation of being one of the most successful pastors to be found anywhere.

We have just moved here and are pleasantly situated. My people gave us a royal reception, and a handsome pounding. They anticipated our needs and supplied them bountifully. I became more and more devoted to this church as I know more of it.

This is a beautiful mountain town located on the Cincinnati Southern Railroad 158 miles south of Cincinnati. It is beautifully lighted by electricity, and has a fine system of water-works. They also have a fine graded school system. They have just completed a beautiful building in South Somerset, and have a still more magnificent one in process of erection in this part of the town. The town has a population of 3,500. There are six churches here including the Catholic, besides the Episcopal Mission. South Somerset embraces the railroad and manufacturing elements of our population, and we expect to open a Mission for their benefit as soon as we can get a hall.

I find that my two years' stay at the Seminary has been and is a great blessing to me in my work.

May the Lord bless the Recorder, Wake

Forest College, and all the Master's work in North Carolina. W. J. WARD.

Somerset, Ky., Oct. 3, 1891.

Rev. W. E. Warren—His Work in Person County.

Mr. Warren was born in Halifax county, Va., and is about twenty-eight years of age. He was licensed to preach by Caintuck church, of which Rev. F. H. Jones is pastor. He came to North Carolina about three years ago, and after working on the farm one year, he entered J. A. Beam's school at Bethel Hill, N. C. After spending a while there, he came to Roxboro to supply four churches for a few months until he could get the means to go to the Seminary. He took charge of Providence, Mount Harmony, Antioch, and Berry's Grove churches, which he served seventeen months.

During these months, Providence church sent two of the best letters she ever sent to the Flat River Association. Mount Harmony grew from a small to a large congregation, and from just a huddle of a house to an almost completed church building. Antioch held her own in congregation and church-work. Berry's Grove in Orange county, where Mr. Warren was employed as a missionary by the Mount Zion Association, was well pleased with his preaching, constantly increased in congregation, and had quite an addition to her membership.

Mr. Warren resigned these churches, left his family, consisting of his wife and four children, in Roxboro, and entered the Southern Baptist Theological Seminary on the first day of October, 1891. Those who know him think he will make a useful minister of the gospel.

J. H. LAMBERTH.

Pulpit Courage.

A clergyman in Illinois was moved to preach a sermon on some of the conspicuous evils which he felt were invading his parish. These evils were of the grosser sort. Some of the prominent people in the congregation were guilty. He determined to preach a sermon against those evils which cluster about the word divorce. He said to his wife, "I ought to preach this sermon; what the result will be I do not know; but I am going to preach it."

He preached. After the service he returned to his home. Sitting in his parlor, he saw one of the conspicuous men of the town and congregation, and whose sins had been conspicuous, coming toward the house.

"Here comes Mr. A.," he said to his wife; "he probably wants to see me and would prefer to see me alone; you may avoid a storm by not seeing him."

The gentleman came in, and what did he say? Did he say to Mr. D., "Your sermon was an insult; you ought to resign?" Rather he said, "Your sermon, my pastor, was just what is needed; I thank you for it. I know it struck me. It struck me where you ought to have struck me before. I have sinned grievously. Of my sin I am ashamed. I want you to tell me how to be a Christian."

Courage in the pulpit is not only wise, it is effective.—*The Advance*.

Fourth Section of the Tar River Union.

This body will meet with the church at Mt. Zion in Franklin county, on Saturday before the fifth Sunday in October at 10 o'clock a. m. The following subjects will be discussed:

1. Should our Association, because of its extent of territory, be divided? Rev. G. W. Newell and Burt Wilder.

2. In what way should a church collect from its members the means to meet its annual expenses? And does not the church covenant justify assessing when necessary? C. M. Cook and A. W. Perry.

3. What is the remedy for the loss constantly being sustained by the churches by members moving into other communities and failing to unite with churches in those communities? T. S. Collie and Rev. J. W. Sledge.

4. What are the needs of the Aged Ministers' Relief Board? Rev. Baylus Cade.

5. Are our country churches, as well as others, under Scriptural obligation to enable their pastors to live of the gospel; or are they doing their full duty when their preachers are under the necessity of supporting themselves in part by farm labor or otherwise? Rev. G. M. Duke and Willis Joyner.

6. The Sunday-school, its obligations and blessings. J. A. Coppedge and George Cooper.

A. W. JACKSON, Clerk.

Moneys Received in Aid of Princeton Church.

Dear Bro. Bailey:—I wish you to acknowledge the following amounts received from brethren and friends for the house of worship at Princeton, Johnston county, N. C.:

J. M. Tisdale, \$5.00; S. H. Hood and M. C. Winston, \$2.00 each; J. W. Massey, J. M. Blackman and W. H. Ware, \$1.00 each; Charles Talton, J. W. Futrell, L. F. Bailey, and C. L. Stansell, 50c. each; A. Strickland and N. E. Edgerton, 25c. each. Total, \$14.50.

Many thanks to the brethren and friends for their contributions. Hope to have our house ready to worship in by the middle of December if the brethren will help us a little more. We want a neat house of worship, thirty by forty-five feet.

Any one wishing to contribute a dollar to this object now, can enclose it to N. D. Wells, Princeton, N. C., and each contribution will be thankfully received, duly acknowledged, and used for the Lord.

Fraternally, O. C. HORTON.

Selma, Oct. 9, 1891.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a cast-away.—*Anon.*

Meetings! Meetings! Meetings!

Every victim of our modern civilization knows just how it must feel to be fattened for home consumption by a tasty gourmand of the Cannibal Islands. For the prince of these fuming times, whose meat is men, must be stuffing mortals for some man-degouring orgies. What else can be the cause of this constant feast of reason so disgustingly crammed into our minds? Meetings! Meetings! Meetings! I am dying of them. And then I stand a chance of going to that place so pitilessly sketched by the grim fancy of Simon Browne, that place

Where the assembly ne'er breaks up.

Heaven protect us from such a heaven!

But whether these endless meetings are to accustom us to our lot when "we shall meet—beyond the River," or whether, as is more likely, the prince of this world-darkness seeks by them to fit us for his demonic maw—in the face of either heaven or hell, I rise to protest! Not, as poor Oliver, to ask for more—ah, no!—but to beg for less.

I come before you, angels or demons, whichever may be urging these ceaseless convocations, and I come with tears in my eyes. I represent hundreds of thousands of my suffering fellow-mortals, and we beg for time to do little living. I have the poets with me. Here is dear Rob, who sang

To make a happy fireside clime
For weans and wife.

But the true pathos and sublime of human life is no longer that, but "awakening interest" and "keeping up attendance." Here is Walt Whitman, whom we will forgive much by merit of that delicious line,

I loafe, and invite my soul.

But, alas! "motions" have killed loafing, and no man can invite his soul while harried with so many invitations to meetings.

I have the thinkers with me. Their outraged minds are, like the fabled Danaides, set to filling with wit or wisdom great casks whose bottoms are bored through and through by meetings. At my back are the busy people, whose work these meetings unmeetly twist awry, whose postponed play they kick into Nirvana. And, oh, dear angels or dread demons! petitioners with me are all those unoffending good folk who love slippers, dressing-gown, and easy chair—snug bachelors with their books, happy young couples with their babies, old men and women whose lives have become a waiting—all who need the fellowship of rest and quiet. Fewer meetings, good spirits or devilish, for the sake of these!

Our prayer is modest and hesitant, for we know who will confront us. Yes, I knew it! There they come rushing up, red faces and flashing eyes. They are people with a mission, people of high-domed foreheads, and of great hearts palpating for all mankind. Hear their indignant outcry: "The Tweedledum Question! The Tweedledee Cause! The Thingumbob Reform! American Citizenship! Social Amenities! Christian Duties!" Yes, yes, I forgot. I remember. Excuse me, I honor you. These are great causes. They appeal to every honest heart. Come to the meetings? Oh, yes—yes. Only, I am so tired!

So the great petition-roll fails from our reluctant hands, and I back they lash us, with noble and moving sentiments, into the sad ranks of "the jiners."

Toward the close of a century, inverting the human order, comes its christening decade. This century already has a royal multiplicity of names—"century of steam, of electricity, of arbitration, of missions, of children, of women, of patents,"—but I am tempted to add another, which should stand first: "Century of Constitutions." Never has such a highly organized century. Never has an age so revelled in by-laws, honorary members, and roll-calls, and it needs the constitution of a Hercules to stand so many constitutions, for every one has a meeting attached to it, yea, long series of meetings.

We cannot love our poets in fireside peace. We must draft a constitution and love them together, in Browning Club, Shakespeare Club, Chautauqua Circle, and Tupper Society. We cannot ride our intellectual hobbies in decent privacy, but must trot them out before Theosophic Coteries, Societies of Christian Socialists, Leagues of Universal Leavening. Our recreation must be by platoons, in bicycle clubs, chess clubs, croquet clubs, yachting clubs, walking clubs, canoeing clubs, and so on to infinity. We must save our sociability to eke out the monthly church social. We must restrain our impulse to private charity by remembrance of the treasuries of the "Boards," so worthy, so empty. We must omit those bright remarks from our letters to our friends, that we may have material for essays to read before our friends' literary society.

And there are prayer-meetings. I wish something could be done about prayer-meetings. "Where two or three are met together,"—we all know the sweet promise. But take my case, and I am one of many. My various associations with my fellows are such that I am positively due in three weekly prayer-meetings always, and often in four. And when I enter into my closet to pray to the Father who seeth in secret, one of these four "prayer-meeting topics" is sure to pop in before I can shut the door, and insist on my considering it, "so that I can take an intelligent part in the meeting."

Fancy George Herbert, whose quiet spirit breathes in these most tranquil lines of our literature:

Sweet Day, so cool so calm, so bright,
The bride of the earth and sky—

fancy him sitting down of an evening at his sunset window, and with the crowded calendar of a modern church hung before him, and the peremptory clamor of the first bell stinging his ears, yet composing his beautiful sonnet:

Prayer, the church's banquet, angels' age,
God's breath in man returning to his birth,
The soul in paraphrase, heart in pilgrimage,
The Christian plummet, sounding heaven and earth....

Softness, and peace, and joy, and love, and bliss,
Church bells beyond the stars heard....

Fancy those lines written between bells for the third prayer-meeting of the week! I believe in prayer-meetings. I have not forgotten who is in the midst of them. But I wonder if our church programs will not some day make more ample provision for the times when we feel that we can find the Master on the mountains whither he so often withdrew, in the desert, in the grove—anywhere, only away from people.

Much fun is poked at the long sermons of our grandfathers' days; but if Cotton Mather could see the banyan-tree sprawlings of that sermon over the whole of our modern week! You cannot tell where a branch will next dip down, and fill with a sturdy religious duty some preserve of time sacred to family cheer, to studious seclusion, to selfish rest. There is the church social, the pastor's reception, the Sunday-school, the teachers' meeting, the missionary society, the temperance society, the trustees' meeting, the choir meeting, the prayer-meeting, the ministers' club, the Y. M. C. A. meeting, the Christian Endeavor meeting, the Band of Willing Workers, and an extra meeting to some enthusiastic laborer in some worthy Cause—all this, in addition to Cotton Mather's two sermons, on the week's schedule of thousands of perspiring christians. I am a christian, but it is in spite of meetings.

Then there is politics. One would think that as newspapers multiplied, as printing-presses whirled faster, and editors added omniscience to omniscience, there would be ever-diminishing need of any meeting, except that of the man, his easy chair, and his daily paper. But no! newspapers themselves feed on meetings, and provoke them. The very editorial which settles conclusively the whole matter at issue in the campaign, closes with an earnest exhortation to its readers to attend the meeting of the Reform Club or the Propagandistic Convention. One would think that, with books of all kinds so numberless, cheap, and excellent, we might read ourselves into exemption from lectures. But the Kennans, Stanleys, Lew Wallaces, no sooner send their last sheet to the press than they jump on the train to make a triumphal tour of the country, and we must spend an hour in listening to a statement of socialism, or profit-sharing, or Catholic aggression, or latitudinarianisms, which we had read in the quarter-hour preceding the lecture.

Every year adds to the number of those people part of whose business it is to get up meetings. Preachers, editors, politicians, reformers, missionaries, Y. M. C. A. secretaries, evangelists, lecturers, W. C. T. U. organizers, labor unions, Sunday-school workers—all these are hourly devising fresh schemes to "get us to come out." Come out from what? From the game of Halma for which Tom is teasing. From the new novel which your wife longs to read with you. From slippers and the dish of apples and the popcorn cracking in the popper. From the chat of a neighbor just dropped in. From your pen and paper in your library. From the still hour with the Bible before you, and the far-away chiming of heaven in your ears. Come out from all this, and help make a crowd, and show your interest!

Dear over-assembled people, we have an interest in these things, have we not? We do want the saloon wiped out, and the gospel preached to every creature, and the poor saved from the rich and the rich from the poor, and average folk from both—we do have a zealous interest in religion and politics and letters and humanity. But we have a rightful interest in other things as well—an interest in that bright home life which is the heart of Church and State alike, in the peaceful hours with books and friends and God which alone give grace and strength of soul. Not all the interests of this most highly organized century of Constitutions are more momentous than these interests to us. And so we, the over-assembled, though our long-lashed consciences tremble, yet dare to rise against the tyranny of meetings, and assert our right to be by ourselves—some times. Heaven grant us the courage to maintain that right!—Amos R. Wells in *The Christian Union*.

Do Not Gossip.

That counsel of Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," is not always borne in mind. It is no way to "restore" the brother to tell every one who knows him about his "fault." Just now some people are returning from summer resorts, and doubtless, they have seen, here and there, a church member doing things he or she would not do at home. The more active they are in the church, the more detrimental to their influence will be any gossip which reflects on their christian character. Very probably they have offended against some man-made canon for regulating christian conduct, rather than being chargeable with any violation of divine law. However it may be, there is little good to be done by tattling about other people's peccadilloes, and it indicates a very small soul that delights in such employ. Charles Mackay has written a few lines worth remembering by church members:

"Then speak no ill but lenient be
To others' failings as your own;
If you're the first to fault to see,
Be not the first to make it known."

—Christian Inquirer.

Use the Bible.

I think there are some persons who imagine that there is a sacred quality in a family Bible lying on the center-table, and who have the same sort of regard for the book that lies there that some other people have for the value of a horse-shoe nailed over the door, and the one is as good as the other. The Bible that is unopened is at best of value only as a respectful profession that you are not exactly an infidel. The Bible that is to lay hold on you is a Bible that you may lay hold upon.—Lyman Abbott.

The Sunshine of Smiles.

There is one kind of sunshine which it is needful to bring into every home, and that is the sunshine of smiles. Next to the sunlight and warmth of heaven is that of a cheerful face. No one can long withstand its influence; no one can mistake it. A bright eye, an unclouded brow, a sunny smile, a loving word—all tell of the peace and joy that dwell within. One glance at such a face has lifted the mists and shadows from many a heavy heart, and scattered the fogs from many a burdened spirit. A host of evil spirits may lurk around the door, but they will never enter and abide where a face of sunshine dwells. They will hasten away as ice melts when the sun rises; they will flee as mist before the light of day. A bright, warm, cheerful face inside the home will drive away gloom and render it impossible for it to exist. The germs of disease, which may lurk at times in the most elegantly furnished room if kept dark, will vanish away before the bright and cheery sunlight. Open, therefore, the windows of your heart and let the sunlight in. God sends it down to brighten, purify and bless the home and the world; but many, alas, bar it out with the blinds of bad temper and the curtains of a sour spirit. Let it be your study to avoid this mistake. One of the best investments you can make is to arrange to lay in a stock of sunshine; you are sure to need it, however large may be the quantity you can secure.

Make, therefore, your home bright and sunny, and the children will love it. If mother is cross and nervous, or out of spirits, the baby will be restless and fretful; but if the mother is sunny and bright, the children will be sure to reflect it back.—*The Quiver*.

Sour People.

Sour people not only have a hard time in getting through the world themselves, but they make it hard for other people.

The more sour people profess to have religion, the harder they make it for the Lord to reach those who have much to do with them.

Sour people who claim to be christians make sinners think that the Lord is opposed to anybody having a good time in this world.

Sometimes people are sour because they have just enough religion to make them miserable, and not enough to make them happy, and sometimes they are born that way.

Sour people are very often made more so by brooding over their troubles, and thinking only of themselves and their disappointments, instead of meditating upon the goodness of God and his unfailing kindness.

Sour people ought to remember that "a merry heart doeth good like a medicine; but a broken spirit drieth bones."

Nothing can so quickly take the bitterness out of the heart and put a smile on the face that will keep sweet in any climate, as to become well acquainted with the Lord Jesus Christ.

An insane man turned loose with a shotgun would not do as much harm as some people do with bitter hearts and long faces.—*Christian Guardian*.

Make the Best of It.

It is not only a wise and happy thing to make the best of life, and always look on the bright side not only for one's own sake, but it is a blessing to others.

Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Tommy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved henceforth he would try and hold up the berries and say nothing about the briars.—*Domestic Journal*.

What Do You Read?

The greatest hindrance to a deeper piety with many christians is in the books they read. The prophets describe some of old time as feeding on "ashes," and others as feeling on "wind," and it is to be feared the mental pabulum of some christians is as poor diet as this and oftentimes the books they read leave a moral taint which may never be overcome.—*Christian Inquirer*.

"WORTH A GUINEA A BOX."



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Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect September 6, 1891.

SOUTHBOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond	3:00 p.m.	2:55 a.m.
" Burkeville	5:11 p.m.	4:55 a.m.
" Keyville	5:54 p.m.	5:38 a.m.
Ar. Danville	8:22 p.m.	8:00 a.m.
" Greensboro	10:50 p.m.	10:15 a.m.
Lv. Goldsboro	3:45 p.m.	3:30 p.m.
Ar. Raleigh	5:30 p.m.	11:50 p.m.
Lv. Raleigh	6:00 p.m.	1:30 a.m.
" Durham	7:05 p.m.	3:32 a.m.
Ar. Greensboro	9:50 p.m.	8:00 a.m.
Lv. Winston-Salem	4:40 p.m.	8:50 a.m.
" Greensboro	11:00 p.m.	10:25 a.m.
Ar. Salisbury	12:45 a.m.	12:02 p.m.
Ar. Statesville	1:53 a.m.	12:58 p.m.
" Asheville	6:55 a.m.	5:03 p.m.
" Hot Springs	8:50 p.m.	6:46 p.m.
Lv. Salisbury	12:55 a.m.	12:10 a.m.
Ar. Charlotte	2:30 a.m.	1:35 p.m.
" Spartanburg	5:48 a.m.	4:32 p.m.
" Greenville	7:00 a.m.	6:05 p.m.
" Atlanta	1:10 p.m.	12:30 a.m.
Lv. Charlotte	2:35 a.m.	1:55 p.m.
Ar. Columbia	6:40 a.m.	5:45 p.m.
Ar. Augusta	10:25 a.m.	9:10 p.m.

NORTHBOUND.	DAILY.	
	No. 10.	No. 12.
Lv. Augusta	7:00 p.m.	11:45 a.m.
" Columbia	10:50 p.m.	3:00 p.m.
Ar. Charlotte	3:05 a.m.	7:10 p.m.
Lv. Atlanta	8:50 p.m.	9:10 a.m.
Ar. Charlotte	6:55 a.m.	7:20 p.m.
" Salisbury	8:54 a.m.	9:10 p.m.
Lv. Hot Springs	4:48 a.m.	12:28 p.m.
" Asheville	6:25 p.m.	2:15 p.m.
" Statesville	11:02 p.m.	6:40 p.m.
Ar. Salisbury	12:01 a.m.	7:34 p.m.
Lv. Salisbury	9:00 a.m.	9:20 p.m.
Ar. Greensboro	10:00 a.m.	10:57 p.m.
Ar. Winston-Salem	11:55 a.m.	12:40 a.m.
Lv. Greensboro	10:50 a.m.	12:10 a.m.
Ar. Durham	12:52 p.m.	4:35 a.m.
" Raleigh	1:45 p.m.	7:15 a.m.
Lv. Raleigh	1:50 p.m.	8:45 a.m.
Ar. Goldsboro	3:25 p.m.	12:20 p.m.
Lv. Greensboro	10:48 a.m.	11:10 p.m.
Ar. Danville	12:30 p.m.	12:55 a.m.
" Keyville	3:32 p.m.	4:13 a.m.
" Burkeville	4:20 p.m.	4:55 a.m.
" Richmond	6:17 p.m.	7:00 a.m.

*Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7:50 a.m. and 8:50 a.m. daily except Sunday and Monday; arrive Richmond 9:10 and 10:40 a.m. Returning leave Richmond 3:10 p.m. and 4:40 p.m. daily except Sunday; arrive West Point 5:00 and 6:00 p.m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3:00 p.m. daily; leave Keyville 6:00 p.m.; arrive at Oxford 8:03 p.m., Henderson 9:15 p.m., Durham 9:35 p.m., Raleigh 10:46 p.m. Returning leave Raleigh 9:30 a.m., Durham 10:45 a.m., Henderson 10:45 a.m., Oxford 12:05 p.m.; arrive Keyville 2:30 p.m., Richmond 6:17 p.m. Through coach between Richmond and Raleigh.

Mixed trains leave Keyville daily except Sunday 9:10 a.m.; arrives Durham 6:50 p.m. Leaves Durham 7:15 a.m. daily except Sunday; arrives Oxford 9:10 a.m. Leaves Durham 7:30 p.m. daily except Sunday; arrives Keyville 2:10 a.m. Leaves Oxford 3:00 a.m. daily except Sunday; arrives Durham 5:05 a.m.

Additional train leaves Oxford daily except Sunday 12:35 p.m., arrive Henderson 1:35 p.m.; returning leave Henderson 6:40 and 9:40 p.m. daily except Sunday; arrive Oxford 7:45 and 10:45 p.m.

No. 9, leaving Goldsboro 3:45 p.m., and Raleigh 6:00 p.m. daily, makes connection at Durham with No. 40, leaving at 7:30 p.m. daily, except Sunday, for Oxford and Keyville.

No. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Raleigh (via Asheville) and Knoxville, Tenn.

Trains 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

SOL HASS, Traffic Manager, Gen. Pass. Agent
JAS. L. TAYLOR, Div. Pass. Agt., Charlotte, N.C.
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect August 9, 1891.

SOUTH BOUND.	DAILY EX. SUNDAY.		DAILY EX. SUNDAY.	
	No. 2.	No. 4.	No. 16.	No. 15.
Lv. Wilmington	10:45 a.m.			
Ar. Fayetteville	2:28 p.m.			
Lv. Fayetteville	2:55 p.m.			
Lv. Sanford	4:23 p.m.			
Ar. Greensboro	6:55 p.m.			
Lv. Greensboro	6:55 p.m.			
Lv. Walnut Cove	8:50 p.m.			
Ar. Mt. Airy	10:45 p.m.			
Lv. Bennettsville		12:03 p.m.		
Lv. Maxton		1:00 p.m.		
Ar. Fayetteville		2:39 p.m.		
Lv. Ramseur			7:25 a.m.	
Ar. Greensboro			10:45 a.m.	
Lv. Greensboro			10:35 a.m.	
Ar. Madison			12:50 p.m.	

SOUTH BOUND.	DAILY EX. SUNDAY.		DAILY EX. SUNDAY.	
	No. 1.	No. 3.	No. 15.	No. 14.
Lv. Mt. Airy	5:00 a.m.			
Lv. Walnut Cove	7:52 a.m.			
Ar. Greensboro	9:15 a.m.			
Lv. Greensboro	10:30 a.m.			
Lv. Sanford	1:00 p.m.			
Ar. Fayetteville	2:27 p.m.			
Lv. Fayetteville	2:55 p.m.			
Ar. Wilmington	6:20 p.m.			
Lv. Fayetteville		3:00 p.m.		
Lv. Maxton		4:43 p.m.		
Ar. Bennettsville		5:40 p.m.		
Lv. Madison			2:30 p.m.	
Ar. Greensboro			4:35 p.m.	
Lv. Greensboro			5:15 p.m.	
Ar. Ramseur			8:10 p.m.	

NORTH BOUND—NO. 12. SOUTH BOUND—NO. 11. Daily except Sunday.

Lv. Greensboro 10:35 a.m. Lv. Mt. Airy 3:20 p.m.
Lv. Walnut Cove 1:20 p.m. Lv. Walnut Cove 6:

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 October: Indians.

"He delivereth the poor in his affliction and openeth their ears in oppression." Missionaries in Indian Territory, 22; great success has attended efforts for evangelization in the five civilized tribes of Indian Territory. Many savage tribes yet unreached.

The Indian Medicine-Men--Burial of the Dead.

The medicine men among the Indians pretend to be the mediums of communication between the spirit world and the Indians, and in times of sickness will seek to charm and drive out the evil spirit from the invalid. When milder measures do not succeed, they will dance around the patient for hours, yelling and beating drums. If, notwithstanding the efforts of the medicine-man, death comes, they calmly submit to the inevitable. A recent writer gives the following account of the burial of the dead among the Northwest Indians and belief as to the destiny of the spirit:

"In burial the body is interred in the ground with the head toward the west, and alongside the corpse are placed his former hunting and warlike implements. The grave is covered over with wicker-work or bark. Meat, soup, and other food is left upon the grave. Strips of folded birch bark are hung round the grave to scare off the spirits. They believe that between this world and the next flows a deep, dark river, over which the souls of men must pass on a pole. Good men have no trouble in this passage, but the wicked fall over and are carried by the swift current into the region of darkness. The Chippewas have a modification of this belief. They believe that the souls of men are ferried down the dark river, which divides this world from the one beyond the grave, in a stone canoe, which bears them to a lovely lake, in the midst of which is an isle of transcendent bliss, and here, in the sight of it they receive their final judgment. If their good actions predominate, they land on the island to be happy forever; but if the balance is borne down by their evil deeds, then the stone canoe sinks and leaves them up to their chins in water, to behold, with unavailing longing and struggling to reach it, the blissful land from which they are forever excluded."

Brave Natures.

Two young Indians had committed a serious crime, murder, I fear, and the old chief, the father of one of them, came to the agency offering ponies to make atonement. But the agent refused, saying that the government would not overlook so serious a crime, and that the young men must be delivered up. The old chief replied that if they must personally answer for their deed, they would come and fight the police on a day and hour which he named. When the time came, some two or three hundred troops and police were drawn up in two or three lines, and promptly at the hour mentioned the two young men came riding over hills, and singing a war song, charged furiously (firing constantly), on the lines drawn up to receive them. Of course the troops returned the fire, but the Indians were not mortally wounded till they had charged several times, riding through the broken ranks of the disciplined troops opposed to them three times. At last one fell, and his companion charged once more, then dropped into a rifle pit and continued firing till his bullets and life gave out. An examination of his body showed that he had been shot in seven different places.

I had been reading the "Iliad" with my daughter, and it recalled vividly the daring hand to hand conflicts on the plains of Troy. These men seemed in reckless courage quite the equals of the world-famous heroes who gave up their lives in Menelaus' quarrel so freely. But I really felt proud of these native Americans and long for the time when so much manliness, courage, and love of liberty shall be turned in the right direction by education, Christianity and civilization.

In the sad troubles of last winter, one hundred and fifty Indians fought bravely against five hundred of our soldiers, as the newspaper reports said, "through a misty rain of fire," and I am sure we will yet be proud of them. The shame is ours that we have not yet succeeded in christianizing them, though we are living around them, and sending missionaries over the world. Next to our mission work in our streets, and at our own doors, the Indian work is the real missionary work of the American people.—Mrs. Mary T. Dodge in *The Indian's Friend*.

Tell It.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and have been restored, though you hated all manner of meat and had drawn near to the gates of death, and maybe a poor soul just in the same condition as yourself will say, "This is a message from God to save me." Above all, publish abroad the Lord's praise. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by the touching of the hem of his garment, and then would have slipped away? If so, I pray the Master may say, "Somebody hath touched me," and may you be compelled to tell the truth and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise and glory of thy grace I will tell it, though devils should hear it; I will tell it and make the world ring with it according to my ability, to the praise of my saving grace."—Spurgeon.

To take denominationalism out of the Sunday-school means, in the course of ten or fifteen years, to take it out of the church also. Keep your Baptist periodicals and helps, and you will have *Baptist teaching, Baptist Sunday-schools and Baptist churches*. Send for specimen copies of the American Baptist Publication Society's series of Sunday-school publications, and you will find them sound in doctrine, attractive in appearance, cheap in price, carefully graded for both young and old, and the best helps for Sunday-school work of which we know. They ought to be used in every Baptist Sunday-school in the land.

Cuban Missions.

The work of the Home Board in Cuba is of the deepest interest.

Its remarkable beginning has been followed by years of unparalleled success.

The increase of the churches, the first one of which was organized in 1886, to nearly two thousand members, as shown in Bro. Diaz's report of last May, is a most gratifying result. What has been achieved has been in the face of the most formidable and persistent opposition ever encountered by any of the Missions of the Convention.

It has been most fortunate for this Mission that it has as its principal worker one so fearless, so judicious, so consecrated as Bro. Diaz. He has imbued those whom he has gathered around him with the same spirit. The trial of their faith under the severest persecutions has but increased their steadfastness and quickened their zeal in every good word and work.

The call of Divine Providence to the Baptist churches of the South, in whose hands he has placed this Mission to give it the strongest support required by its demands, is too imperative to be disregarded.

"Furnish Diaz and his people with the best house of worship that can be secured in Havana regardless of cost. Our Master's cause there deserves the best, and he must have it," said a consecrated business man not connected with the Board. "Do it, and the denomination will sustain you in it," he continued.

The Board has done it. It has purchased a house centrally located, and admirably suited in every way to the needs of the brotherhood there, at a price which is far below its cost and its real value. Our Baptist people now have the best house of worship in Havana.

We propose to make the final payment the 1st of December. That done, and there are other enterprises there that demand our attention and to which we must needs address ourselves. The whole island is open to us. Brother Diaz writes that there is not an important city on the island in which we might now establish a Mission with the finest prospects of success.

But first, we must pay for this house of worship.

Let our brethren come promptly to our aid now, and enable us to meet this demand. If we will but work up to the openings of Divine Providence, he will lead us on to victory, and disclose to us the wonders of his helping hand.

Already there are indications of grander things than we have known, in connection with our Mission there, which promise to follow the complete payment of the purchase money for this house of worship. We dare not say more. Let us pay for it and see what will follow.

I. T. TICHERSON.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio. Wallding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

Send it Along.

Sensible people are ready for improvements. They will exchange a bad thing for a good thing, and a good thing for a better thing; and the great trouble with our skeptical friends is that while they find much fault with the Bible, they have not yet found time to furnish anything better.

A gentleman in Massachusetts on being offered by letter a package of infidel publications for perusal, replied:

"If you have anything better than the 'Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the ten commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will make this dark world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."—*Life of Faith*.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

Glum Religion.

The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten, and make the heart leap for joy. The curse of sin is removed because it has been borne by Christ; the wrath of God towards the sinner has been quenched in the blood that cleanses from all sin; the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth unto him in singing, and all the trees of the field clap their hands." "There is now no condemnation to him." "Christ dwells in his heart by faith." "It is formed in him, the hope of glory," and "all things are his because he is Christ's." He has the promise of God for everything that he needs on earth, safe conduct through the vale of death, and an eternal home with God and his blessed ones beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling block to others in the way to heaven, and what an offense to the "little ones" in Christ's fold, is the professor who has nothing to exhibit but a glum religion.—*The Treasury*.

He said: "My love I am sorry to disappoint you about the picnic, but my horse has a lame foot." That's nothing! We've got plenty of Salvation Oil.

The Detroit Free Press fiend has been punning on Dr. Bull's Cough Syrup. His is only gratitude, for all thinking men know its merits.

Baptist State Convention.

Delegates who expect to attend the Baptist State Convention that convenes in Goldsboro on Nov. 11th will please notify me as early as possible, that entertainment may be provided. We cannot undertake to provide for those who do not send their names before the 6th of November. By having a list of the delegates, we can avoid the delay and confusion incident to the arrival of a large number of delegates at one time.

A committee on reception will meet all trains on arrival and escort the delegates to the Sunday-school room adjoining the church where they will be taken charge of by the Committee on Hospitality.

J. E. PETERSON,
Chmn Com. on Hospitality.

DR. BIGGERS' HUCKLEBERRY CORDIAL is a sure cure for all bowel troubles. For sale by all dealers.

The Associations.

The Associations will this year hold their annual sessions at the places and times named below.

October.

Alexander. Dover church, Thursday, Oct. 1-3. Green River. Rutherfordton Thursday, Oct. 1-3. West Chowan. Union church, Hertford county, Tuesday, Oct. 6-8.

Tar River. Warrenton, Thursday, Oct. 8-10. Richmond. Pleasant Grove, Thursday, Oct. 8-10. Union. Shiloh church, near Monroe, Thursday, Oct. 8-10.

Catawba River. North Catawba church, ten miles east of Morganton, Thursday, Oct. 8-10. South River. Mill Creek church, Sampson county, Oct. 15-17.

Atlantic. Beaufort church, Tuesday, Oct. 13-15. Cedar Creek. Judson church, Wednesday, Oct. 7-9.

Mecklenburg and Cabarrus. Wilson Grove church, Thursday, Oct. 15-17. Elkin. Pleasant Grove church, eight miles west of Elkin, Thursday, Oct. 15-17.

Montgomery. Sulphur Springs church, near Candor, Thursday, Oct. 15-17. Mt. Zion. Cane Creek church, Orange county, Tuesday, Oct. 20-22.

Cape Fear. Mt. Pisgah church, Brunswick county, Thursday, Oct. 22-24. Anson. Lilesville church, Thursday, Oct. 22-24. Robeson. Lumberton church, Tuesday, Oct. 27-29.

South Atlantic. Mt. Tabor church, Columbus county, Wednesday, Oct. 28-30. South Fork. Hickory church, Thursday, Oct. 22-24.

Raleigh. Green Level church, Thursday, Oct. 29-31. Stanly. Anderson's Grove church, Stanly co., Thursday, Oct. 29-31.

Little River. Buie's Creek church, eleven miles from Dunn, Thursday, Oct. 29-31. Eastern. Dobson's Chapel, Tuesday, Oct. 6-8. Columbus. Seven Creeks, Friday, Oct. 30, 31.

November.

Sandy Run. Forest City church, Thursday, Nov. 5-7.

C. DURHAM, Cor. Sec.

Stony Fork. Watauga church, twelve miles southwest from Boone, Friday, Sept. 11-13. Mountain Union. Tree Top church, Ashe county, Friday, Oct. 9-10.

Primitive. Zion church, Wilkes county, Friday, Oct. 23-25.

Baptist State Convention.

This body will meet with the Goldsboro Baptist church, November 11th to 14th. Rev. Thomas Hume will preach the introductory sermon (Rev. R. VanDeventer alternate) on Tuesday night, November 10th, and the Convention will meet on Wednesday morning at 10 o'clock.



INFANTILE SKIN AND SCALP DISEASES CURED BY CUTICURA

EVERY HUMOR OF THE SKIN AND Scalp of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

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Edwards & Broughton,

RALEIGH, N. C.

Valuable Farm for Sale.

Having qualified as executors of the late J. J. P. Parnell we will sell on Wednesday, November 18th, at public auction all the following property: The home place of the late Parnell, located one mile north of Wake Forest, N. C., on the R. & G. R. R. It contains 175 acres on which is a large and convenient dwelling of eight rooms, and all necessary out houses. Also orchard, vineyard, and excellent well of water. Will sell on same day a lot of two acres with four room cottage thereon. Another lot of five acres, cleared land. Will sell corn, fodder, shucks, &c.

All the places and plots mentioned in the above are situated one mile above the town of Wake Forest, and are suited to those who wish to educate their children or wish a country seat with town and city privileges. All three places are highly situated, and the R. & G. R. R. runs parallel with main tract for two miles. In the larger tract are thirty-five or forty acres of original growth, and as much more of field pine.

Terms of sale: One half cash, balance in twelve months. Legal rate of interest will be charged until until all of purchase money has been paid.

All persons indebted to the estate will make immediate payment, and those having claims against the estate will present them on or before December 15th, 1891, or this will be plead in bar of their recovery.

J. J. PARNELL,
G. W. DAVIS, Executors.

Wake Forest, N. C.

DOUBLE BRECH-LOADER \$7.99. RIFLES \$2.00. PISTOLS 75c. All kinds cheaper than elsewhere. Buy now, and stamp for Illustrated Catalogue to The Powell & Clement Co., 186 Main Street, Cincinnati, Ohio.

W. H. & R. S.

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Autumn, 1891

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1,000 bbls Flour.
1,000 Bales Hay.
200 Boxes Cakes and Candy.
800 Bundles Hoop Iron
1,000 Bags Salt.
200 bbls Molasses.
100 bbls Sugar.

Bought low and will sell low.

D. L. Gore,

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Ornamental Books

there is no end, and the following list comprises some of the best:

The Story of a Musical Life. An Autobiography, by Geo. F. Root. Cloth, \$1.25. **Gospel Hymns No. 6,** the new Gospel Song book by Sankey, McGraw-Hill and Stebbins. 35c. by mail. **Musical Analysis.** A system designed to cultivate the art of analyzing and criticizing music. By A. J. Goodrich. Cloth, \$2.00. **The Thorough Banjoist.** A standard method for this favorite instrument. By F. W. Wesenberg. \$1.00. **Popular College Songs.** The best collection of its kind ever issued at a low price. Compiled by L. Honore of Harvard College. 50 cents.

Florence, the Pilgrim. A beautiful Cantata for children and adults. By David Gow and Geo. F. Root. 30 cents. **Jacob and Esau.** A Cantata for Adults. By A. J. Foxwell and Geo. F. Root. 50 cents.

Any of the above sent postpaid on receipt of price.

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BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANDUZEN & TIFF, Cincinnati, O.

The Baptist Superintendent, conducted by Rev. C. R. Blackall, is a monthly magazine designed for sharpening, quickening and enlightening the superintendent, who so much needs fresh, racy, and terse thoughts to present to his school every session. Beginning with the new year, it will contain portraits of the leading Sunday-school workers, with short biographical sketches. It is published by the American Baptist Publication Society, and the subscription price is only twenty-five cents for the year.

The Bible and Business.

I consider it very important to have it distinctly understood that the Bible is a perfect rule of faith and practice.

No matter in what earnest calling a man may be engaged the scriptures furnish sufficient instruction in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale it is folly to attempt to keep our proceedings within scriptural limits. I have a hundred times heard it directly or indirectly said that in politics, in war, and in commerce, it is impossible to proceed in conformity with the scriptures.

That is a virtual denial of the sufficiency of God's Word, and a lie of the same kind that Satan told our first parents: "God doth know that ye shall be as gods." "God doth know that ye cannot apply these old-fashioned rules to the modern and extended plans of war, commerce and the like." Now the same natural law that brings an apple from the tree to the ground keeps the planets in their places. And so the same moral law that binds the conscience and should regulate the proceedings of the enormous money transactions of the Rothschilds.

In making plain the breaking of the Bible upon business, the following truth may be stated:

1. The Bible does not forbid the acquiring of wealth by honest means. To the Ephesians whom Christianity reformed, it was said: "Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." "Not slothful in business" is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worthy noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This "confidence" is one of the first essentials to traffic, and all the more fearful therefore is the loss of it, and all the more criminal those who impart it. But the scriptures lay down clear and explicit rules for the guidance of trade. "Thou shalt not steal" is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares "it is naught, and it is naught," and having seduced the less skillful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, "Lie not one to another." And when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the golden rule, "Whatsoever ye would that men do to you, do ye even so to them."

2. The Bible does forbid unduly valuing money. The wealth, to save which for an heir the owner hoarded, putting away from him many a generous emotion and many a pressing claim, instead of blessing often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came so he goes—empty and naked. The heathen prince may have his wives and contribute to his joys in the spirit world, but religion banishes such delusion. Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain to the chambers of the rich. The wealthy man is offered upon plate dainties which we dare not eat, while the poor "man" eats his dinner of herbs with gladness. Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money professions are chosen, children are educated, marriages are made. Money covers more sins than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard, or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose tools go so near the dawning of the Sabbath that he is unfit for the privileges of the day is unduly seeking wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slop-worker in the garret is so ill paid that food and fuel are out of the question, because, "the trade" must get the largest price for the smallest outlay. True, "the trade is doing it," and "the trade" is not expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin-faced children are suffering. The railway company can make a quarter per cent. off "Sunday" trains. True, porters, engine drivers and car drivers lose their Sabbath, but the quarter per cent. per annum is gained. Now all this the scriptures forbid. There is a "s-s-a or perdition" to which they who "will be rich" are led by a few steps like these to be drowned.—*Rev. John Hall, D. D.*

It is those that do the commandments of God who have a right to the tree of life. Practical godliness is the true test of a profession of faith. Believe and obey. Hearken and do. These are never divorced. If we love God there will be a love for our fellowmen. Who of us can not apply this simple test—obedience, cheerful, filial, habitual, universal.—*A. R. Presbyterian.*

The Boy and the Man.

Dr. Ludlow, in the *Sunday-school Times*, says:

"A portrait painter once told me that a picture of a child younger than twelve would not be apt to look like him as he became a man; but that one taken after that age would show the settled outline of features which even the wrinkles of old age would not crowd out. Your physician will tell you that about the same time the body, too, gets into shape. If you are to be spindle-shanked or dumpy, the stretch or the squat will have begun to grow into you. A great writer, who has much to do with educating boys, says: 'The latter life of a man is much more like what he was at school than what he was at college.'"

"A Swedish boy, a tough little knot, fell out of the window and was severely hurt; but, with clenched lips, he kept back the cry of pain.—The king Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous General Bauer."

"A woman fell off a dock in Italy. She was fat and frightened. No one of a crowd of men dared jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger hands got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned.—That boy was Garibaldi; and if you read his life you will find that these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red shirted soldiers; so indiscreet sometimes as to make his fellow patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him."

"A boy used to crush the flowers to get their color, and painted the white side of his father's house in Tyrol with all sorts of pictures, which the mountaineers gaped at as wonderful. He was the great artist Titian."

"An old painter watched a little fellow, who amused himself making drawings of his pot and brushes, easel and stool, and said: 'That boy will beat me one day.' So he did; for he was Michael Angelo."

"A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: 'Now this will never do. I get too much excited over it. I can't study so well after it. So here goes,' and he flung the book out into the river. He was Fichtel, the great German philosopher."

"There was a New England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither the boys nor the cows would disturb him. There he read heavy books like Locke 'On the Human Understanding,' wrote compositions, watched the balancing of the clouds, revelled in the crash and flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards."

Try it for a Month.

Pray three times daily for a month, and note the general effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitely use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anything according to his will, we know that he heareth us."

Pray for a revival in your community, and mark the results.—*The Ambassador.*

Keep the Heart.

If you would have your life blameless, you must keep your thoughts pure. Sinful actions come of indulging in sinful thoughts and desires. The pleasurable contemplation of a sinful deed is usually followed by its commission. Sin begins in the heart; hence we should keep the heart with all diligence. As you would lock and bolt your doors against robbers, so close your heart against evil suggestions. Suffer not the intruder to get a lodgment, but meet him at the threshold and by faith expel him from your sight. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless Son of God. Take care of your thoughts and your actions will take care of themselves.—*Christian Witness.*

It is right for us to care what others think of us. The man who does not care for the opinions of others is not the man to influence others, or to be worthy of the sympathy or respect of others. But when the choice fairly comes between doing what is right or doing what others think we ought to do, the opinion of others must be defied by us, however much we may regret the necessity of losing the good-will of our fellows. What God thinks of our conduct is of more importance than what is thought of it by all other beings in the universe.—*Sunday-school Times.*

Meeting of the Board of Trustees of Wake Forest College.

The Board of Trustees of Wake Forest College will hold a meeting during the approaching session of the Baptist State Convention of North Carolina at Goldsboro, to consider ways and means to increase the efficiency and enlarge the work of the College.

By order of the President, R. H. Marsh.
R. E. ROYAL, Secretary.
Wake Forest, Oct. 10, 1891.

Revival Meeting.

I closed a most interesting meeting of six days with the church at Bethlehem, Eastern Association. Two services were held each day and largely attended. Our much loved pastor, Rev. F. T. Wooten, did the preaching with great earnestness, and our souls were made to rejoice. Sinners were convicted and converted, and some who had wandered from the fold were brought back rejoicing.

On Sunday morning the ordinance of baptism was administered in the presence of a large crowd gathered on the banks of Black river. A more solemn scene we have never had the pleasure of witnessing.
D.
Oct. 4, 1891.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out; then a strong light, till at length it sends back a perfect image of the sun that shines upon it.—*Selected.*

When a man seeks to build up his cause by tearing down another, I conclude either that he has a very poor cause, or the cause a very poor promoter.—*Chicago Standard.*

The output of the Egypt coal mine in Chatham county is now one hundred tons per day.

Wake Forest Endowment.

Received for endowment of Wake Forest College, under proposition of Mr. J. A. Bostwick, the following amounts, which were included in the acknowledgments in the Recorder of March 11, 1891, as from Anson Association, per Redfern. It is now requested that the names of the contributors be given, as some of the brethren pledged at the Convention.

J. M. Flake, \$10.00; W. A. Liles, 10.00; Mrs. N. P. Liles (pledged at Shelby), 10.00; Rev. C. H. Martin (pledged at Shelby), 10.00; J. T. Martin, 5.00; S. P. Martin, 2.50; W. G. Huntley, 2.00; W. S. Barber, 1.00; W. D. Teal, 1.00; J. F. Briley, 50c; Frank Ledbetter, 25c; hat collection, 1.92; no name, 83c; Rev. E. B. Barrett, 5.00; Dr. B. C. Moore, 5.00; Mrs. Eugenia Gullege, 1.00; hat collection, 2.40; E. B. Moore, 1.00; M. T. Barrett, 1.00; no name, 50c; A. S. P. Smith, 25c; J. T. Gaddy, 1.00; S. F. Flake, 1.60; T. A. White, 15c; J. A. Tice, 10c; Miss Mollie Huntley, 1.00. Total, \$75.00.

Thos. H. Briggs,
Treasurer Wake Forest College.
October 9, 1891.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

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Acknowledgments.

State Missions—Wake Forest Mis. Society, \$11.96; Bethel ch, Tar River, 1.15; Alexander Association, 22.66; Three Forks Association, 22.61; Mt. Ruhama ch, Three Forks, 3.00; Cool Spring ch, ditto, 50c; Shady Grove ch, Raleigh, 6.30; Mt. Pisgah ch, Mt. Zion, 9.30; W. M. S., ditto, 4.67; Atlantic Association, 15.10; Eastern Association, 470.00; Hebron ch, South Fork, 3.00; Cashie ch, W. Chowan, 12.77; First ch, Raleigh, Central, 9.07; W. M. S., Henderson ch, Tar River, 4.80; S. S., Smithfield ch, Raleigh, 5.61. Total, 602.50. Previously reported, 7,011.00. Total this year, 7,613.50.

Foreign Missions—Mildred ch, Tar River, \$1.10; Bethel ch, ditto, 1.82; Three Forks Association, 30.59; Shady Grove ch, Raleigh, 10.70; Hebron ch, South Fork, 2.00; Mt. Pisgah ch, Mt. Zion, 11.53; W. M. S., ditto, 13.68; Alexander Association, 27.33. Total, 98.75. Previously reported, 6,921.40. Total this year, 7,020.15.

Home Missions—Shady Grove ch, Raleigh, \$2.28; Three Forks Association, 6.63; W. M. S., First ch, Durham, Mt. Zion, 25.00; Hebron ch, South Fork, 1.50; Mt. Pisgah ch, Mt. Zion, 2.35; W. M. S., ditto, 2.15; Alexander Co. Association, 5.23; First ch, Raleigh, Central (Cuban girl), 56.80. Total, 101.94. Previously reported, 2,543.73. Total this year, 2,645.67.

Education—Three Forks Association, \$5.00; Rockingham ch, Richmond, 9.00; Amis Chapel ch, Flat River, 12.48; Hebron ch, South Fork, 2.00; Mt. Pisgah ch, Mt. Zion, 7.88. Total, 36.36. Previously reported, 2,498.56. Total this year, \$2,474.92.

Orphanage—Bethel ch, Tar River, \$1.52; S. S., Holly Springs, Raleigh, 3.00; Cool Spring ch, Three Forks, 50c; Rockingham ch, Richmond, 9.00; Infant Class of Wake Cross Roads Sunday-school, 38c; Hebron ch, South Fork, 1.50; Mt. Pisgah ch, Mt. Zion, 3.51; S. S., First ch, Raleigh, Central, 15.00; S. S., Four Oaks ch, Raleigh, 1.61. Total, 36.02. Previously reported, 1,169.62. Total this year, 1,205.64.

J. D. BOUSHALL,
Treas. Bapt. State Convention.
Raleigh, Oct 10, 1891.

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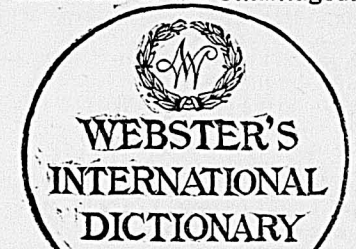
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The Power of the Pastor's Hand-Grasp.

I like the word "hand-grasp," for there is a great deal of gospel in the hollow of a warm hand that is in close connection with a warm heart. The hearts of some ministers are like the pulpits—manuscripts of some other ministers—non conductors. This is a very unhappy state of things for both pastor and people. Next to wedlock, the strongest and tenderest of human relations is that which ought to exist between a spiritual shepherd and his flock.

Not every preacher is a practical pastor. A famous American pulpit orator once said to me: "I could not be a pastor if I would; and I would not if I could; it costs too much." He shrank from the consumption of time involved, and from the strain on his sympathies in going among the sick and the sorrowing. One of the most spiritually-minded of living clergymen wrote to me: "I have never been able to do much pastoral work; and I am afraid that I am too old to learn. I think that pastors, like poets, are 'born, not made,' and I was not born one, and as I have all my life been vainly trying to mend the initial defect in my make, I doubt if your good book, any more than your good example, will cure me now. It is not easy to teach old dogs new tricks." All this may be so; but, nevertheless, both that great preacher and his flock have been the losers by it. I often feel while I am reading his superb discourses that they would have been more practical, more consoling and more life-guiding if their author had been in closer personal touch with the members of his flock. It may not be equally easy for all ministers to perform pastoral duties; but forty-nine out of every fifty may achieve a tolerable success if they resolutely set about and determine that with God's help that they will do it. Every minister should strive to hold his people with a threefold grasp—with head, and heart, and hand. The last two are just as important as the first.

The chief business of every christian minister is to be a winner of souls. His foremost aim should be both to win the impenitent to a faith in Christ, and to win believers to a higher, healthier, purer, stronger life for Christ. If he fail in these, his ministry is shorn of its highest power. No erudition or industry or oratorical gifts can compensate for the lack of soul-winning. To gain the ears of our fellow-men, and to get a personal hold upon their confidence and affections, is as much our duty as it is to study the word of God. What is the use of studying the Bible if we cannot get people to hear its solemn messages from heaven? We can do but little good to those who refuse to hear us. Men cannot be driven to heaven; they must be drawn. And in the process of drawing, the chief elements of power with every faithful minister are a loving heart and a cordal hand. Great pulpits are rare; and even the most splendid intellectual gifts and culture fail simply because their possessor has no grip on his auditors. He is lacking in what is, after all, the supreme power of the Lord Jesus over us, and that is heart-power. The vast majority of people are reached and won through their affections. Let a pastor have a cordial hand-grasp for every one he meets; let him put himself into personal contact with the individual men and women of his flock; let us take a personal interest in each one, high or humble; let him make himself at home in everybody's home; let him visit their sickrooms and put a sympathetic touch on broken and bleeding hearts; let him be quick to recognize the little child, the poor, the unfortunate, and those who are down in the world; let him do all these things constantly, habitually, conscientiously, and he will weave a cord around the hearts of his people stronger than steel. He will win their hearts to himself as Christ's messenger, and that is a prodigious step towards drawing them to the house of God and drawing their souls to the Saviour.

Let me be not misunderstood as underrating either intellect or culture in the office of the ministry. It is no place for fools, or pious ignoramuses, or devout idlers. Gush is no substitute for grace, or grit or good sense. A warm heart avails but little without a cool, clear head, and hard, honest work. Yet experience proves that men of fine intellect, or orthodox faith and high culture, often fail, while other men of moderate attainments achieve glorious success. The difference is that the first mentioned class work mainly with the head, and the other class bring into action the powers of a sympathetic heart and hand. I can recall at this moment two ministers of the same denomination who labored side by side in a neighboring city. One was a man of vigorous intellect, exemplary piety, large erudition and thorough mastery of the Scriptures. He toiled hard; and yet his ministry was never successful in attracting a large congregation, or winning converts to Christ, or in building up an effective, useful, working church. He fired at long range and aimed mainly at intellect. His people often complained that he set their heads to aching, but seldom helped their aching hearts. His ministry was a splendid failure.

The other man was neither a great scholar nor a great orator. He had no genius but the genius for godliness and zealous work. He understood human nature thoroughly because he kept himself in constant, close contact with it; he did not neglect his library, but he was especially a master of books in boots. Knowing men thoroughly, he knew how to adapt his Bible to their every day wants and temptations. His sympathetic heart seemed to touch their lives at every point; he carried his heart in his warm open hand, and had a friendly grasp for everybody. If a business man in his congregation had met with a reverse, he went to his counting-room with a word of good cheer. If anybody was in trouble, he carried it to his pastor, whose door always stood ajar. The rich welcomed him to their fine houses when crape floated at their doorbells; he knew the way into hearts beneath broadcloth and satin—which is more diffi-

cult than to find them under the rags of poverty.

The pastor of whom I have just been speaking had great success on the evangelistic side of his ministry, and reaped large harvests of souls. In that department there is pre-eminent need of individual efforts, and great power in a pastor's hand-grasp and guidance. The best fruit from a farmer's orchard is not what is shaken in mass from the trees, with risk of being bruised; it is carefully picked by hand. I noticed that they gathered oranges in that way in Florida. The "wholesale" method of gathering converts into a church is fraught with no little danger, especially in seasons of wide religious excitement and under the preaching of itinerant strangers. If ever there be work that demands heaven-directed wisdom, it is the work of dealing with an awakened soul; and nowhere is an experienced pastor's loving hand more helpful. In the inquiry room during a season of "revival," as well as in the quiet of his own study or by the fireside, it is the province of the pastor to guide awakened or troubled souls to the Saviour. Not more than half of a minister's Gospel work is done in the pulpit; another half, and often the best half, is accomplished by personal intercourse with individuals. This is one of the strongest arguments for pastoral visiting; it gives the opportunity to follow up the Sabbath sermons with personal applications of the truth. The door of his study should also stand always open to every one who is under conviction of sin or anxious to find the way to Jesus. Much depends on receiving there a cordial welcome and patient, helpful, sympathetic guidance. No pastor should begrudge the time or pains required to direct a perplexed or halting soul into the kingdom. It is the hand-picked fruit that keeps the longest. Individual labor with individual souls is the most effective method of solid church enlargement; and the book of the "Acts of the Apostles" is mainly the record of how Philip and Peter and Paul and the other master workmen dealt with those who were inquiring what they must do to be saved. If the Son of God would devote so much time to the Jewish ruler who came to him by night, and to the poor soul-smirched woman at the Samaritan well, surely we ought to begrudge no time or toil in leading an anxious inquirer into the way of life.

To depraved human nature, the gospel, with its rebukes and retributions of sin and its humblings of selfishness, is often a bitter dose. The messengers of God have no right to change the prescription or alter the ingredients; but it is their bounden duty to present unpalatable "truth in love." A pastor is more largely responsible than he is always aware for the reception or the rejection of soul-saving truth. He should leave no stone unturned and no honorable step untaken to win his way into the hearts whom he would lead to Christ. A sensible parishioner once said, "the sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week." People bear anything and listen to anything from a man they love; they will turn a deaf ear to a message from Jehovah if the man who brings it has treated them with indifference or wounded them by neglect. It is a significant fact that our blessed Lord so often "took by the hand" those whom he wished to help or heal; and we are only imitating his example when we put a warm heart into a warm hand that we may the better lead the weak and the weary, the sick and the suffering back to him.—Dr. T. L. Cuyler.

Sick-headache yields to Beecham's pills.

Applied Electricity.

INTERESTING AND USEFUL INFORMATION ABOUT THE FORCE WORTH REMEMBERING.

- Q. How many telephones are in use in the United States?
- A. About three hundred thousand.
- Q. What is the average cost, per mile, of a trans-Atlantic submarine cable?
- A. About one thousand dollars.
- Q. What war vessel has the most complete electric plant?
- A. The United States man of war Chicago.
- Q. How strong a current is used to send a message over an Atlantic cable?
- A. Thirty cells of battery only. Equal to thirty volts.
- Q. What is the longest distance over which conversation by telephone is daily maintained?
- A. About seven hundred and fifty miles, from Portland, Me., to Buffalo, N. Y.
- Q. What is the fastest time made by an electric railway?
- A. A mile a minute, by a small experimental car. Twenty miles an hour on street railway systems.
- Q. How many miles of submarine cables are there in operation?
- A. Over one hundred thousand miles, or enough to girdle the earth four times.
- Q. What is the maximum power generated by an electric motor?
- A. Seventy-five horse power. Experiments indicate that one hundred horse power will soon be reached.
- Q. How is a break in a submarine cable located?
- A. By measuring the electricity needed to charge the remaining unbroken part.
- Q. How many miles of telegraph wire are in operation in the United States?
- A. Over a million, or enough to encircle the globe forty times.
- Q. How many messages can be transmitted over a wire at one time?
- A. Four by the quadruple system in daily use.
- Q. How is telegraphing from a moving train accomplished?
- A. Through a circuit from the car roof introducing a current in the wire on polls along the track.
- Q. What are the most widely separated

points between which it is possible to send a telegram?

- A. British Columbia and New Zealand, via America and Europe.
- Q. How many miles of telephone wire are in operation in the United States?
- A. More than one hundred and seventy thousand, over which one million fifty-five thousand messages are sent daily.
- Q. What is the greatest candle power of arc light used in a lighthouse?
- A. Two million in the lighthouse at Housholm, Denmark.
- Q. How many persons in the United States are engaged in business depending solely on electricity?
- A. Estimated at two hundred and fifty thousand.
- Q. How long does it take to transmit a message from San Francisco to Hong Kong?
- A. About fifteen minutes, via New York, Canso, Penzance, Aden, Bombay, Madras, Penang, and Singapore.
- Q. What is the fastest time made by an operator sending messages by the Morse system?
- A. About forty-two words per minute.

—Scribner's Monthly.

Going to Christ.

Fondness for pleasure may be keeping you from becoming a christian. Remember what Christ says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33. In coming to Jesus the first thing to be settled is, not what pleasure you must forsake, but whether you will forsake any or all of them if Christ requires. Do you stand ready, as soon as you are shown that any pleasure, no matter what, is sinful, to forego it? This is the feeling which God demands.

The kind father finds his little child with her lap full of playthings. "Give me what you have in your lap," he says. The little one without a murmur surrenders all she has. The father examines the toys, hands back whatever is safe for her to have, but retains the broken glass, the sharp knife, and the poisonous paper. So you must yield up everything to God and leave it with him to decide what pleasures he will give you back again.—Foster.

A Household Angel.

For a good, every-day household angel, give us a woman who laughs. Her biscuits may not be always just right, and she may occasionally burn her bread, and forget to replace dislocated buttons; but for solid comfort all day and every day she is a paragon. Home is not a battlefield, nor home one long, unending row. The trick of always seeing the bright side, of shining up the dark one, is a very important faculty, one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.—Rural New Yorker.

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

Lime and Cement.

We have taken agency here for the Carson Lime Company's Riverfont Lime and Cement. Heaviest barrels; purest; quality. At retail and wholesale, at lowest prices. Send for prices and testimonials from builders, dealers, paper-makers, tanners, &c. JONES & POWELL, Raleigh, N. C.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos. W. Ashby, Mt. Airy, N. C., for free sample, or \$1.00 for one month's treatment sent in plain wrapper. Six months treatment for \$5.00.

NEWS OF THE WEEK.

Raleigh Affairs.

Thomas Robinson, colored, while walking on the track of the Richmond & Danville Railroad near this city last Friday, was run over and killed by the yard engine.

The Southern Inter States Exposition, now being held in this city, has been rather previously criticised. The exhibits on hand the first day hardly came up to expectations, but improvements have been made daily, and now the show is altogether creditable. The exhibit of oil paintings is by far the best we remember to have seen at any similar exhibition, although only two artists show their work—Messrs. Busbee and Randall of this city. More anon.

State News.

Liberty has a good broom factory in successful operation.

Mrs. Geo. B. Hanner dropped dead on South street, in Charlotte, on the 6th.

Rev. Sam Jones is to hold a ten days meeting in Charlotte beginning Nov. 1st.

The Chronicle states that the proposed glass factory at Charlotte is awakening considerable interest.

The town of Tillery has, we learn, been sold to the Carolina Lumber Company for \$40,000.—Weldon News.

The Alamance fair held at Burlington last week was a financial success. The stockholders elected all the old officers by acclamation.

Fire and water damaged the dry goods establishment of Miller & Rhoads, in Richmond, Va., on Thursday to the extent of near \$19,000.

A Mr. Clark, from Illinois, who has been in Asheville a short time, was held up by two unknown men, a few nights ago and robbed of \$345.

Nine thousand four hundred and forty-seven dollars was distributed among schools in this State last year from the Peabody Educational Fund.

A Miss Rice of Yadkinville, who had been suffering from typhoid fever, but was convalescent, committed suicide last Wednesday night by jumping from her bed-room window.

A gentleman in Statesville has begun the manufacture of walking canes from the remnants of cars destroyed in the Boston bridge wreck. The Landmark says that he has made about forty thus far and can sell them faster than he can make them.

On Tuesday night Sept. 29th the dwelling of Mr. Wm. Dixon, near Roxboro was destroyed by fire, and the skeletons of two persons were found in the ruins, which are supposed to have been those of Dixon and his wife, as they have not been seen since the fire. It is supposed that the persons were murdered, and that afterward the murderer set fire to the house. A negro badge Lawson, has been committed to jail on a charge of committing the dastardly deed.

General News.

Karl, the first King of Wurtemberg, died on the 6th inst.

A New York jockey gets \$25,000 per year for his services.

A. S. Mann & Co., dry goods dealers of Rochester N. Y., have failed for \$100,000.

The Olympic theater at St. Paul, Minn., was destroyed by fire on the 9th inst. Loss \$100,000.

A bronze equestrian statue of Grant has been unveiled at Chicago. Mrs. Grant witnessed the proceedings.

Mrs. Frank Leslie, the editor and proprietor of publications bearing her name, was married in New York recently.

The Democrats are gaining ground daily in Ohio and New York. The chances are that both Fassett and Flower will be elected.

Sir John Pope Hennessey, an anti-Parnell member of Parliament from Ireland, died very suddenly at Queenstown one day last week.

Florida's Worlds' Fair Convention, in session at Orlando, last week, voted to raise \$100,000 for her exhibit at the Columbian Exposition.

The Daily World, Weekly World and Sunday Budget, published by the World Pub. Company, at Charleston, S. C., have suspended publication.

The Right Hon. Wm. Henry Smith, First Lord of the Treasury and Government leader in the House of Commons, died in London on Oct 6th.

The biggest oil well on record is the Greenlee and Forest well on the Mevey farm at McDonald, Pa. The well is producing 600 barrels an hour.

A five story brownstone mansion, at 101 Fifth Avenue, New York City, occupied by Mr. and Mrs. August Belmont, Jr., was completely gutted by fire on the 8th inst. Loss, \$75,000.

The tenth annual convention of the International Funeral Directors' Association of the United States and Canada met in the State capital building at Richmond, Va., last Wednesday.

A railroad wreck near Binghampton, N. Y., on the night of the 7th, caused the death of one man and the injury of several others. Fifty-five freight cars were mixed up in the wreck. The damage amounts to over \$150,000.

Chas. Stewart Parnell, the Irish leader, died at his home in Brighton on the night of the 7th. The whole of Europe was startled at the announcement of his sudden taking off. The theory of suicide was given out, but was promptly denied. Until Parnell's name became unfortunately linked with the O'Shea divorce case he was the most talked-of man in all Europe and the most popular leader Ireland ever had. He was dubbed "The Uncrowned King," and his country was at his beck and call. No man of this century could have done more with his small force in the British Parliament than he did. N. Y. Herald has the following to say of him: "He carried his little army through strange vicissitudes of fortune for many years, and when he was forced from leadership victory was in sight. If ever a parliament sits in Dublin, Parnell's portrait will hang on its walls as that of a thorough-going Irishman who believed in his native land and did what he could to make it great." His mother is still alive, in this country.

FOR DYSPEPSIA.

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

MARRIED.

DILLARD—ESTES—On Sept. 17th, 1891, by Rev. J. W. Atkinson, Mr. S. H. Dillard of Granville county and Miss Parepa Estes of Wake.

BAIN—GURLEY—On Sept. 16th, 1891, by Rev. Thos. Carrick of Lexington, N. C., at the residence of Mr. David Gurley, High Point, N. C., Mr. J. F. Bain of High Point, N. C., and Miss Laura Gurley of Indiana.

BOYLES—COOK—On Sept. 24th, 1891, in Mt. Airy, by Rev. H. A. Brown, Mr. W. J. Boyles and Miss Ella C. Cook.

PEARSON—RANES—On Oct. 3d, 1891, at Wake Forest, N. C., by Rev. W. B. Royal, Mr. Graham Pearson and Miss Ella Ranes.

DIED.

QUARTEMUS—Little Julia B., youngest daughter of James B. and Lizzie H. Quartermus, departed this life on August 11th, 1891, aged four years, eleven months and three days. She suffered much, but not long—only six days. Although so young, she loved her Sunday-school, and knew some of all the hymns. Just one day before her death she wanted sister Lizzie to sing, "Jesus wash me white as snow, for I am his lamb." Sleep, sweet sister, until the resurrection morn, when we hope to meet again.

SISTER RUTH.

HAYES—Suddenly, at his home in Gatesville, Oct. 5th, 1891, Bro. T. E. Hayes, in the fifty-sixth year of his age. He leaves a devoted wife and eleven children to mourn his loss. The summons came to our dear brother unexpectedly, but found him not unprepared. Five years ago he accepted Christ as his personal Saviour, and at the time of his death was a consistent member of the Gatesville Baptist church. Bro. Hayes was a man of warm and generous impulses, and his heart was responsive to the demands of christian charity. His funeral services were conducted by his pastor, and a large congregation was present to testify its respect to his memory. C. J. WOODSON.

DEVANE—At Rev. W. A. Melvin's, Sister Annie Devane, aged ninety-nine years, seven months and eight days. It was hoped by many of Sister Devane's relatives and friends that she would live to celebrate her one hundredth birthday, which would have been in January, 1892. But the King Eternal thought best, in his love and mercy, to call her hence before she reached that period. Some days before she died I had a conversation with her of the journey she was anticipating to the good world. Said she, "I'm only waiting till my Saviour comes." Rev. W. A. Melvin, her son-in-law, was with her in her last hours. He says her whole conversation was about Jesus and immortality. She was reared and always lived in the neighborhood where she died (near Harrell's Store). She joined the Baptist church at Lebanon under Rev. Geo. Fennell's ministry. He baptized her into the fellowship of that church. After the Lebanon church went down, she moved her membership to Siloam (Harrell's Store) Baptist church, where she remained until the day of her death. She was a consistent member of the Missionary Baptist church for sixty-five years. I have been told by some of her oldest neighbors that from girlhood her work has been that of a peacemaker, always laboring to bring about a reconciliation where there was a difference. May God comfort her relatives and friends with his own words—"Blessed are the peacemakers." PASTOR.

At Enterprise, Oregon last Wednesday while the cashier of the National Bank was alone in the bank, two men entered and covering him with pistols cleared the counter of all the money on it, about \$3,500 and then escaped to the mountains.

Estey
Is the name which we ask you to remember when about to purchase an Organ

BEAUTY AND ITS PRESERVATION.
A valuable book for either sex for the preservation of Health and Beauty sent on receipt of 4 CENTS in stamps.
POMPADOUR TOILET CO., P.O. Box 2408, N. Y.

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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

\$600,000

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W. S. PRIMROSE, President.
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CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, - - RALEIGH, N. C.

The Home Circle.

Saturday Night.

The week has gone with the troubles
That weigh upon heart and brain;
The cares that are worse than sorrow,
The task that is worse than pain;
The toil for a hard-won pittance,
The scoff and the bitter sneer,
That yet must be borne in silence—
Oh, would the end was near!

But rest comes now. It is midnight,
And I sit by the hearth alone,
And dream of the days departed,
And think of a youth long flown;
The days when the sunny radiance
Surrounded the future years,
When happiness seemed so certain,
And life had no thought of tears.

Ah, well! we have all our visions
When the pulses of youth are stirred,
Naught dreaming of coming sorrow,
Or the sickness of "hope deferred."
How the ties that bind in the morning
May break ere the sun is low,
And our dearest pass from our presence,
And we—we must let them go.

Love, happiness, death and sorrow,
Thorns ever amid the flowers;
It must be so. In a circle
Moves onward this life of ours.
But I think that I should not murmur
If I knew it were near its close;
If to-night I should hear the summons;
Perhaps it may come—who knows?

—Exchange.

Shut Herself Out.

The village street was long and grassy,
and on the hill at one end stood the church,
surrounded by trees, and with roses climbing
up the windows.

Anne, when she was a baby, used to
stand at the gate in front of her home, and
watch her mother as she went into the
church on Sunday morning. If she could
only go with her, and see what was done
there, and listen to the music! When she
was grown she would go.

When Anne was a girl of sixteen, she
stood at the door of the church one day,
and remembered her childish fancy. The
music was sweeter to her now, and deeper
mystery urged her to go in. But not to-day
—not to-day! The little church was fami-
liar to her as her own home. Some of her
schoolmates were that day before the as-
sembled congregation, to say that they
would try to be faithful servants of Christ
while life should last. It she could go with
them—oh, if she could go!

But there were so many things which she
did not want to give up; selfish habits,
extravagant dress, delightful, malicious
gossip. She could not make up her mind
to be stupidly good, as she expressed it.
"I must have my fling," she thought. "But
I'll go—some day."

The music followed her with a sad appeal
as she hurried down the hill.

Anne's mother was a widow who sup-
ported herself and her daughter by the work
of her own hands. The girl used to watch
her hurrying across the street to an even-
ing service when her work was done. She
always came back with a light in her eyes,
and a cheery, tender tone in her voice.
What did she find there?

The day came when Anne for the first
time in her life loved some one better than
herself. But he was a poor man.

"Come," he said, "let us go into the lit-
tle church and be married. God will bless
us. It will be a delight to meet the blessings
and trials of life together."

Never had the roses seemed so sweet, or
the music so full of promise. The church
was like heaven to her. But the tempter
had come. A wealthy young man of the
neighborhood had asked her to become his
wife. She would have riches and luxuries!

What could she need with money! The
world, with fine houses and clothes and
jewelry of her own, was a more real place
than heaven, after all; and her God was
farther off than the man whom she did not
love, but who could give her these things.

"I cannot go with you," she said to the
man she loved, and before the altar in the
little church she sold herself for the riches
she coveted.

Anne lived to be an old woman. She had
great triumphs and sharp pains in life. Her
husband was indifferent to her; her son,
whom she dearly loved, became a drunkard
and a criminal. When he was a child she
always intended to take him to church, to
teach him to know her mother's God. But
her own life was so different! How could
she teach him?

When misery and disaster shut her in her
luxurious home, she used to look at the
gate, and her mother's grave over which the
roses grew. The red rejoicing light of the
risen sun rested upon it.

"If I, too, could enter in and find peace,"
she thought, listening to the sound of prayer
within.

But time had made her heart callous. "I
will go—but not now," she said.

One day the gate opened wide for her to
enter. They carried her in. She did not
lift her hand. She spoke no word to say
what she would do—or would not do. After
the solemn burial service they laid her out-
side, in a grave not far from her mother's.

The door of the church was always open
during her life. The hymns of praise and
the sound of prayer rose to God there from
week to week. His peace descended upon
his people.

She had made her own choice, and would
not enter in.—*Youths' Companion.*

A Farmer's Physician.

J. T. Porter, DeKalb county, writes:
Am remote from medical aid, but I have a
physician ever with me to check sudden at-
tacks of the bowels in keeping Dr. Bigger's
Huckleberry Cordial.

Little Bob Stood the Test.

The "blue line" street car stopped at the
corner, says a writer in the *Youths' Com-
panion*, and an anxious-looking young woman
put a small boy inside.

"Now, Bob," she said, as she hurried out
to the platform again, "don't lose that note
I gave you; don't take it out of your pocket
at all."

"No'm," said the little man, looking wist-
fully after his mother as the conductor
pulled the strap, the driver unscrewed his
brake, and the horses, shaking their bells,
trotted off with the car.

"What's your name, Bub?" asked a mis-
chievous looking young man sitting beside
him.

"Robert Cullen Deems," he answered poli-
tely.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round
face ought to have shamed the baby's tor-
mentor, but he only said again, "Let me
see it."

"I can't said Robert Cullen Deems."

"See here, if you don't I'll scare the horses
and make them run away." The little boy
cast an apprehensive look at the belled
horses, but shook his head.

"Here, Bub, I'll give you this peach if
you pull that note half way out of your
pocket."

The boy did not reply, but some of the
older people looked angry.

"I say, chum, I'll give you this whole bag
of peaches if you will just show me the cor-
ner of your note," said the temptor. The
child turned away, as if he did not wish to
hear any more, but the young man opened
the bag and held it out just where he could
see and smell the luscious fruit.

A look of distress came into the sweet
little face; I believe Bob was afraid to trust
himself, and when a man left his seat on
the other side to get off the car the little boy
slid quickly down, left the temptation be-
hind, and climbed into a vacant place.

A pair of pretty gloved hands began
almost unconsciously to clap, and then
everybody clapped and applauded until it
might have alarmed Bob, if a young lady
sitting by had not slipped her arm around
him and said, with a sweet glow on her
face—

"Tell your mamma that we all congratu-
late her upon having a little man strong
enough to resist temptation and wise enough
to run away from it."

I doubt if that long, hard message ever
reached Bob's mother, but no matter, the
note got to his grandmother without ever
coming out of his pocket.—*Presbyterian.*

The Girl to be Avoided.

She is the girl who takes you off in one
corner and tell you things that you wouldn't
repeat to your mother.

She is the girl who is anxious to have you
join a party, which is to be "a dead secret";
and at which, because people are very free
and easy, you are uncomfortable and wish
you were at home.

She is the girl who tries to induce you,
"just for fun," to smoke a cigarette, or to
take a glass of wine, and you don't know,
and possibly she doesn't, that many of the
sinners of to-day committed their first sins
"just for fun."

She is the girl who persuades you that to
stay at home and care and love your own,
to help mother and to have your pleasures
at home and where the home people can see
them, is stupid and tiresome; and that
spending the afternoon walking up and
down the street, looking at the windows
and the people, is "just delightful."

She is the girl who persuades you that
slang is witty, that a loud dress that attracts
attention is "stylish," and that your own
simple gowns are dowdy and undesirable.
She doesn't know, nor do you, how many
women have gone to destruction because
of their love for fine clothes.

She is the girl who persuades you that to
be on very familiar terms with three or four
young men is an evidence of your charms
and fascination, instead of being, as it is,
an outward visible sign of your perfect folly.

She is the girl who persuades you that it
is a very smart thing to be referred to as
"a gay girl." She is very, very much mis-
taken.

And, of all others, she is the girl who, no
matter how hard she may try to make you
believe in her, is to be avoided.—*Ruth Ash-
more, in The Ladies' Home Journal.*

Be Careful.

Be careful of your associates. Bad com-
pany is not better than none at all.

Be careful what you say! You can re-
call some things, but never spoken words.

Be careful in your habits and in your
dress! Neatness and good manners should
be necessities.

Be careful of your diet! Proper food and
drink have much to do with happiness.

Be careful of your health! Money can
not buy it—then why should you squander
it?

Be specially careful at this season of the
year! The air is full of poisons. Malaria
is abroad. You need to exercise great care.
—*Exchange.*

Listen! Boys.

Hon. A. D. White, late president of Cor-
nell University, writing in the *Youths' Com-
panion*, says: "Let me say here that I never
knew a young student smoke cigarettes who
did not disappoint expectations or, to use
our expressive vernacular, 'kinder peter
out.' I have watched this class of men for
thirty years and cannot now recall an ex-
ception to this rule. Cigarette smoking
seems not only to weaken a young man's
body but to undermine his will and to weaken
his ambition."—*Christian Inquirer.*

A Noted Divine Says:
"I have been using Tutt's Liver Pills
for Dyspepsia, Weak Stomach and
Constipation, which I have long
been afflicted."

Tutt's Pills

ARE A SPECIAL BLESSING.

I never had anything to do me so much
good. I recommend them to all as
the best medicine in existence."
Rev. F. R. OSGOOD, New York.

SOLD EVERYWHERE.

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Two Bottles Cured Her. VI

CARROLL, Ia., July, 1889.

I was suffering 10 years from shocks in my
head, so much so that at times I didn't expect
to recover. I took medicines from my doctors,
but didn't get any relief until I took Pastor
Koenig's Nerve Tonic; the second dose relieved
me and 2 bottles cured me. S. W. PECK.

Vanished.

Rev. H. M'DONOUGH, of Lowell, Mass., vouch-
es for the following: There is a case of which I
have knowledge, and I am very glad to avail my-
self of the opportunity to make known the good
derived from the use of Koenig's Nerve Tonic.
The subject is a young lady who had been suf-
fering from early childhood. On my recom-
mendation she procured your remedy, and for
three months the fits of epilepsy to which she
has been so long subject have ceased entirely.

FREE Valuable Book on Nervous
Diseases sent free to any address,
and poor patients can also obtain
this medicine free of charge.

This remedy has been prepared by the Reverend
Pastor Koenig, of Fort Ward, Ind., since 1876, and
is now prepared under his direction by the

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OFFICE OF YORK ENTERPRISE,
YORKVILLE, S. C., Aug. 14, '91.

ATLANTIC ELECTROPOISE—Gentlemen: For the
past five years my wife has been a sufferer from
dyspepsia. So completely did the disease make a
wreck of her former self that life was almost de-
stroyed. Her nervous system was almost entire-
ly destroyed, and the slightest noise would throw
her into a nervous spasm, which would last for
hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent di-
vine we were induced to try the Electro-Poise. Af-
ter a persistent use of the instrument, the effect
has been wonderful. Her nervous system has been
restored to its almost normal condition; her diges-
tion is wonderfully improved; she is rapidly gain-
ing in flesh; and, upon the whole, is making a
rapid recovery, which speaks volumes for the
wonderful curative powers of the Electro-Poise, as
her case was considered hopeless. If any are
skeptical on the subject, let them try the Electro-
poise, and its wonderful powers will quickly dispel
all doubt. Yours truly, W. M. PROBST.

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Liver Oil and
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Is endorsed and prescribed by leading
physicians because both the Cod Liver Oil
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is a wonderful Flesh Producer. It is the
Best Remedy for CONSUMPTION,
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eases, Chronic Coughs and Colds.
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the only song book perfectly adapted to all reli-
gious worship. 364 songs. Sample copy, 75 cents.
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crime has flowed from the hop-ball-dance than all
the drinking saloons in the world put together.
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per copy, .75c. Music, round and shaped notes. Words only, 20c. board; paper, 15c. The
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Fresh, Bright, Attractive.

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