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The Unfailing Barrel and Cruse.

BY REV. A. C. DIXON.

"The barrel of meal wasted not, neither did the cruse of oil fail according to the word of the Lord, which he spoke by Elijah."—1 Kings 17: 16.

God's method often changes, while his purpose remains the same. His purpose was to preserve the prophet. For awhile the brook and the ravens served his purpose. But the brook dried up, and instead of ordering the ravens to bring water also, he sends the prophet to a poor widow of Zarephath. And thus God's plan of keeping his people is constantly changing, while his loving purpose remains the same. Joseph was preserved equally well in the house of Potiphar, in the jail, and as ruler of Egypt. God's purpose was to raise up a man who would deliver Israel from their task-masters. He kept him at first in the ark of bulrushes, then in the loving arms of his mother, then in the court and schools of Egypt, and then in the back side of the desert. Daniel fared equally well as a boy in the palace of the king, as an officer over the provinces of Persia, and as a servant of God among the lions, if we are children of God, his mind is made up to take us to heaven, and to give us just the treatment that will best fit us for the place. If he gives us wealth, it is because he knows that wealth is the best for us; if he gives us poverty, it is because he knows that we will be best preserved by struggle. Trust his wisdom and goodness to do the right thing.

When all things seem to be against us, remember that God is for us, and he never ceases to be master of the situation. The burgomaster of Hamburg bade Mr. Onken cease holding religious services and holding up his hand before him angrily asked, "Do you see that little finger? As long as I can move that little finger, I will put down you Baptists." "Yes," replied Onken, "I see your little finger, and I also see a great arm which you cannot see. As long as the great arm of God is lifted on our behalf, your little finger will have no terror for us." It is not our part to be looking at the little fingers against us, but at the great arm that works on our behalf. Those who see the great arm need not fear ten thousand fingers of men that point in scorn or unite for our destruction. And whatever relation these fingers may be allowed to bear to us we may be calm in the assurance that the purpose of God is his glory in our preservation, and, though his plans may change, that purpose never changes.

We learn also from this unfailing barrel and cruse that God has a way of selecting whom he pleases as agents to carry out his will. Jesus tells us that there were many widows in Sarepta, who were passed by, while this one was selected. She was not the one we should have chosen. We should have looked for a house where there was a little more meal and oil and wood. A poor woman gathering sticks outside the city gates would have been the last person we should have thought a fit host for the prophet. But God thought otherwise. And so he thinks to-day in the selection of his workers. Who would have thought of R. W. McAll as the proper person to undertake the evangelization of Paris? An Englishman over fifty years of age, who could not speak a word of French. And yet he was the man of God's choice. Jerry McCaully, the river pirate, would hardly have been chosen by us as the man above all others to bring the bread of life to the outcasts of New York. If we had met Saul on his way to Damascus, it would not have occurred to us that this cruel persecutor was the man chosen of God to take the lead in building up the cause he was trying to destroy. God is constantly surprising the world by selecting agents we in our wisdom have rejected. Bunyan the tinker was no fit man to write such a book as the Pilgrim's Progress. John Wesley and Whitfield, the bishops thought, were not the men to preach to the people. Mr. Boothe was doing no good with his wild methods of work among the poor in the Whitechapel district of London, and the bishop must needs bid him change his plans or leave the church. Mr. Moody was not even a fit man to speak and pray in a prayer-meeting, and his pastor kindly told him so. But God had another message for him and for all these men. Whom the Lord has chosen let us not reject. God ordains many a man for mighty work whom any council for ordination would be ashamed to lay hands upon. He is constantly passing by tall Eliab, that he may select little David. It may be because little David is willing to be used and give him the glory. Whatever may be said about the men as to whose fitness for great

work God and the world have different opinions, they were all willing to be used. The widow of Zarephath, though she felt unable, was willing to entertain the prophet. And our usefulness depends far more upon our willingness than upon our ability. If you are downright willing to be used of God, he can make you capable and he will. "My people shall be a willing people." Willingness is capacity for what else we need God is pledged to supply.

Let us learn again from this unfailing barrel and cruse that in helping others we help ourselves. If the widow had kept her little meal and oil for her own use, she and her son had starved. Dividing multiplied it. And such is God's arithmetic. To keep is to lose. To hold and hoard is to diminish. To scatter is to increase. Men who put their bodies wholly into the service of God with implicit trust in him do not break down from overwork. It is the worry, fretting, and chafing, resulting from a failure thus to commit to God which shatters nerves and calls for protracted vacations. After one has been in the pastorate for many years, there is danger of his barrel of sermons failing, and, if it does, it is because his thinking and time have not been wholly given to God. The lad with the few loaves and fishes had the pleasure of seeing them multiplied into enough to feed the five thousand. The secret of such success was that he committed his little supply to Jesus, and he always sees to it that what is given wholly to him shall not fail, but multiply. Churches and enterprises fail for the lack of consecration. If we use for God every barrel and cruse of money, time, talent, opportunity we have, there will be plenty and to spare.

Show of Sin.

Rev. Dr. Hawthorne has entered on the pastorate of the First Baptist church of Atlanta, Ga. The *Constitution* of that city, of date Oct. 7, 1889, gives the following account of the services of the first day of Dr. Hawthorne's pastorate:

No such congregation was ever known in the history of the First Baptist church as that which gathered yesterday morning to welcome Dr. Hawthorne as pastor.

By 10:30 o'clock every seat in the church was occupied. People continued to pour in, and before the service began the aisles were blocked with chairs placed so close together that it was impossible to get in or out.

The church was unadorned save for a table bearing an immense mass of flowers immediately in front of the desk and two huge vases filled with blossoms on the platform. The music, which was specially arranged for the occasion, was magnificent. Mr. O'Donnelly devoted a great part of his time to the perfection of the members of the choir in their parts, and the result showed that every member was determined to excel any church music ever heard in Atlanta before.

Rev. Dr. J. William Jones occupied a seat on the platform with Dr. Hawthorne and offered a beautiful prayer, in which he thanked the Almighty for having brought their beloved pastor and brother back. He also prayed that strength might be given Dr. Hawthorne to continue his good work, that he might have power in the pulpit and the pastorate, and the work of the Lord might prosper in his hands.

A rustle of expectancy ran through the congregation as Dr. Hawthorne arose to deliver his first sermon. He took for the subject of his discourse, Paul at Athens, when "His spirit moved within him when he saw the city wholly given over to idolatry." He said that if St. Paul was on earth to-day he would stand without a peer among his fellows. No man of this generation could measure up to him in eloquence, courage, singleness and loftiness of purpose. Dr. Hawthorne then described the Athens of those days, the perfection of the arts, and the wonderfully gifted men who lived there when St. Paul's spirit was moved because they were wholly given over to idolatry. He said that none of these things made any impression on St. Paul; in his epistle to the Thessalonians there was not a syllable to indicate that he felt any other feeling than pity for the idolatrous people. After paying a tribute to Paul's bravery in condemning evil, he said that Paul's example was an excellent one to follow. "There is a sentiment among us," he said, "to glorify the typical modern patriot who cries out, this is the bountiful, and of the free and proclaims that ours is a government of the people, for the people and by the people. No thoughtful man will deny the absurdity of the statement, no honest man will dare say that it is true of the government as it is now administered.

After describing the rotten condition of the way elections are worked at the present time and the corruption of the ballot, he spoke of exhibitions. They were excellent things for the country. "If it were possible," he continued, "I would favor an exposition of a different character. I would gather together all the moral leprosy in grounds twenty times as large as the Piedmont. I would fill them with whoremongers, gamblers, harlots, thieves and duelists, and then I would say to the people come and see the sin of your nation."

Dr. Hawthorne then wished for the powers of John the Baptist, to stay the people in their wickedness.

"You have called me back to renew the

work I left seven months ago. The call was not limited to the First Baptist church. It came from all the churches in this great city of 80,000 people. You have done this after five years' experience of me and with a full knowledge of my methods. You must allow me to be true to my principles. My spirit is stirred within me to-day as I look out, not by the national progress, but by the appalling and mournful spectacle of sin, vice and crime. You must allow me to tell people of their sins and to point them to the only refuge provided by God. While I shall not fail to tell them of their sins, I will be just as faithful to tell them there is a balm in Gilead and a doctor there with powers of healing.

In conclusion, Dr. Hawthorne said that if he could go down to his grave comforted with the knowledge that he had saved some sinners, he would be comforted and cheered by the certainty that on the other side of the river he would be received with the words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee master over many things."

The evening services were equally as beautiful as the morning. Dr. Morrison offered the prayer and Dr. Hawthorne preached another stirring sermon. The music was exquisite.

Early History of the Baptists in North Carolina--No. 4.

Tar River church.—This church is situated in Granville county 165 miles north-west from New Berne, and — miles from Philadelphia. This church has sent out two branches, one located near by where a house of worship 20x32 was built in 1765 on a site donated by James Meadows, the other is at Flat River, where services are held in a school house. Mr. Edwards found this church paid no salary to its pastor. Ruling elders, laying on of hands, etc., are not practiced by this church. The neighborhood had about fifty six families located near the church, whereof forty two persons had been baptized and in communion, which is here administered on the fourth Lord's day in January, April, July and October. The following persons received letters from Fishing Creek church, and on April 3, 1761, were constituted into the Tar River church by Rev. Wm. Walker: Henry Ledbetter and wife, John Shearman and wife, Thomas Goto and wife, Richard Gibbs and wife, Edward Vesey and wife, James Langston, Solomon Langston, Jeremiah Lewis and wife, Benjamin Hubbard, William Forest, Mary Shoemaker, Absalom Langston, Lucy Thompson, and Elizabeth Spaw. This church united with the Kehukee Association in 1764, and Henry Ledbetter was its first delegate. The first minister was Rev. William Washington, a native of Virginia. He was bred a churchman, but in 1745 his denominational views underwent a change, and he embraced the Baptist faith and was baptized at Barley by Rev. Richard Jones, and was ordained the next year. He only served Tar River one year when he resigned, and was succeeded by Rev. Henry Ledbetter. Mr. Washington married Tabitha Reeves. He was greatly persecuted while in this State for making the assertion that the Virginia churchmen were a set of fools.

Fishing Creek church.—This church is a branch of Tar River, and is located in Bertie county, 150 miles northwest of New Bern, and — miles south southwest from Philadelphia. This church has sent out four branches, one near the creek from which the church derives its name, where a church was erected in 1771 on a lot of two acres, a gift from Thomas Oneberry, another at Bennifield's Creek, twenty-eight miles off, another at Gile's Creek 25 miles off. At each point a good house of worship has been erected. The first minister was Rev. William Walker, who receives a salary of £40 per year. He has as assistants Zachariah Thomson and William Cook. Ruling elders are admitted, but the laying on of hands, feasts of charity, &c., are forbidden. In the neighborhood of Fishing Creek about 500 families have settled, out of which 250 persons have been baptized and are in communion, which is here administered in rotation with its branches on the third Sunday in each month.

This church had its beginning December 6, 1755, when the following persons were constituted into a church by Revs. Benjamin Miller and P. P. Vanhorn: Samuel Davis, Samuel Mangum, James Petty and wife, Diana Ham, William Walker, Edward Carlisle and wife, Sarah Davis, Richard Acock and wife, Richard Bennett and Martha Acock. The present minister is Rev. William Walker, who was born January 24, 1717 in New Kent county, Virginia. Being bred a churchman, he embraced the sentiments of the Baptists in 1746, and was baptized by Rev. William Surgenor at Kehukee the same year, was ordained to the ministry in 1748 by Rev. Josiah Hart and the deacons of his church. He embraced Calvinism in 1752, but remained pastor of the church until 1755. His wife was a Miss Jane Bays, and to them were born eleven children.

His predecessor was Rev. Thomas Pope, who was born at Quehocky in Virginia 1728 who embraced the principles of General Baptists in 1750, and was baptized by Rev. William Surgenor; was ordained by Revs. Messrs. Gurgenor and Hart in 1754: Soon after he embraced the Free Grace scheme and became pastor of Fishing Creek.

His wife was Miss Alice Ford, by whom he had two children. He died in 1763 and was buried at Quehocky church.

The most remarkable things noted in the history of this church are, first, this church was converted from the General to the Particular Baptists through the preaching of Robert Williams at Quehocky, who sowed the first seeds of Calvinism, and was followed by William Wallis, who conversed with the members individually and made a strong impression. It was then taught by Edward Brown, Thomas Pope and Wm. Walker. In 1753-4 John Gano of New York visited the church, preached the Particular Baptist doctrine and converted the entire church. Second, this church is the spiritual mother of, and sent out the following ministers: John McGlamery, Henry Ledbetter, — Thomson, William Washington, — Smart and William Walker, all of whom rose to be men of great power and eminence in their day as preachers.

J. O. B.

Thoughts from the Brethren Here and There.

That was a sensible talk. I have known Jordan Womble, Jr., for a number of years and I have never known a better worker in all my life.—Rev. W. R. Gwaltney.

Tell "Uncle Cris" that I want to meet him, for he is certainly putting a head on the shoulders of some men that I know who are sore.—A lady at Sandy Creek.

My congregations are good, and my Sunday night congregations are fine, so that the work moves squarely on in every department.—Rev. W. R. Gwaltney of Greensboro.

Christ came into this world only to meet the bitterest trials, and every step which he took was in a line of suffering which culminated on the Cross.—Rev. J. S. Dill at Eastern.

The preacher should be a Holy Ghost man, a God called and God sent man, and such a man should have all the help he may need to fit him for his life work.—Dr. John Mitchell at Eastern.

There is no such country on the globe as this God given free America, but this free land will be swept away if we do not do our best to educate and evangelize the people.—Rev. J. S. Dill at Eastern.

Our Baptist fathers planned largely. They not only thought of the importance of the work in their own community and State, but they thought of all the world, and felt that they must give the gospel to every creature.—Rev. C. Durham.

That was a good report coming up from the First church in Wilmington, and I am not surprised to see the pastor, Dr. Pritchard, looking so well. "Yes, for our church to give \$6,500 in one year is a good thing."

Johnathan Edwards lost his pastorate because he said that no man should commune until he had been baptized, and that no man should be baptized until he was regenerated.—Dr. T. H. Pritchard at Eastern.

Some good people are constantly talking about the great "commission." There is no commission, but there is a command in that Bible, and that must receive your serious consideration.—Rev. C. Durham at South Yadkin.

John Knox said that the doctrines which the Baptists believed were blasphemy, and that was in the fifteenth century at that, and Knox and others never did consent to our having liberty of conscience.—Dr. T. H. Pritchard at Eastern.

Times are hard, and I said to my wife that I was in trouble—that I could not spare two dollars, and yet I could not do without the RECORDER, and my wife said keep the paper.—L. D. Rodgers at Eastern. That man has a sensible wife.

I tell you the greatest excellencies of Christian character are only brought out when the trials of this world come heavily upon us, and then these graces of the Spirit come out and shine with heavenly brilliancy.—Rev. J. S. Dill at Eastern.

I knew old brother Gentry well. He was the first Baptist preacher to go to Ashe county, in this State, and start this work. He used to tell me that he prayed for me every day, so that when he died I felt that I had lost a true friend.—Rev. W. R. Gwaltney.

That some of our churches are badly located and sometimes needlessly multiplied are facts that need not be discussed; and to remedy it we must consult together, and each must have an eye to the general good of all.—Rev. F. R. Underwood at the Eastern.

You people are clamoring for northern capital to come into your midst and help to develop your land, but I tell you that along with this northern capital will come infidelity and all sorts of isms, and then your troubles will begin.—Rev. J. C. Stowell.

One hundred and fifty years ago our Baptist fathers were doing State mission work, and that started these churches, and then came the Associations, and then came the BIBLICAL RECORDER, and then the Convention, and then Wake Forest College, and our watchword is "Still Onward."—Rev. C. Durham at Sandy Creek.

You have no idea how quickly a town can spring up out in some of the new States of the Southwest, and how quickly some one will start a bar-room in this new town. It is there that the Home Board is trying to plant a church.—Rev. J. S. Dill at Eastern.

Baptists differ from other people not only in their views and practice of baptism and the Lord's Supper, but they differ from all other people in their conception of the church. With Baptists, Christ is the head of the church.—Rev. F. R. Underwood at the Eastern.

In Cuba we have one of the wonders of the religious world. There we did not send a man to start a mission, but God called a man out of the ranks of the people of the island, and that man Diaz is taking Cuba, for God and for the Baptists.—Rev. J. S. Dill at Eastern.

I had to sentence him to death, though I could see some palliating circumstances connected with the matter. But a Judge has no discretion in that direction. You see the prisoner started wrong, and that was the end of it.—Judge, to Recorder Representative.

The young lawyer starts in his profession inspired with the thought of a large and remunerative practice as his reward, and so does the young doctor, but the young preacher starts life inspired with a desire to comfort and bless mankind.—Rev. J. J. Scott at the Richmond.

I want to ask if the preacher who baptizes a subject before conversion is faithful to the word of the Lord? Again, if he baptizes the believer or if he baptizes him after conversion, is that faithfulness to God, and is the subject enquiring the way.—Rev. W. J. Fulford at South Yadkin.

Now, I will tell you something about Jeremiaah, who was the crying prophet. You have seen some people who believed in crying. Possibly that is best, but I don't know whether there is any more religion in crying than in laughing.—Rev. C. Durham at Sandy Creek.

It don't matter how strong the Methodists are in a community; it matters not how strong the Episcopalians or the Presbyterians or the Lutherans are in a community; if there is no Baptist preaching there, then that is destitution, and we should send a man there to preach the Truth as we believe it.—Rev. C. Durham at Eastern.

An old brother who was in the Revolutionary war came back home broken down in health, and went to preaching in the Yadkin section of this State, and he baptized over fifteen hundred people and organized over twenty five churches, and next year the Yadkin Association will be one hundred years old.—Rev. C. Durham at Sandy Creek.

Every Baptist goes directly to God's word for direction as to matters of faith and practice and the result is that our people have no confession of faith except the New Testament Scriptures, and yet there is more unity of faith and purpose with the Baptists than with all the Protestant denominations combined.—Dr. T. H. Pritchard at Eastern.

A hundred years ago some people called our Baptist fathers poor and ignorant, and possibly they were. But let me tell you that they were men of large faith and they planned to have a Baptist church planted in every section of North Carolina. They died, but their children caught their spirit, and now the work gives such promise that it will only be a few years before their plans will all be realized.—Rev. C. Durham at West Chowan.

You talk about the stingy Baptist, why let me tell you that there are over one hundred new houses of worship going up in the State this year, and some of the counties are almost entirely in our hands. Why, in Watunga county the Baptists almost have the county so that if Bro. Lyman, the "Peanut Bishop," was to go over there and put on his white gown the people would think that he was a ku-klux.—Rev. C. Durham at Eastern.

There is good old Bro. Lyman, of Raleigh. He calls himself Bishop, but it is generally thought that he knows more about groundpeas than he does about theology, and I suppose that is true. The funny thing about the matter is that some of his people thought that his pint of shell peas would put them to sleep because the thing was commended by the church. Well, some of them tried it and it came near being the last of the poor fools.—A speaker at Sandy Creek.

Look here, suppose you were to see in a Wilmington paper that a certain man was riding along the road in a chariot reading the Bible and a certain preacher went up to him and said, "Do you understand what you read?" and the man says "No," the preacher "preaches unto him Jesus," and presently the man says, "See, here is water, what hinders me from being baptized?" and the preacher says, "If you believe, you may." The man says, "Stop your horses," and the man and the preacher both go down into the water, and the preacher baptized him. Every woman or child in the land in reading that would say, that man was a Baptist preacher baptizing a believer. That is just what you see about Philip and the Eunuch in the Acts.—Dr. T. H. Pritchard at Eastern.

The Biblical Recorder.

WEDNESDAY, OCTOBER 23, 1889.

Rev. C. T. BAILEY, Editor and Prop'r.
Rev. J. A. SPEIGHT, Associate Editor.

ALL OUR subscribers whose terms of subscription have expired will receive a note during this and next week calling their attention to the fact. This is not in the form of a bill or a dun for their past indebtedness, as it might be, but is put in the form of a request. Hundreds of our brethren have written to us during the past summer requesting us to wait with them till the fall and asking us to continue their papers. We have done as requested, and continued to wait till the crops could be gathered. This has greatly trammelled us in our work and cannot be safely continued longer. Please send us renewals for another year, or at least the amount now past due on your subscriptions.

PHYSICAL CULTURE AMONG MINISTERS.

Continuing the discussion of this subject, we notice:

3. The possession of physical strength is a great help to the minister in the cultivation of *studious habits*. It is not at all necessary for the average pastor to be a regular book-worm after the active duties of the pastorate are commenced. Yet it is necessary for the pastor who would grow, and keep abreast of the times, and meet the demands of the modern congregation, to be, more or less, a student. He must keep posted in current literature; must watch the scientific developments of his age, and the drift of the political and religious currents about him. Sometimes he has to grapple great questions that have an ethical bearing; and sometimes he has to avoid others that do not come within the legitimate sphere of his labors. All this requires that he should *study*. With a feeble and shattered constitution, the labor of study becomes a burden to him, and the result is, that often it is almost neglected, and there is danger of his usefulness being seriously crippled before he has "lived out half his days."

Let us now inquire briefly into the means at the minister's disposal to preserve his bodily strength, or if lost, to regain it. Among others we may note:

1. A regular system of active, open-air exercise. The dumb-bell and the gymnasium are good when no better can be found; but they are not to be compared in hygienic value, to open-air exercise. One full breath of the north wind on a cool morning is worth a dozen scientific "chest expansions" in a close room. A good and useful manner of exercising in open air, is for the minister to have and cultivate his own garden, saw his own wood, and do other chores about the house, usually relegated to the hired domestic. These are often avoided, especially by city pastors, because they think that the performance of such common-place work is beneath their dignity. Well, if a man thinks more of his dignity, than of his health, he suffers the consequence, and is liable to soon reach a state of extreme dignity. A dead man looks dignified enough to meet the demands of the most fastidious. The "grand old man" of England is as grand when felling an oak in the primeval forest of Harwarden as when he holds "listening senates," enchaind by his eloquence. Sawing wood, it is true, may knock some of the dignity out of the average minister, but then it does several good things for him which more than compensates for his supposed loss of dignity. It keeps in his pocket money which otherwise goes to the hired man; it knocks the dyspepsia out of his stomach; it opens the pores of his body and expels malaria, and other hidden enemies of health, and this saves the doctor's bill.

Notwithstanding this homely advice, we know that many of our brethren will stand on their dignity; or seek, at least, other means of open-air exercise. Among these, we know of none superior in its exhilarating effects than rapid walking, or better, horse-back riding. To those who can afford it, a long-journ, daily, or two or three times a week, on horse back will be found quite beneficial. The horse should be a *trotter*, and not a *pacer*. The first few trips may give one the headache, stir up the bile, and even send him to his bed for a short time; but let him persevere, and the best results will often follow. Buggy riding is pleasant, even exhilarating, but there is not much real exercise in it. The old-style brethren, who often journeyed over contiguous counties, and even States, were noted for their great physical endurance, their sound lungs, and their stentorian voices. Some one may say "deliver me from the preacher with the stentorian voice;" but as we have

before hinted, the man with strong lungs need not unduly exert them. Some of the most magnificent orators we have ever listened to had stentorian voices, which were brought into play, however, only when occasion demanded. Such a voice, properly modulated and controlled, may be extremely pleasant to hear. Not so much can be said of the voice of the man who whines like a kitten!

2. A second means at the disposal of any pastor, is to take long trips occasionally, and if need be, "rough it" for a few days. We doubt the wisdom of *protracted* absences on the part of pastors from their flocks. Sometimes it is necessary, but when possible, should be avoided. Country pastors are at times under the necessity of "roughing it," and that very fact accounts, in many cases, for their superior physical strength. Our city pastors ought to preach more frequently in the country. It would help them amazingly to go out at times into the country, even to the highways and hedges, and if need be rough it for a few days, travelling over rough roads, stopping at the homes of plain people, climbing mountains and hills, fishing in the streams, hunting squirrels or nuts with the boys, &c., &c. Let the debilitated city pastor try this plan for a while, and he will find that this kind of exercise is worth more to him than all the tonics that money can buy.

3. We may say, in general, that whatever tends to quicken the circulation of the blood, thus enabling the body the better to cast off its effete matter; whatever tends to put into active operation torpid organs,—such as the use of mineral waters—will generally be found quite beneficial.

When the health seems to be permanently impaired, or lost, an effective remedy may often be found in the pastor changing almost entirely his habits, his diet, and his manner of living. Many a broken down city pastor would obtain a new lease of life; perhaps regain more than his lost strength by taking charge of a country field, the cultivation of which would require an active life; and, *vice versa*, some overworked country pastors would have better health in a city pastorate. We have in mind now a stout farmer, weighing nearly two hundred pounds, who, when he quit merchandizing and commenced farming, was a mere skeleton of a man compared to what he now is. What is true of the merchant in going from the store to the farm, would sometimes be equally true of the preacher in exchanging the confining and exacting duties of the city pastorate for the quiet, the changed habits and labor of the country pastorate.

UNION ASSOCIATION.

The Philadelphia Baptist church is fourteen miles southeast from Monroe, the capital of Union county. The people are not as thickly settled in the community as in some sections, and hence the crowd, while fair, is not so good as we have seen at some other meetings, but we found the meeting going on nicely, with all the wheels well oiled, and the brethren in good trim generally.

Bro. J. W. Bivens was elected Moderator, and Bro. R. Redfearn, Clerk. Rev. J. C. Stowell preached the introductory sermon, and the meeting assumed proportions almost at once.

As our time was limited, our stay was short, therefore we must simply give our impressions of the meeting, the people and the country.

1. The meeting, like all the smaller Associations, is as spirited and enthusiastic as could be expected. It takes the people to make a great meeting. A few lively and active men can get up a reasonably good time, but it takes the people—the multitude—the eager, anxious throng, to fire an assemblage and call forth the best efforts of the leaders of our Baptist Zion. The tendency of many communities to bring off a small circle of churches and form an Association, or of a few members to pull out of harness and start a new church, is sometimes a success, but very often it is a mistake, and the organization thus effected lives, but barely lives.

We hope that no one will think for a moment that we would pen one word to obstruct the plans of our brethren for carrying out their wishes. On the contrary, we would urge all our people to be up and hard at work for making the best uses of the men and the moments which you have at your command.

2. This a fine looking body of men and women, and as we stand here and look squarely at the people, and into their faces, we are favorably impressed. They are not all good looking, of course, for some of them do not take the BIBLICAL RECORDER, and you need not expect much from a man if he don't take his church paper.

There are some freaks in nature, however, for we found one man at this meeting who did not take the paper, and yet he was *moderately good looking*. They were genuine Baptists, however; true blue every time, and never missed fire, unless you call failing to give funds for the Master's kingdom missing to fire. If you call that a flash in the pan, then a few of these churches flashed in the pan. Pick your flints, brethren, and try again.

3. The county is fairly good, especially when we consider how close it is to South Carolina. You know it is said that it takes poor soil to produce good water and great men. South Carolina has the men. We don't know how it is about the water and soil. North Carolina differs with all the others, however, in the fact that she has the soil, the water and the men.

The county roads here are very fine indeed, and many of the farmers are nicely situated, though this has been a year to play havoc with their interests.

We had a good time with these people, and hope to meet them again. We are under special obligations to Bro. V. T. Cheers for acts of kindness even if we could not go home with him and go "possum" hunting. The meeting of good old Bro. E. L. Davis was a great joy. The Lord deals kindly with his aged and honored servant.

MT. ZION ASSOCIATION.

Standing on Main street in the brisk and hustling little city of Durham and looking south, your eye rests upon a broad plain which stretches far out towards South Carolina, and it looks to the eye to be as level as a floor, but when you start over it you will find the soil broken and beaten and washed. Six miles over this country and along this road bring us to Berea Baptist church. Rev. C. J. Woodson is the beloved pastor, and these people rally around him with their love and their energies. The church house is large, but not new, though in fair condition.

Tuesday, Oct. 15th, was the first day of the meeting. It was not the brightest day of the season, for the wind had changed its direction and it was coming from the north with a vengeance, and it kept on coming, too, so that the Association had about as much wind and cold weather as it had people.

The introductory sermon was preached by Rev. J. S. Dill, of Goldsboro, from John 17: 18.

Dr. Roberson, of Chapel Hill, was elected Moderator, and Bro. C. R. Scott was continued as Clerk, and some one remarked that he was one of the best clerks in the State. The Association was soon organized and the work moved off nicely from the very start.

Rev. J. S. Dill represented Home Missions; Rev. John Mitchell, Education; Rev. C. Durham, State Missions, and Rev. J. L. White, Foreign Missions.

The people in the community are not a well-to-do people, but they are a kind-hearted noble set of people, and took great interest in the meeting. The missionary spirit is on the increase in this section, for the church house at Berea was made vacant last summer by the resignation of Rev. C. O. Newton, who, with his wife and children, is now in Africa preaching the gospel to a dark people living on a dark continent. It was from this Association that Rev. G. P. Bostick went when he started to China.

The people in the community took splendid care of the Association, and everybody had a good time. We could not remain till the close of the meeting, and hence much of what was said and done we have had to omit. We take off our hat to Bro. Woodson, the pastor of the church, and say to pastor and people, thanks.

RICHMOND ASSOCIATION.

In the Eastern section of Richmond county is Spring Hill Baptist church. The church house is large and neat, and the congregation is made up of a good class of people. Rev. J. C. Price is pastor, and he and his people seem to be very happy in the enjoyment of each other's confidence.

Here lived and died old father John Monroe, who was pastor of this church for sixty-five years, and he lived a life so beautifully expressive of the bright Christian character that he was, that no man can say aught of the life which he lived and of the examples which he set to inspire his successors on to that goal where the "wicked cease from troubling and the weary are at rest." Well done, good and faithful servant—well done.

This is the baby Association of the State, and it is a boy baby, at that—bright, brisk and fussy, and while it is not a year old, yet it is standing alone; yes, it is, and it can talk, too, and about missions it talks

much louder than some of the older ones that were born away yonder before the war. We always did like babies, even baby Associations, and baby churches, too, when they don't want too much nursing. This is a progressive little body of people, and we believe they mean business, for they have a mind to work, and start off by lending a helping hand to every good cause.

The introductory sermon was preached by Rev. B. H. Phillips, and the brethren referred to it quite often and always kindly. Rev. B. H. Phillips was elected Moderator, and he presides as well as he preaches, and he does that well. Bro. A. Johnson was elected Clerk. All the work was taken hold of by willing hands, and by men who mean business.

Rev. J. C. Stowell represented Home Missions, and made many friends.

All the other visiting brethren who went to this meeting got there after the meeting adjourned, and hence we did not see them.

The crops around here are good and the cotton crop appeared to us to be very fine. This is the long strawed pine country, and of course we saw much of the turpentine interest. Boxes are cut in the side of the trees near the ground, and then the tree is faced sometimes as high up as twenty feet, and the oil runs down in the boxes, and then it is scooped out, we suppose, and put in barrels and shipped all over the world, with possibly the exception of Georgia and Florida, and our twin sister, which make enough at home to serve them. To meet and greet our dear old friend, Rev. T. Harrison, was a joy indeed. He is feeble now, but he is the same dear friend and lovely brother and faithful servant of the Lord.

THE North Carolina Baptist State Convention meets in Henderson Nov. 13th. There remains but twenty days in which to finish up the work of the year, and raise the money pledged by the churches to missions, education, &c. Bro. Durham, our secretary, is doing all that it is possible for one man to do, and should have the aid of every Baptist in North Carolina who loves Christ and his cause, in completing the year's work. We hope the pastors and active brethren of all the churches will make a special effort during the next twenty days to send in the money needed to pay our missionaries. The cause demands this, and the missionaries need their money.

PERSONAL AND OTHER ITEMS.

Rev. J. L. White baptized eleven persons at Durham last Sunday.

Rev. B. H. Phillips has received a call to Whiteville and three good country churches near by.

Rev. C. J. Woodson was in Thomasville last week, and hopes to attend the Anson Association.

Rev. C. N. Donaldson, of Virginia, has accepted a call to the pastorate of the church in Winston, N. C.

Raleigh Association meets with the church at Whitestone, near Wakefield, Wake county, on Oct. 31st.

Four persons were baptized at the Baptist Tabernacle in this city on Wednesday night last by pastor Williams.

Mrs. Dr. J. W. Carter left last week for a few weeks' sojourn among her relatives and friends in West Virginia.

Bro. John G. Morgan and wife, of Gates county, were in Raleigh last week and brightened our office by calling to see us.

The Baptist Convention of Tennessee met in Humboldt on the 17th inst., and elected Rev. Dr. W. G. Inman president.

Rev. Duncan McLeod, of Petersburg, Va., has been called to the pastorate of the churches in Beaufort and Morehead City.

Bro. T. B. Boushall and wife, of Bellcross, were in Raleigh last week to witness the marriage of their son, J. D. Boushall, Esq.

Rev. T. D. Thomas of Chicago has accepted a call to the pastorate of the First church, Danville, Va. Bro. Thomas is a native of Alabama.

The Western Baptist Convention meets with the First church, Asheville, on the 23d. We heartily thank the brethren for a cordial invitation to be present.

Rev. Jas. V. McCall has our thanks for sending a club of subscribers to the BIBLICAL RECORDER. Just such a brother in every church in North Carolina would be a blessing.

The Western Baptist Missionary Union will hold its tenth annual session with the Washington Baptist church, near Waco, N. C., beginning on Wednesday, November 20, 1889.

"What shall be done with a deacon of a Baptist church who contracts a just debt and will not pay it?" If he is able to pay and will not, then he should be expelled from the church.

The Episcopalians are to have a new hymn-book. "Many of the hymns marked out possess great beauty and feeling." It is reported that "Am I a Soldier of the Cross" will be expunged. The sentiment hardly fits folks that wait till the frontier furnishes towns with gas, banks and "society" before they "fight to win the prize and sail through bloody seas."—*Richmond Advocate*.

The new church house of Hendersonville will contain a splendid memorial window, the gift of Hon. M. C. Toms in memory of his wife, who died in this city during the session of the late General Assembly.

Bethel College, Ky., has just realized \$44,000 from the sale of real estate in Chicago. This sum will be made the basis of an endowment fund of \$100,000 proposed to be raised. The number of new students this year is 109.—*Ex.*

A number of our brethren are anxious to see a well-equipped Baptist Female College located in Raleigh. This matter was given to a committee at the session in Greensboro, and will come before the Convention in Henderson.

Rev. W. E. Clifton, of Rich Square, sends for another copy of the RECORDER containing Dr. Jones' sermon, and says: "By all means have Uncle Cris's letters put in book form. The last letter is worth the price of your paper for twelve months."

Rev. C. E. Gower, of Mt. Olive, was in Raleigh last week. He has been hard at work in meetings for the past three months and his church has given him a four week's vacation which he will spend in visiting friends in Wake, Davie and Mecklenburg counties.

Rev. G. J. Dowell of Hamilton called to see us on Thursday last. He is well, notwithstanding his hard and most successful summer's campaign for Christ among the weak churches and in the destitute section bordering on his field. Bro. Dowell is loved and honored by all who know him.

Rev. J. F. Love has been invited to move up among the hills.—Rev. W. F. Watson finds Kernersville too far from Carthage, and resigns.—Rev. Henry Sheets preached his farewell sermon to the orphans last Sunday. The congregation was large and attentive.—*Charity and Children*.

Brothers V. T. Cheers of Union Association, Senator L. B. Briggs of Yancey county, J. C. Dowd of Charlotte, A. W. Early of Anclander, E. D. Cheek of Hillsboro, A. F. Powell of Vineland, Prof. D. A. Davis of Auburn, and others called to see us while in attendance on the State Fair last week.

Rev. A. E. Owen, D. D., pastor of the Court Street Church, Portsmouth, Va., preached on Sunday morning last from the text, "A woman clothed with the sun, the moon under her feet, and crowned with twelve stars." Dr. Owen is one of the most gifted orators of the South, and is one of the few men prepared to preach from such a text.

Rev. A. J. Holt and Rev. F. M. Law retire from the *Texas Baptist and Herald*. Bro. Holt leaves at an early day on a trip to Europe and the East. He will be absent about a year, and hopes to visit Constantinople and Asia Minor, Greece, Egypt, Palestine and Italy. The effort at unity among our Texas brethren seems to have been a failure.

The attendance at the First Baptist church last night was very large and much interest was manifested. Rev. Dr. J. J. Hall well sustained his reputation as an able and impressive expounder of the Scriptures. "Jonah fleeing from the commands of God" was the subject of a most effective discourse. Services last night at 7:30.—*Norfolk Landmark, Oct. 17.*

The Rev. Thomas Dixon, Jr., continues to draw so large congregations at the Twenty-third Street church, it is proposed after November 1 to hold the Sunday evening services in Association Hall. His ministry being specially adapted to young men we hope his congregations will fill this large auditorium, and that this forward movement will realize the best expectation of its friends.—*Enquirer*.

Rev. Dr. W. E. Hatcher, of the *Baltimore Baptist*, gives the following description of Rev. J. W. Hundley, the new pastor at Tarboro, N. C.: "Hundley is one of our noblest men. He is strong in character and wise in his methods of work. If he has chosen a new field we have not heard of it, but we can say with the best conscience that the field to which he may go will be most fortunate."

Rev. Dr. John Mitchell, of Wake Forest, agent of the Board of Education, has accepted a call to the pastorate of the church in Hendersonville, N. C., and will enter upon its duties Jan. 1st. The brethren and sisters have about completed their splendid new house of worship, one of the best and most convenient in the State, and will begin the new year under most favorable auspices.

For the second time the Rev. Dr. Talmage's congregation have lost their church edifice by fire. The former Brooklyn Tabernacle was burned on a Sunday morning in 1872. Sunday morning, the 13th inst., soon after midnight, fire was discovered, and the building was in a short time a mass of ruins. A new system of electric light had lately been introduced and it is thought that lightning struck the wires and caused the fire.

Rev. G. S. Williams of the Baptist Tabernacle, Raleigh, accepts the call to the Second Baptist church, Brooklyn, New York. Brother Williams is one of the best pastors and preachers in the South. He has accomplished a great work in this city, where he has preached to crowded congregations for about two years. He leaves, in many respects, one of the best churches and most desirable fields of labor in the State, where he is dearly loved, but goes to a larger field and where still greater opportunities for usefulness open to him. We very much regret his loss to this city as well as to the Baptists of North Carolina; but the field is the world, and the Master of the Vineyard has assigned him work in another field.

...Rev. R. VanDeventer, the gallant and beloved pastor of the church in Henderson, is forced by circumstances over which no pastor has control, to say: "Please say through the RECORDER, for the benefit of all concerned, that the church will not be able to provide entertainment for the ladies. We have delayed making any statement about the matter, hoping to provide for all who might come, but we find it necessary to make the above statement."

...At a recent prohibition convention in Pennsylvania, Rev. C. M. Meade makes this point about prohibition: "Take twenty-five snakes and turn them loose in your back yard—that's free whiskey. Put them in a box and burn twenty-five holes for them to crawl out of—that's low license. Stop up ten of the holes—that's high license. Throw the snakes over into your neighbor's yard—that's local option. Take a club, and kill them—that's prohibition."—*State Chronicle*.

...The hotel building at Ridgeway, N. C., presented by Col. J. M. Heck to the Veterans Association as a home for aged soldiers, was accepted by the Association at the meeting last week, and Col. Heck will put the home in perfect order. It will furnish a pleasant home for about one hundred soldiers. President Carr of Durham and the Executive Committee will at an early day arrange for raising money for the purpose of support. It will cost seventy-five dollars a year for each soldier.

...There was a large audience gathered in the hall of Pickett-Buchanan Camp last evening, many ladies being present, to hear Rev. J. L. Burrows, D. D., deliver a lecture on the subject of the memorable 1st, 21st and 3d of April, 1865, in which scenes he had been a participant, and could speak from actual knowledge and observation. He discussed the subject in the most graphic, interesting and impartial manner, in which he carried his audience in imagination through the scenes he so forcibly described. —*Public Ledger*, Oct. 19.

...There was a want of agreement in the heading and text of Uncle Cris's letter in last week's issue. The error was a typographical one, as appears in the heading, and which escaped our notice until a number of copies had been issued from the press. These misprinted copies were circulated in certain quarters and provoked in some minds unpleasant inquiries. Our direction for a correction was misunderstood by the compositor, and the last error was worse than the first. The word "Judson" should have been "Rutherford." If the reader will read the text and not the heading, he will get the idea intended to be conveyed.

...Twenty of our children, seventeen girls and three boys, were recently buried with their Redeemer in baptism. When we remember that these one hundred and twelve were all gathered up from over the State, we are grateful that forty of them are traveling the road to a better country, and that they all are so obedient, kind-hearted and true. Think you that there has been undue excitement and for the sake of numbers? Well, be with them as we have been with them, see their meekness as we have seen it, see the change, the humility, the kindness, the exemplification of Christian love as we have seen it and then you will believe that most of them have been with Jesus, and are walking with him day by day. —*Charity and Children*.

...It may seem paradoxical and absurd to say that the report of a meeting is often better than the meeting itself; yet, in the opinion of the Rambler, it is often true. Unless a meeting be of extraordinary character, the actual attendant upon it has to listen to a great deal that is flat, that is diffuse, that is wandering; while the report of the meeting, if it be at all judicious and discriminating, leaves out all these things. The reporter offers himself as an humble victim, and suffers all the weariness, hears all the old stories, suffers under all the pointless jokes, agonizes under the prolonged addresses, writhes in his chair when the meeting is prolonged far past the appointed hour of adjourning; and then he gives the readers all the goods of the meeting without the bads, all the essence, all the life, all the truth, all the spirituality, all the uplifting, without the flatness and the tediousness and the weariness and the repetitions and the aged and time worn facies. —*National Baptist*.

Bro. Herring's Letter.

I know not how to express my high appreciation of Bro. Herring's letter in the RECORDER of the 16th instant. It impresses me as breathing more of the real missionary spirit than anything I have read in a long time. It is much like Paul. My faith in missions and missionaries is lifted up. It breathes the spirit of faith and thorough consecration, and must inspire Christians everywhere with new zeal in missionary effort.

It is a thing "new under the sun," a man, men and women, pleading for a reduction of their own salaries, and from such lofty motives—a decrease of salary that there may be an increase of laborers.

It brings to view a potent factor in the great problem of evangelizing China and the world. Surely God will bless such consecration. J. M. WHITE.

Apex, N. C.

Board of Missions and Sunday-schools.

There will be an important meeting of the Board of Missions and Sunday-schools in their office in Raleigh, N. C., on Friday, Nov. 8th, at 7 o'clock p. m. Let every mission field that expects to ask aid of this Board for next year send in their application to the Corresponding Secretary before that meeting.

N. B. BROUGHTON, Pres.
C. DURHAM, Cor. Sec.

Thirteenth Letter from our European Pilgrims.

Rome—Continued.

I have gazed upon the Roman Forum between the Capitoline and Palatine Hills, thirty feet below the level of the city. I thought how centuries ago its councils ruled the world, and then after the fall of Rome, how it had lay hidden covered by rubbish and debris, upon which houses and fortresses had arisen until the sixteenth century, when Pope Paul III began to clear the ground. It was not until the present century that it was laid bare as we see it to-day—the ruins of the original Forum.

First, we notice a well preserved arch which was erected by the Senate to Septimius Severus, and is covered with bas-relief scenes commemorating the victories of Septimius and his sons Caracalla and Geta over the Parthians and Arabians. Right behind this is the remains of the temple of Concord where the Senate sometimes met, and where Cicero impeached Catiline. Then to the east is the foundation of the temple of Caesar where Mark Anthony made the funeral oration over the dead body of Julius Caesar. The eight Ionic columns belonged to a temple of Saturn built 491 years B. C. The three Parian marble columns stand on the site of the splendid temple of Castor and Pollux; and the solitary column that rises near the centre called by Byron "The nameless column with a buried base," was found by the excavations of 1813 to have on this same buried base an inscription which proved it to be the column of Phocas erected to a Greek emperor of that name in the seventh century.

The circular temple of Romulus is pointed out to the right; and further on high above the level of the city three stupendous arches are standing, which we are told is the remains of the Basilica Constantine, and that there is a beautiful view from the top. We concluded not to make the ascent, but more of that subject anon.

The Via Sacra separates one part of the Forum from the other, and this is the walk that Horace loved so much. On the eastern boundary is the small but beautiful arch of Titus to commemorate his victories over the Jews A. D. 70. A man of science and research was examining it while we were there, and told us that he was just from the Holy Land, and that he had seen this arch several times, but it had a peculiar interest for the antiquarian, and pointed out the seven golden candlesticks. He said that without that sculptured representation of them, the form of these candlesticks that were in Solomon's temple would have been lost, for the original ones fell in the Tiber when being brought from Jerusalem.

A visit to the palace of the Cæsars is full of interest. It is true that "cypress and ivy, weed and wall-flower grown matted and massed together, hillocks heaped on what were chambers, arch crushed, columns strewn in fragments" is all that meets the eye, yet the imagination goes back to the time of the mighty Emperors who once lived here. It was first the home of Cicero, the eloquent. Augustus Cæsar purchased it and built a palace and a temple to Apollo there. He did much to improve and beautify Rome and used to boast that he found it of brick and left it of stone.

One Cæsar enlarged the original palace, and another beautified it, and after the great fire which Nero so enjoyed that some historians say that he repeated heroic verses on the burning of Troy, and some even accuse him of being the incendiary; at any rate he replaced his palace with one so ornamented with golden ornaments that it was called "the golden palace." It fell into ruins in the fifth century, and yet there are fragments of sculptured marble, broken columns, overgrown walls and arched vaults still to be seen, and up high above the ruins is a solitary monastery where the monks chant their anthems, and breathe perchance a prayer for the souls of the departed Cæsars.

Of all the antiquities of Rome nothing strikes the beholder as the Coliseum, so called from a colossal statue of Nero. This vast amphitheatre was founded by Vespasian A. D. 72, and completed by Titus after the destruction of Jerusalem, and many thousand captive Jews were employed in its construction. It is stated that 10,000 men and 5,000 beasts were slain in the arena at its inauguration, and the games lasted for nearly one hundred days.

The great gladiatorial combats were witnessed not only by the rabble, but fair ladies and noble lords viewed these scenes here during a period of over four hundred years.

The amphitheatre consisted of four stories, composed of arches, and above them an attic with poles to support an awning. The arena was in the centre. Around were arranged four tiers of seats for the spectators. There are two broad arches or entrances; one was through which the gladiator came with flourish of trumpets and shouts of the multitude to be "butchered to make a Roman holiday." The other entrance was for the emperor. He and the senators and vestal virgins sat in a covered gallery near the arena, so as to have a good view of the combats in which so many Christian martyrs perished. It could contain a hundred thousand spectators.

As we look from the galleries above down upon the arena and the ruins of numerous arches and arcades, I can imagine the beast of prey turned loose from its iron cage, stealing stealthily to its victim, or crouching for its deadly spring, while its human antagonist, every muscle tense, eye glowing, and weapon upraised, awaits the onslaught. Cheered, if successful; derided, if he falls in the unequal struggle; and dragged quickly through subterranean passages, fallen man and beast, to make way for other combatants. This ruin was converted into a fortress in the middle ages, and supplied the Roman emperors and princes for materials for their palaces for nearly two hun-

dred years. Pope Sixtus V thought he would convert it into a woolen factory, but the project failed; then Clement XI thought he would establish a salt-petre manufactory here, but that, too, was unsuccessful. In 1750 Pope Benedict XIV consecrated the ruin to the memory of the Christian martyrs who had perished within its walls. You can wander at will over the beautiful pile, and as I watched the sun touch it with glory, I wondered if it really could have been the scene of so much agony and bloodshed.

Yes, I have trod the Appian Way. Our party of three ladies and two gentlemen from North Carolina, a judge and his niece from Nebraska, and a young man from Georgia making the tour of Europe on a tricycle, formed the party. We hired two open carriages at two francs (forty cents) per hour—so cheap is it to ride on the continent—and rode leisurely down the Appian Way towards the catacombs of St. Calixtus. On our right were the baths of Caracalla, and to our left was pointed out the tomb of Scipio Africanus, and our thoughts went dreaming of those olden days when the hero warred with Carthage, the site of which is not even known with certainty, and yet here we were amidst the antiquities of her great rival, Rome. Why this very Appian Way was begun by Appius Claudius 312 years before the Christian Era. The carriages were hired by the hour, as I have said, and the gentlemen thinking the drivers were taking undue advantage of the circumstance, when we reached the gate leading to the catacombs said: "We will pay these coachmen and get other carriages." So they were paid the two francs as agreed on, but they vociferated loudly in Italian, and we could gather that they threatened to call a policeman; but the gentlemen said "Don't notice them," and we went quietly on our way and was met by a sweet faced old monk with his long, brown robe and large cross at his side. He gave us all wax tapers, and preceded us down the cold, damp catacomb, explaining everything as he went in one of the sweetest voices that I ever heard. Here was the tomb of St. Cecilia and of many early popes and martyrs. The last resting place was hollowed out of the solid rock, one above another. The most of the dead had been removed, but he showed us some bones by pushing his taper deep into one of the recesses. He carried us into a chamber containing two perfect mummies. He pointed out some paintings of the earliest times, and we looked with great interest on the steep flight of granite steps down which, we were told, the early Christians came to this subterranean vault to escape persecution and death.

With solemn thoughts we emerged into the open air, when lo! there were our coachmen with a *bona fide* policeman! One of the coachmen could speak a little English, but he would not, and the others could not, speak anything but Italian, and not one of our party knew a word of that. The old monk knew a little English and a little French, and seemed friendly to us, but he could do nothing. A younger monk was called, but it was little better then. We knew that the coachmen demanded more money, and the men of our party declared they had paid according to agreement, and would appeal to the American minister for redress. I am a poor hand to speak French, but can write it, so I wrote, "We agreed to pay two francs per hour, the regular price. At the expiration of the hour, we paid the money and dismissed the coachmen." The monk wrote in reply: "The tariff demands more beyond the walls of the city, and you are beyond the walls." Then I knew the coachmen had the law on their side, and I mildly said to a hot-headed young lawyer of our party: "You have no passport (for I knew that I was the only one of the party who had one), so how can you identify yourself to the American minister?" He rather loftily said: "Don't you suppose he will know that we are Americans? You ladies let us gentlemen settle this matter." In the integrity of his own young heart, he deemed all Americans as true as himself. While words still ran high, the coachmen cried, "Go to your American minister!" and the sensible old judge stepped up, threw down the extra six francs demanded, saying, "That is the way I settle matters!" and stalked ahead, and I smiled at his violent gesticulations, well knowing that his language must be more emphatic than elegant. The coachmen refused to take us back to the city, and the policeman sitting back in one of the carriages rolled by us as we were toiling up the Appian Way back to the city. I am sure that we sympathized, as we never had done before, with St. Paul whom the Bible tells went this same Via Appia a prisoner to Rome. The young people walked ahead, but the polite and pleasant Dr. A. of Statesville insisted upon loitering behind with my dear old friend and myself, and ever and anon he would say, "We are really walking the Appian Way!" He may have enjoyed it, but I certainly did not. As we neared the Coliseum, our spirits revived, and Dr. A. suggested that we should take a near cut to our hotel. He took a different street, which he thought would take us over a hill instead of the tedious way around it; but we found a marble yard on one side and a cheese factory on the other, but we went on, and some women in front of the factory seemed to understand Dr. A.'s inquiries, and smiled and said something to a swarthy Italian, who bowed and smiled, and I thought very politely, offered to show us the way down the hill. We followed him through a garden to a door which led to a stairway. Lo! instead of going down, we went up, up, till it was total darkness. I, who seldom feel fear, thought, "Suppose we are inveigled into this dark place by a treacherous Italian!" We had just heard the screams of a woman knocked down within the shadow of one of the dark arcades of the Coliseum, and it was no pleasant sensation; but soon we emerged in the clear light of day, and found ourselves upon the top of the Basilica Constantine

where we had calmly decided that very morning that we would not go. After that one deviation, for which Dr. A. thought we owed him thanks, we went straight to our hotel amidst the gathering shadows of evening, and the play of the fountain beneath our window was sweeter than ever as it lulled us to sleep after the weary day. P.

Revival Meetings, etc.

Stovall.

The Baptist church at Stovall held an interesting series of meetings last week. The congregations were unusually large, and attentive to preaching. The people were charmed and edified by the excellent preaching of Bro. J. S. Hardaway. Three interesting young people were baptized at the close of the meeting. Others will unite with other churches. PASTOR.

Lower Creek.

I commenced a meeting at lower Creek church in Caldwell county on Friday before the fifth Sunday in September. Bro. J. B. Marsh came Sunday and stayed with us until the following Thursday night.

He preached the gospel with power and great acceptance, as a result of the meeting I baptized fourteen last Sunday, the 15th inst. My own little daughter was one of the number.

The Lord be praised for his goodness.

W. A. POOL.

Lenoir, N. C., Oct. 17, 1889.

Mary's Chapel.

I held a meeting of nine days at Mary's Chapel, Duplin county, beginning on the fourth Sunday in October and closing on Monday night after the fifth Sunday.

There were seventeen applicants for baptism during meeting and one received by letter, making eighteen additions to the church, most of whom were young persons and Sunday-school scholars.

Bro. O. P. Meeks of Warsaw preached five sermons for us on the last days of the meeting, which were enjoyed by all, and Bro. J. H. Dobson preached one sermon at night during the meeting, which I think was gladly received. Bro. Dobson has the Sunday-school in charge with F. M. South and to assist.

This was truly a precious season, and many thanks and much praise is due a merciful God for the sweet and precious and saving influence of the Holy Spirit in our midst during the meeting.

Truly,

-GEO. S. BEST.

Brother Collier's Churches.

Have held protracted meetings with several of my churches during the summer, and as a result thirty five have been added to our membership, and we trust, had their names enrolled in the "Lamb's book of life."

Our meeting last week at Plymouth closed on Sunday last. Ten were added to the church. Among the number were two Methodists, an addition which will give much strength to the church. Rev. George J. Dowell was with us four days and just charmed us with his preaching. His salary has been increased by his churches, lest some other field invite him to move out of Hamilton.

I have resigned all of my churches east of Columbia, and will likely move to Plymouth on January 1st. I hope my successor will soon be found. I can assure him that he will meet with some as good people as are in the world who will not only promise, but will pay him, and stand by him in every good work. I resigned because it was impossible for me to preach from Plymouth to Liverpool.

I took charge of this field three years ago, and since then two churches have been organized, four Sabbath-schools, two prayer-meetings and 235 members added to the churches. Surely "the Lord hath done great things for us, whereof we are glad."

This section of country has the reputation of being unhealthy. I want to say for the benefit of my successor specially, that I was raised 125 miles west of this place (Columbia), and that we have less sickness here than at our birthplace near Emporia, Va.

We are building a house of worship at Roper City, and with the help of kind friends who have contributed liberally, and with the donation recently made by the Union Meeting of \$300, we hope soon to worship beneath our own vine and fig tree.

Bro. W. K. Keefe has been assisting me since 15th of July, but now leaves for Richmond College to complete his education. Bro. Keefe has rendered us valuable help during the summer. He is a young man of more than ordinary promise, and will some day rank among the learned and wise.

R. B. COLLIER.

Columbia, N. C., Oct. 10, 1889.

Revs. F. M. Jordan and J. K. Connally on a Preaching Tour, &c.

The third day of September Bro. J. K. Connally and I left Asheville for a preaching tour through the counties of Madison, Yancey, Mitchell, Watauga, Ashe and Alleghany. We attended the Yancey County Association, which agreed to send a promising young minister to Judson College, Bro. Connally paying half of his expenses.

We also attended the Ashe and Alleghany Association. Here we met with our dear brethren Durham, Speight and Oliver from the State Convention, and it made our hearts rejoice to see them. They have made and are making a good impression upon the hearts of the people in that country.

From here we went to Sparta, where it was my pleasure to preach six days and nights, and it is believed that a good impression was made for the planting of God's truth in that town and community.

We would most earnestly urge upon the Board of the Convention to keep a strong man at Sparta, and also at Jefferson.

The miserable cause of anti-missions and

fatalism is giving way in that country, and the heaven of truth is permeating the hearts of the people. Bro. Darham's visits to that country has doubtless done great good.

While in Sparta we enjoyed the comforts of the hospitable home of Bro. W. C. Fields and family, and also received many kindnesses at the homes of the good people of Sparta. It was our pleasure to preach one time in the new Baptist meeting house in Jefferson, and was kindly entertained by Bro. Gentry.

It is 183 miles from Brevard to Sparta. Here Bro. Connally left me, and returned home by railroad, and I had to return over the long, lonely road by myself. I stopped at Elk Park, in Mitchell county, and preached seven times. This is a nice little village on the railroad from Johnson City to the Cranberry Mines.

On my return at Asheville, a devoted friend and brother gave myself and family the following valuable presents: Self, a suit of clothes; our little daughter, a nice Jersey helper; my wife, a good cow, and a fine top buggy worth \$150. We have no language to express our appreciation of such a friend and for such benefits.

Tuesday, the first day of this month, we returned to the loved ones at home after an absence of one month. May the seed sown produce a large harvest to the glory of God.

F. M. JORDAN.

Brevard, Oct. 16, 1889.

From Georgia.

Dr. Hawthorne's Return to Atlanta.

On Sunday morning Rev. Dr. J. B. Hawthorne, after seven months' absence, resumed charge of the First church of Atlanta, and the occasion was a very joyous one. In February last Dr. Hawthorne felt constrained to resign his pastorate on account of ill health, and to take charge of an enterprise designed to build up a strong Baptist college at the flourishing and growing city of Florence, Ala. The church was fortunate in securing as a supply Rev. Dr. R. Jeffery, of Brooklyn, who preached very acceptably, and won many friends, not only in the church but in the city and State. But learning several months ago that Dr. Hawthorne's health had been restored, and that his college scheme had been pushed so far towards success that he could safely leave it in other hands, the church extended him a hearty and enthusiastic call to return to his old pastorate; he accepted the call, and entered upon his duties by preaching his first sermon on Sunday morning.

Fully an hour before the appointed time the spacious house was filled, and soon lower floor, gallery, aisles, pulpit steps, and vestibule were literally packed, while hundreds were turned away unable to find even standing room. The sermon was able, eloquent and effective, and at its close all classes of the people pressed forward to welcome their old pastor back. At night there was another packed house, and at the close of the sermon a very pleasant episode. Rev. Dr. J. W. Lee, pastor of Trinity Methodist church, and Rev. Dr. R. O. Morrison, pastor of the First Methodist church, had done the very graceful thing of suspending their evening services, and inviting their congregations to go to hear Dr. Hawthorne. At the close of the sermon Dr. Lee arose, and in a few eloquent sentences congratulated the church, all of the churches, and Atlanta generally, on the coming back of the brave, eloquent gospel preacher who had always had "the courage of his convictions," and had been "a terror to evil doers" and a joy to all of God's people. Dr. Morrison and Rev. Sam W. Small followed in the same strain, and eloquently voiced the sentiments of the churches generally of the city.

It will be a matter of general gratification among those interested in Baptist educational affairs, for me to add, that the day before he left Florence, Dr. Hawthorne had the satisfaction of seeing a contract for a \$60,000 college building signed, sealed, and delivered, and of knowing that the money to pay for the buildings is actually in hand, and that the lots and mineral lands owned by the college will ensure an ample endowment.

THE OTHER CHURCHES.

The Second church have resolved (under the leadership of pastor McDonald) to erect on the present site, near the new and magnificent capitol building, a handsome new house, which they greatly need, and which they are amply able to build. Within the past few weeks there have been revivals of interest in the East Atlanta church, pastor Hornaday; the Fifth, pastor Norcross; the Central, pastor W. H. Strickland; the Third, pastor Mitchell; and the Sixth, pastor Weaver. The Baptist pastors generally have entered upon a vigorous fall and winter campaign. Rev. J. T. Jameson, the eloquent and efficient young pastor of West End church, is pushing his new church building with an intelligent zeal which will deserve and command success.

It is gratifying to hear that Mercer University, the Baptist State college, has opened with the largest number of students it has ever had, and that its prospects are bright for a still larger increase. The new president, Dr. G. A. Nunnally, has made a very vigorous canvass of the State, and the giving of free tuition has also, no doubt, helped to some extent.

A visitor to Atlanta just now would see from the decorations of the streets, and places of business, and the profuse display of United States flags, that some great event was on hand, and he would not have to wait long to hear that the "Piedmont Exposition" was opened on yesterday, and will be in full blast until the 7th of November. Our irrepressible newspaper, *The Constitution*, has been inviting New York to "come down and see how to manage an exposition," and Governor Hill is to come next week.—*Langley, in The Examiner*, Oct. 17, 1889.

See new ads on sixth and seventh pages.

"Examine Yourselves."

Paul writes to the Corinthians: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This verse troubles some good people because they do not understand it. They think that it teaches the duty of a frequent and minute introspection. They regard themselves as required to sit down, now and then, and invoice their stock in trade, make out a schedule of their debts, and strike a balance which will show their exact spiritual condition. All prudent business men do thus examine their affairs from time to time. The government appoints examiners to visit the banks, the mints and the post-offices. Sometimes these examinations show that a bank is insolvent, and then its business is suspended, and its assets placed in the hands of a receiver. It is this idea of the word "examine" that makes Christians shrink from the duty which they suppose is here enjoined. And because such an examination would be tedious, and its result unsatisfactory, they do not make it, and yet they feel guilty, because they neglect it. It seems to me, however, that a careful study of what the apostle wrote will show that his exhortation is a reasonable one; that he only tells us to do what we can do easily, and ought to do frequently. The figure is that of a coin. It is offered to us, or owned by us, and we want to determine whether it is genuine or not. It bears the stamp of a Roman denarius, or a Jewish shekel, but it may be a counterfeit. We test it by its ring, or by applying an acid. If it has the sound of silver, and stands the test of a liquid that will corrode base metals, we accept it. If not, we reject it. The test is simple. The Christian is like the coin. He bears the name of Christ. He proposes to pass among his fellow-men as a disciple of Christ. He hopes to be received at last into heaven as one who has been washed in the blood of the Lamb. But is he really what he professes to be, and hopes that he is? He longs for certainty on this point. How is he going to secure that certainty? Not by long and minute analysis of his feelings, his motives and his deeds, but by applying a simple test. Here is Paul's statement of it—"whether ye be in the faith." We may be very imperfect in many respects; nay, we certainly are. But if we do love Christ, and trust in him, we are his; we have a right to bear his name, and to cherish the hope that is full of glory and eternal life.

Let us take the common illustration of a voyage. The captain of the vessel, if he is faithful, will make frequent examinations. But how? Will he go down into the hold, and invoice the cargo over again? Will he take a light and hunt every where for a possible leak? No; he will take his observation of the sun, and by it determine his position on the chart. When he thus finds that he is on the right course he is satisfied. And that is the kind of examination we need to make. We compare our feelings and our principles with the Bible. If we find that they are in accord, we know that we are in the new and living way. We may not be exemplary Christians, but we are real ones.

There is little profit and great peril in frequent and minute introspection. It tends to the fatal error that our hopes depend on what we are, rather than upon what Christ is to us. If he is ours, we will, of course, try to be like him. Studying him as revealed in the gospel mirror we will be changed into the same image by the Holy Spirit. The transformation may be slow, but it is sure. Now we can not help the gracious process by looking persistently at ourselves, and sighing over our want of likeness to Christ. It is better far to keep our eyes fixed upon the image in the mirror. I came across an old book the other day which was filled with rules for self-examination. If a man followed the directions in that book, he would not be able to do anything else, and he would get such morbid and mournful views of himself as would be more likely to drive him to insanity than to Christ. We must, of course, realize that we are sinners; that in us, by nature, there is no good thing, and that we can no more think a good thought without the aid of the Holy Spirit than we can gather grapes of thorns. But when we know that a tree is full of thorns and can't bear anything but thorns, what good will it do to count them one by one, and to prick our fingers with them? Better far to ask God to cut off the branches with their thorns, and graft into them the scions that will bear fruit unto holiness.

A young man, who was depressed by overwork, nervous and dyspeptic, went to seek the advice of a friend who was a physician. But the doctor being absent he thought he would examine his books and find out for himself what was the matter. He took down one volume after another, and read about this and that class of symptoms until he came to the conclusion that he was afflicted with about all the diseases that flesh is heir to. It would have been a great deal better for that young man to have tried to forget all about his symptoms and gone out into the open air aloft or on horseback. When exercise and oxygen had sent the blood bounding through his veins, he would not need either diagnosis or medicine. Nature would have restored him to health. And what nature will do, if we give her a chance, in the case of bodily ailments, in many cases grace will do in all spiritual melodies. Let the Christian who is conscious of not being right with God waste no time in analyzing his defects and imperfections. Let him go out and work for God. Let him study with fresh interest the word of God—especially its promises; and he will soon experience that joy in the Lord which is the strength of the believer. —C. E. B., in *Journal and Messenger*.

Women insist on raising bread because they think it will be kneaded.

She was not in a Hurry.

"Is this the X. Y. and Z. ticket office?"
"It is."
"Can I take the train here for Pumpkin Hollow?"
"You can, in just ten minutes."
"What time does the train go?"
"At 6:30."
"La me! They told me up at Catehem & Cheatem's that it went at half-past six."
"And so it does."
"Hey?"
"The train leaves at half past six. Will you have ticket?"
"Well, I dunno, I kinder thought I'd drop down an' see whattime the train went out to-night, cos I'd about made up my mind to wait over an' go in the mornin'. S'pose I can go in the mornin', can't I?"
"At 9:45, madam."
"Hey?"
"You can leave here for Pumpkin Hollow at 9:45 to-morrow, standard time."
"Law sakes—what fibbers some people is! I jist asked that big French policeman outside there, an' he said the mornin' train didn't go until a quarter to 10! S'pose the fare be the same if I wait over and go in the ornin', won't it?"
"ust the same."
"Well, you see, Mary Jane—that's my der by my first husband—she lives here, married to a fellow by the name of John Smith; mebbe you know him? Never heard of him? Law, suz, you don't say! Now that's curus, haint it? Live in the same town with my darter's husband an' don't know him; never s'much as hearn tell of him! Well, as I was sayin', Mary Jane wants me to stop over an' go to prayer-meetin' with her to-night, an' kinder see the sights. Now, it won't cost me a cent to stay, but I never could abide that John Smith. Didn't want Mary Jane to marry him in the first place, an'—"
"Excuse me madam, but will you have a ticket?"
"Well, don't be in a hurry! I was tellin' ye about John Smith an'—"
"But, you see there are others waiting to be served!"

"Well, I guess my money's as good as anybody's, an' I don't stir from this window until I get my ticket; now see if I do!"
"Ticket? Dollar ten!"
"Well, here's \$2. I s'pose you can make the change?"
"Ninety cents. Next!"
"Well, don't be in a hurry; we'll jist see if it's ninety cents! I aint got any too much confidence in railroads since they run over that red heifer Joshua bought of Jim Madden's widdar, an' then went to law cos we wanted what she was wuth. They didn't want to pay us but \$20 for her, but we got a jury of farmers, an' I tell you they made that air old railroad talk turkey in—"

Saving Street Waifs, who are Worse than Orphaned.

But what are you going to do with these children who are worse off than if their fathers and mothers had died the day they were born? There are tens of thousands of such. Their parentage was against them. Their name is against them. The structure of their skulls is against them. Their nerves and muscles contaminated by the inebriety and dissoluteness of their parents, they are practically at birth laid out on a plank in the middle of the Atlantic ocean in an equinoctial gale and told to make for shore. The first greeting they get from the world is to be called a brat or a ragamuffin or a wharf-rat. What to do is the question often asked. There is another question pertinent, and that is, what are they going to do with us? They will, ten or eleven years from now, have as many votes as the same number of well-born children, and they will hand this land over to anarchy and political damnation, just as sure as we neglect them. Suppose we each one of us save a boy or girl. You can do it. Will you? I will. Take a cake of perfumed soap, and a fine toothed comb, and a New Testament, and a little candy, and prayer, and a piece of cake, and faith in God and common sense, and begin this afternoon. —Dr. Talmage.

No Doubt of it.

The average boy may be trusted to draw an inference, if it has to do with his own pleasure; but if the question be an abstract one, the issue is more doubtful.

A New York teacher, according to one of our exchanges, was trying to illustrate to his pupils the precise meaning of the words biped and quadruped. For this purpose he showed them two pictures, one representing a horse, the other a rooster.

He explained the origin and meaning of the two words, exhibited the pictures, and of course thought he had made himself understood. So, by way of a review exercise as it were, he held the pictures aloft, and asked, in encouraging tones:

"Now, scholars, which one am I?"

"The rooster, sir," was the prompt and confusing answer from several of the pupils.

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 Druggist, Toledo, Ohio.
Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.
E. H. Van Hoesen, Cashier Toledo National Bank, 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.



How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster. 25c.

W. H. & R. S. TUCKER & CO.,

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DRY GOODS.

THE GREAT

—NORTH CAROLINA

Dry Goods House.

Thirty-nine Departments,

Carrying assortments excelled by few house in the larger cities, and none in the South; bought from importers, manufacturers and selling agents—first hands in every instance—for the cash, and guaranteed to be correct as to style, quality and price.

Why should the people of North Carolina send money North for Dry Goods when they have such a house in their own State? No good reason exists.

Complete Mail Order Department,

with all the machinery for filling orders by competent men.

N. B.—On all orders amounting to \$5.00 or more, we will deliver goods by mail, or to the nearest Express office.

Free of Charge.

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

D. S. WAITT.

Fall and Winter, 1889.

NEW GOODS! STYLISH SUITS!

Good Goods! Nobbie Suits!

FINE CLOTHING

—FOR—

MEN, BOYS & CHILDREN.

Gent's Underwear, Hosiery,
HANDKERCHIEFS AND GLOVES.

HATS! STYLISH & CHEAP! SHOES!
SHOES! STYLISH & CHEAP! HATS!

Trunks, Umbrellas, Valises.

D. S. WAITT,

213 Fayetteville Street, - - - Raleigh, N. C.

Endowment Insurance AT LIFE RATES!

The Union Central Life Insurance Company has demonstrated, by many years experience, the fact that you can get with said Company an Endowment (due you while you live) Policy, at the ordinary Life (due you only at death) Rates.

These Policies are wonderfully popular, and you can't afford to insure before investigating the plan. We have all the regular Life and Endowment Plans besides. We realize the HIGHEST INTEREST and LOWEST DEATH RATE of any Company. A few experienced agents wanted.

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STATE AGENT, RALEIGH, N. C.

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JAS. A. MOSELEY.

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131 Fayetteville St., Raleigh, N. C.

A STRICTLY ONE PRICE HOUSE.

Both members of this firm spent several weeks in the Northern markets, where they purchased an

Entirely New Stock

for their store, which they opened on Tuesday, Sept. 24th. It embraces the following departments:

Black Goods and Silks.

In this department are exhibited all the standard and new weaves.

Black Goods a Specialty.**Colored Silks and Dress Goods.**

The novelties in Wool Dress Goods are innumerable. In silks the effects are richer than ever before. Flashes and Velvets are extensively used, and they show them in every color and quality. Trimmings in black and colors suitable for all costumes.

CLOAK DEPARTMENT.

Such a handsome collection of wraps has never been shown in this city. Newmarkets will be the leading wraps, but shorter coats and jackets are worn, and will be shown in all desirable shades and lengths.

Their lines of White Goods, Hosiery, Notions, Handkerchiefs, etc., are varied and complete. Indeed, in this New Store is displayed everything to be found in any first-class Dry Goods House.

Their Order Department receives especial attention, and they assure to purchasers out of the city the same prices and care in filling of orders as could be obtained in person. Requests for samples promptly complied with.

McKimmon & Moseley,

RALEIGH, N. C.

**Cape Fear and Yadkin Valley Ry. Co.**

CONDENSED SCHEDULE NO. 12.
Taking effect 3.45 a. m., June 12th, 1889.

TRAINS MOVING NORTH.			
	No. 1. Passenger and Mail.	Freight & Accom'd'n	
Leave Bennettsville. . .	4:35 a. m.	7:00 a. m.	
Arrive Maxton.	5:35 "	9:00 "	
Leave Maxton.	5:45 "	9:40 "	
Arrive Fayetteville. . .	7:35 "	1:50 p. m.	
Leave Fayetteville. . . .	8:00 "	9:00 a. m.	
Arrive Sanford.	10:00 "	12:55 p. m.	
Leave Sanford.	10:20 "	2:40 "	
Arrive Greensboro. . . .	1:45 p. m.	8:00 "	
Leave Greensboro.	2:05 "	5:05 a. m.	
Arrive Mt. Airy.	6:00 "	11:30 a. m.	

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

TRAINS MOVING SOUTH.			
	No. 2. Passenger and Mail.	Freight & Accom'd'n	
Leave Mt. Airy.	3:45 a. m.	12:30 p. m.	
Arrive Greensboro. . . .	7:45 "	7:15 "	
Leave Greensboro.	9:55 "	7:00 a. m.	
Arrive Sanford.	1:02 p. m.	1:25 p. m.	
Leave Sanford.	1:25 "	2:40 "	
Arrive Fayetteville. . . .	3:20 "	5:45 "	
Leave Fayetteville.	3:35 "	5:00 a. m.	
Arrive Maxton.	5:25 "	9:10 "	
Leave Maxton.	5:35 "	9:40 "	
Arrive Bennettsville. . .	6:40 "	11:55 "	

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

FACTORY AND MADISON BRANCHES.—Freight and Accommodation.

TRAINS MOVING NORTH.			
Leave Millboro.	7:25 a. m.		
Arrive Greensboro. . . .	9:00 "		
Leave Greensboro.	10:10 "		
Arrive Madison.	12:30 p. m.		

TRAINS MOVING SOUTH.			
Leave Madison.	1:45 p. m.		
Arrive Greensboro. . . .	4:15 "		
Leave Greensboro.	4:45 "		
Arrive Millboro.	6:30 "		

Passenger and Mail Trains run daily except Sunday.

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

Trains on Factory and Madison Branches run daily except Sundays.

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

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Drawer 906, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited. W. M. F. FOX, Manager.

The Durham Globe

THE DURHAM GLOBE (successor to the *Plant*) is issued every day in the week except Monday. Its news columns are supplied by the associated press dispatches. Subscription rates: Daily, one year, \$6.00; Weekly, one year, \$1.00. Address

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Tuesdays—First Floor—Furniture, Carpets, Rugs, Matting, Oil Cloth, Arts, &c.

Thursdays—Second Floor—Trade sale of Dry Goods, Clothing, Notions, Boots, Shoes, &c.

Fridays—First Floor—Trade sale of Crockery, Glassware, Tinware, Groceries, Tobacco, Cigars, &c.

PIEDMONT AIR-LINE.

RICHMOND & DANVILLE R. CO.

Condensed Schedule, in effect August 7th, 1889.
Trains run by 75th Meridian Time.

SOUTHBOUND.	DAILY.	
	No. 50.	No. 52.
Leave New York.	*12 15 A M	*4 30 P M
Leave Philadelphia. . . .	7 20 A M	6 57 P M
Leave Baltimore.	9 45 A M	9 25 P M
Leave Washington. . . .	11 24 A M	11 00 P M
Leave Charlottesville. . .	3 30 P M	3 00 A M
Leave Lynchburg.	5 40 P M	5 07 A M
Arrive Danville.	8 20 P M	7 45 A M
Leave Richmond.	*3 00 P M	*2 30 A M
Leave Burkeville.	5 04 P M	4 38 A M
Leave Keyville.	5 50 P M	5 19 A M
Leave Danville.	8 40 P M	8 05 A M
Arrive Greensboro. . . .	10 27 P M	9 42 A M
Leave Goldsboro.	*2 30 P M	*5 00 P M
Arrive Raleigh.	4 35 P M	9 00 P M
Leave Raleigh.	*4 45 P M	*1 00 A M
Leave Durham.	5 45 P M	2 55 A M
Arrive Greensboro. . . .	8 20 P M	7 40 A M
Leave Salem.	*6 05 P M	*6 30 A M
Leave Greensboro.	10 37 P M	9 50 A M
Arrive Salisbury.	12 26 A M	11 18 A M
Arrive Statesville. . . .	*2 01 A M	*12 12 P M
Arrive Asheville.	7 31 A M	4 36 P M
Arrive Hot Springs. . . .	9 20 A M	6 10 P M
Leave Salisbury.	12 32 A M	11 23 A M
Arrive Charlotte.	2 05 A M	12 40 P M
Arrive Spartanburg. . . .	4 51 A M	3 37 P M
Arrive Greenville. . . .	5 56 A M	4 46 P M
Arrive Atlanta.	11 00 A M	9 40 P M
Leave Charlotte.	2 20 A M	1 00 P M
Arrive Columbia.	6 30 A M	5 10 P M
Arrive Augusta.	10 30 A M	9 05 P M

NORTHBOUND.	DAILY.	
	No. 51.	No. 53.
Leave Augusta.....	6 10 P M	8 50 A M
Leave Columbia.....	10 35 "	12 50 P M
Arrive Charlotte.....	3 13 A M	5 15 "
Leave Atlanta.....	*6 00 P M	*7 10 A M
Arrive Greenville.....	12 46 A M	1 48 P M
Arrive Spartanburg.....	1 50 "	2 49 "
Arrive Charlotte.....	4 40 "	5 30 "
Arrive Salisbury.....	6 17 "	7 05 "
Leave Hot Springs.....	*7 50 P M	*12 25 P M
Leave Asheville.....	9 41 "	1 54 "
Leave Statesville.....	3 15 A M	5 58 "
Arrive Salisbury.....	4 20 "	6 43 "
Leave Salisbury.....	6 22 "	7 12 "
Arrive Greensboro.....	8 00 "	8 40 "
Arrive Salem.....	*11 40 "	*12 34 A M
Leave Greensboro.....	*9 45 "	*10 50 P M
Arrive Durham.....	12 01 P M	5 25 A M
Arrive Raleigh.....	1 02 "	7 45 "
Leave Raleigh.....	1 02 "	10 00 P M
Arrive Goldsboro.....	3 10 "	12 50 "
Leave Greensboro.....	*3 05 A M	*3 50 P M
Arrive Danville.....	9 47 "	10 20 "
Arrive Keysville.....	12 32 P M	1 49 A M
Arrive Burkville.....	1 18 "	2 40 "
Arrive Richmond.....	3 30 "	5 15 "
Arrive Lynchburg.....	12 40 "	12 55 "
Ar. Charlottsville.....	2 55 "	3 00 "
Arrive Washington.....	7 13 "	6 53 "
Arrive Baltimore.....	8 50 "	8 20 "
Arrive Philadelphia.....	3 00 A M	10 47 "
Arrive New York.....	6 20 "	1 20 P M

[BY REQUEST.]

In Memory of Miss Mamie Fleming, Raleigh, N. C.

BY MRS. MAMIE HATCHER.

Be still, sad hearts, O hear the anthem,
So low and sweet. It's from afar
In lyric strains, and angel whispers,
It's floating through the gates ajar,
Methinks I see a white robed figure,
With soft blue eyes and silken hair;
She tunes the harp with jewelled fingers,
As up she climbs the golden stair.

I hear her join the angels' welcome—
A glorious shout—a glad refrain,
And then she whispers back the message,
"Weep not, dear ones, we'll meet again."
I see her crowned with snowy petals,
With star-lit gems and strands of gold,
And on her placid brow 'tis written,
I'm safe within the Shepherd's fold.

Full well, do I remember, Mamie,
The time, the place, where first we met,
'Twas at the Normal on "the campus,"
And thy sweet face I'll ne'er forget.
I saw that fame was gently holding
A jewelled wand for thee to bear;
And Oh! to us, so hard it seemeth,
That death should blight a flower so fair.

While we are sad, some hearts are bleeding,
The silent room, the vacant chair,
Must hold an anguish far exceeding
The pain that distant friends would share.
Dear mother, father, sister, brother,
Would I could help thee bear the rod,
But O, the loss is not your darlings,
Hers is the joy—she's with her God.

And after all these nights of sorrow,
We'll hail a morning bright and clear,
When Mamie dear and all our loved ones,
Now far away, will then be near.
'Twill not be long the years are fleeting—
Only a few more griefs and fears,
Only a few more tired heart-beatings,
Only a few more parting tears.

So let us try with loving fondness,
To bear our heaviest burdens here,
For by and by they'll be forgotten
Within that brighter world up there.
There, no more hours of weary waiting
For the coming of precious feet,
There, no more hopes so sweet are blighted
By doubts and fears, and then defeat.

Sometimes when trials seem to crush me,
I long to hear my King say "Come";
And oft I see through mystic shadows
A vision bright of home, sweet home.
O glorious thought! that sometime, haply,
On some sweet day, that's free from pain,
Our dearest hopes will grow to ripeness,
And surely we shall meet again.

Forest Home, N. C., Aug. 15, 1889.

Letter from Rev. G. P. Bostick of
Tungchow, China.

Dear Bro. Bailey:—I am reminded that
you said that if I didn't send one letter a
month to the RECORDER that you would
do something with me—I have forgotten
what. The month and twelve days we have
been here have passed so rapidly and pleas-
antly that it does not seem a month. We
are all well and happy. Have not found
the summer here uncomfortably warm, as
we feared we would, though we have had
some hot days.

In Mrs. Crawford's home since we came,
there have been Bro. Pruitt and family,
Mrs. Crawford, and myself and family.
Next week all are to leave except me and
family. We are to be left in charge of the
home affairs, while Sister C. pays a visit to
Sister Yates, who is at Chefoo for the sum-
mer. Bro. Pruitt and wife with their baby
are to leave Monday for Whanghein, twenty
miles west of us. So we are to have our
first experience in housekeeping in the new
language. Don't infer from this that we
have acquired the language already; far
from it; but the servants have learned our
desires pretty well, and by using a Chinese
word occasionally a few English words and
a large number of signs we can make our-
selves understood tolerably well.

We are really delighted in the study of
the language. We have no irregular verbs
to conjugate or nouns to decline or irregu-
lar adjectives to compare. The same word
is sometimes noun, verb, adjective, &c.,
respectively. So far as I have seen, I do
not judge the language to be a difficult one,
except so far as it requires a prodigious
memory, and a good ear for music is also
helpful. The language here is not so diffi-
cult as at Shanghai, because the number
of tones is only half as many.

It is now harvest time, and I wish you
could take a walk with me outside the city
wall and lift up your eyes and behold the
hills and valleys almost sinking under the
fine crops of millet, corn, beans, gouliaug
(a growth much like our sorghum cane), and
several other crops. They rarely ever have
a better crop than this year has given. So
let none of our friends think that we are to
starve, because we can not get food. We
had for dinner to day as nice sweet pota-
toes as I ever ate in North Carolina, and
for several days we have had as fine Bart-
lett pears as I ever saw anywhere in my life,
and all these cultivated, too, by Chinese.
I have decided not to housekeep for the
present, but to board here in Tungchow with
Sister Crawford. This will give us much
better opportunity to study the language
for the first year. Mrs. Bostick is studying
the language right along with me, or I
should say that I am managing to keep up
with her.

I will not undertake now to write a de-
scription of the city or anything of the cus-
toms of the people. Will try and do that
later.

I hope that it is going well with the Lord's
people in the Old North State. By the time
this is read, you will be nearing the Con-
vention at Henderson. How I would like

to be there! I hope it may be the best
meeting in the history of the Convention,
and that the Baptist hosts of North Caro-
lina may move grandly on to meet their
responsibilities and privileges. I do pray
that the reports may show progress all
along the line.

We are very happy in our work here. I
think we have never spent six happier
weeks than the six we have spent here.

To all of our friends we send Christian
greeting and love.

Hope all are well and happy at Durham
and Concord.

May the Lord bless you and your work
on the RECORDER.

Affectionately, G. P. BOSTICK.
Tungchow, China, Aug. 31, 1889.

P. S. Our little Adelaide is a year old to-
day, and we praise the Lord for her health
and life and the joy that she makes in our
lives. In her behalf we send from across
the sea much love to all her little friends in
Durham, and desire that they shall not
forget her.

G. P. B.

A Political Economist on Missions.

Surely missions are getting a tremendous
overhauling nowadays. Particularly in
England, the closest scrutiny of sharp
critics being devoted to missionary work.
This not only at home as to financial man-
agement, but also as to the work in the for-
eign field, as to the way the missionaries
live, their methods of operation, their suc-
cess, and so on. One critic raises his voice,
a dozen valiant defenders spring to the res-
cue of missions, then another one arises,
and a dozen more rejoinders, and so con-
tinually. One will take up the comparative
worth of religious systems, another mis-
sionary methods, another home admin-
istration, and thus, little by little, every
possible phase of the subject is being ex-
haustively treated. The April *Fortnightly
Review* has a paper by H. H. Johnston,
warmly espousing the cause of missions to
the heathen. Mr. Johnston is a traveller
only less noted than Stanley. He writes,
as he says, not as defending the religious
aspects of missions, but as a political econ-
omist simply. He is not distinctively a re-
ligious believer. He explains much of the
adverse criticism to which missions have
been subject as inspired by persons of easy
going immorality, by those who would take
unfair advantage of the savages, or by those
who disrelished the interference with their
"personal liberty" occasioned by the pres-
ence of the missionary. The travellers have
quite commonly listened to such critics and
repeated at second-hand their animadver-
sions. Such are the witnesses, in most cases,
upon whom Canon Taylor and Mr. Caine
have relied. Mr. Johnston asserts that
missions do humanize, civilize, and
educate the savage. Mr. Johnston places
missions in advance of commerce, even, as
a pioneer agency in opening new countries.
He heartily approves of the style of mis-
sionaries' living, declaring that they do not
live at all luxuriously. He has quite a close
knowledge of Mohammedan doctrine and
life, gained in his African travels, and boldly
states that Mohammedanism is incompar-
ably inferior to Christianity, and is the great-
est foe to European civilization that one
could conceive. In short this unbeliever
rebukes the Canon and the "M. P." whose
church is an adherent of the Baptist Mis-
sionary Society. We, of course, go far be-
yond him in being concerned for the reli-
gious results of missions, and, from other
sources, we have undoubted testimony of
their success in this way. Light, and more
light, is being directed upon missions, and
the brighter the light and the sharper the
criticism the more certainly does it appear
that our missionaries have wrought better
than we knew.

The Chief Commissioner of British New
Guinea is out in an official paper with a
defense of missions. He asserts that both
Catholic and Protestant missionaries have
done a splendid work. The wild Papuan
tribes have been civilized, they have been
taught the cultivation of the fields, the care
of sheep and cattle, and many another use-
ful thing. Over all, the missionaries have
introduced a new morality, a true religious
spirit, and the chief commissioner sees a
remarkable change in the Papuans gener-
ally, traceable only to the missionaries.—*F.
S. D. in the Examiner.*

Baptist State Convention.

The Convention will meet with the
church at Henderson, Nov. 13th, and
that church, pursuant to custom, comes be-
fore the brethren with its announcement
and requests:

1. It extends to the members of the Con-
vention, the representatives of our Boards,
and visitors from other Boards and Con-
ventions, a cordial invitation to visit Hen-
derson on this occasion.

2. Entertainment will be provided for
members of the Convention, representatives
of Boards, and visitors from other Con-
ventions who shall notify us of their purpose to
attend the Convention before Nov. 10.
After that date the committee cannot un-
dertake to provide entertainment. Persons
who attend the Convention without such
notice will be understood as preferring to
take care of themselves and will be allowed
to do so. They would do well to engage
quarters in advance, as it is quite likely
every available room in town will be en-
gaged before the Convention.

All names and inquiries should be sent
to J. L. H. Missillier, Secretary.

R. VANDEVENTER, Pastor.
J. H. LASSITER,
T. J. MITCHELL,
W. T. STAINBACK,
T. M. PITTMAN,
J. L. H. MISSILLIER,
Committee.
Henderson, N. C., Sept. 9, 1889.

Mightier than the pen—the pig, some-
times.



WE SEND 1000 Yards of Sewing
AND BESIDES DELIVER THE GOODS **BRAID** to trim bottom **FREE** with all of our DRESS
Silk and sufficient **—OF DRESS—** **FREE** **PATTERNS.**

A great many are now looking around to see what to give as a **WEDDING, BIRTHDAY, or CHRISTMAS or NEW
YEAR PRESENT.** In many cases it is the intention to present the wife of an officer, pastor, or a lady teacher with something
handsome, tasty and beautiful. To all such we say send us 2-cent stamp and get our samples and prices, you will soon be convinced that a
Black Silk or Satin Dress is just what you have BEEN LOOKING FOR. Everybody we sell to is perfectly satisfied. Remember, (our
terms are so liberal) that a Black Silk or Satin Dress when bought direct from our factory is the most economical dress made. We guar-
antee perfect satisfaction or refund the money. Address O. S. CHAFFEE & SON, Mansfield Centre, Conn.

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Col. WALTER CLARK, author of "Clark's Code of
Civil Procedure," "Overruled Cases," &c., writes:

I have examined with much care and interest THE
NORTH CAROLINA MANUAL OF LAW and FORMS, by
Messrs. JONES and HOLDING. The work has been
compiled with great care and labor. It is well de-
signed and well executed. Justices of the Peace,
County Officers, Lawyers and Business Men will find
it in a compiled form, ready to hand, much service-
able information that cannot be found anywhere else
without considerable labor and research. It is a most
excellent work and should command a large sale.

M. B. BARBEE, Esq., one of the leading Justices
of the Peace in North Carolina, says:
I find in THE NORTH CAROLINA MANUAL OF LAW
AND FORMS a work more thoroughly adapted to the
needs of Justices of the Peace, to guide them in their
official duties, than any work yet seen by me. I take
pleasure in recommending it to the Magistrates of
the State.

C. D. UPCHURCH, Clerk of the Superior Court of
Wake County, writes:
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FORMS, by Messrs. JONES and HOLDING, has been
closely examined by me. In it are more statutes,
forms and decisions relating to the duties of County
Officers, and especially to Clerks of the Superior
Courts, than I have been able to find in any other
book. No County Officer ought to be with-
out such an excellent aid.

J. A. MURCHISON, Esq., of Dunn, N. C., says: "It
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and entertainments of all kinds; besides, it retains its beauty
and fine appearance for so many years, outlasting and out-
wearing half a dozen ordinary dresses. Black Silk or Satin
goods are well worth the attention and admiration which
they receive the world over.

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in the land to secure one of Chaffee's
Famous Dress Silks direct from our looms. **WARRANTED AS REPRESENTED,**
and for richness, superior finish and wearing quali-
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commonly charged for a much poorer quality.

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experience.

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ward you samples of our styles with prices, and you can see
for yourself. You will be satisfied that the goods are even
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miss it. **CRANSTON & STOWE, CINCINNATI, OHIO.**

Literary Notices.

The *Homiletic Review* for October well sustains the high reputation of this ministers' monthly. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

Harper's Magazine for November will continue the series of "Cathedral Articles" by Prof. Charles Elliot Norton, of Harvard University, by telling the story of the "Building of the Cathedral at Chartres," a significant chapter in the history of religious enthusiasm.

The *Popular Science Monthly* for November contains Mr. Joel Benton's article entitled, "The Decadence of Farming," as shown by the number of farms for sale and the prevalence of farm mortgages. The writer maintains that our modes of taxation bear more heavily on the farmers than on any other class.

Ford's Christian Repository for October received. It contains: What is Ordination to the Ministry; Sin and Sinning in Believers; Should a Believer Pray for the Forgiveness of Sins?; The Intercession of Christ; Home Circle—Virginia: A Romance of American Baptist History; Trip to Cuba; New Methods of Mission Work, and other interesting matter. Illustrated Monthly Magazine; \$2.00 a year in advance. Address "Ford's Christian Repository," 4th and Olive St., St. Louis, Mo.

Sunday-school Convention.

At the last session of the Sandy Creek Association a committee was appointed to look into the advisability of organizing a Sunday-school Convention for the Association.

The committee at its first meeting decided to organize the body and appointed Thursday before the first Sunday in April, 1890 as the most suitable time for the first meeting.

The committee decided that the Baptist Orphanage should constitute one of the principal objects of benevolence of the body, and to the end that the Sunday-schools may have an opportunity to send into the first meeting of the Convention, a favorable report, the committee would earnestly request each Sunday-school within the bounds of the Association to give the collection for one Sunday in each month to the Orphanage.

It is the earnest desire of the committee that all the Superintendents in the Association, heartily co-operate with them in accomplishing this much desired, and much needed work.

The committee would also request the pastors of churches having no Sunday-school, to proceed at once to organize, and thus lend a helping hand.

Any church within the bounds of the Association, desiring to entertain the Convention in April, will please communicate the same to the writer, I am

Yours for the Sunday-school work,
W. F. WATSON, Ch. Com.
Carthage, N. C., Oct. 15, 1889.

Atlantic Association.

Visitors and delegates to the Atlantic Association which meets at Pine Grove on the 29th inst., must go via New Bern. There will be special rates over the A. & N. C. R. R., beginning with the 28th and continue six days.

Round trip from Goldsboro.....\$3 25
" " La Grange..... 2 70
" " Kinston..... 2 00
" " Morehead City..... 2 15

Pine Grove is about twenty-five miles from New Bern by water. We are endeavoring to procure excursion rates on boat and hope to succeed.

H. W. BATTLE.

A Word from Bro. Dixon.

I visited C. L. Powell in the summer and looked a little into his work. I believe it to be worthy of our support, and I hope that his old friends in North Carolina will not forget him in their prayer and gifts. Now is a good time to send him a contribution. If it is sent to me, 1819 St. Paul St., Baltimore, I will send it direct to him without taking anything from it for transportation.

A. C. DIXON.

Baltimore, Md., Oct. 14, 1889.

The world is full of shoddy and shams, but real merit is always recognized. Thirty years ago Dr. Shallenberger discovered an Antidote to the poison of Malaria, which has had an immense sale, although until recently it has not been advertised in a single newspaper. Merit alone has sold it all these years, because it cures when all else fails, and is just what is claimed for it. It infallibly destroys Malaria and could not harm an infant. Sold by Druggists, or sent by mail for one dollar. Address Dr. A. T. SHALLENBERGER, Rochester, Pa.

The first missionary arrived in Corea in 1884, the first convert was baptized in 1886. Now there are more than one hundred Christians in the country.

The well known advertising firm of "The Edwin Aldin Co.," Cincinnati, O., and New York City have moved into their spacious quarters 248 Race Street, Cincinnati. The firm is composed of men of great ability and wide experience, who make a study of the wants of their patrons, and seek to secure the best possible results for the money expended in advertising. Any firm contemplating using printer's ink would do well to consult The Edwin Aldin Advertising Agency.—The Times Democrat of New Orleans.

China has now eighty-two medical missionaries, the majority of whom are from the United States, and mission hospitals and dispensaries in several cities.

A Census of Church Statistics.

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE,
WASHINGTON, D. C., Oct. 1, '89.

DEAR SIR: Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in its scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgement, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, LL. D., editor of *The Independent*, of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,
ROBERT P. PORTER,
Superintendent of Census.

The Columbia river with all the valuable territory about it was saved to the United States by a missionary. Now the annual yield of fish from the river amounts to \$15,000,000; more than twice as much as the country gives for foreign missions.

Meetings of the Associations.

The Associations will meet this year at the following times and places:

October.

Anson, at Wadesboro, Thursday, 24th
South River, at Dunn, Wednesday, 23d.
Brushy Mt., at Mt. Pleasant, Thursday, 24th.
Cape Fear, at Griffin's X Roads, Thursday, 24th.
South Fork, at Olivet, Thursday, 24th.
Atlantic, at Piney Grove, Tuesday, 29th.
Robeson, at Back Swamp, Tuesday, 29th.
South Atlantic, at New Britain, Tuesday, 29th.
Little River, at Baptist Grove, Thursday, 31st.
Raleigh, at Whitestone, Thursday, 31st.
Stanly, at Palmersville, Thursday, 31st.

November.

Columbus Assn., at Whiteville, Friday, 22d.
Baptist State Convention, at Henderson, Wednesday, 13th.

If mistakes have been made in the above, we shall be thankful for the proper corrections.

Will not some one in the Pee Dee give us the time of its meeting? Cannot the brethren of the Columbus County Association change the time of their meeting, and hold their session before the meeting of the Convention?

C. DURHAM, Cor. Sec.

Mason & Hamlin Organs and Pianos.

The improved method of fastening the strings of pianos, invented by the Mason & Hamlin Organ and Piano Company in the year 1882, is unquestionably one of the most important improvements ever made, making the instrument more richly musical in its tones, as well as more durable, and much less liable to get out of tune. Illustrated catalogues, containing descriptions of new and popular styles of organs and pianos, introduced this season, will be sent free to any one addressing the Company, Boston, New York or Chicago.

Coal! Coal! Coal!

Gayton Red Ash Coal, Semi Anthracite, any size—nut, stove, egg, or broken; suitable for stoves or grates. Is the very thing for tobacco manufacturers. Pennsylvania Anthracite, all sizes; Bituminous Coal for domestic use, for steam and blacksmiths, delivered at any railroad depot, in car load lots, direct from the mines, at short notice, at lowest miners' prices. Agents for the celebrated Pocahontas Coke—superior to coal for foundry use. Write for prices to 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.

Acknowledgments.

State Missions.—Greensboro ch, Beulah Asso, \$5.44; Edenton ch, Chowan Asso, 27.50; First Bap ch, Durham, Mt Zion Asso, 104.88; W F Foushee, Treas'r Sandy Creek Asso, 90.14; Mt Adair ch, Mt Zion Asso, 70c; Tar River Asso, 1.287.50; Union Asso, 26.00. Total, 1,542.16.

Foreign Missions.—Union Asso, \$33.00; W F Foushee, Treas'r Sandy Creek Asso, 101.15; Mt Adair ch, Mt Zion Asso, 25c; Sassafras Fork ch, Flat River Asso, 5.50; Forestville ch, Central Asso, 5.25; Union Asso, 12.30; Flat River Union, Flat River Asso, 6.10; W M S, Mt Olive ch, 1.86; Mrs T S Stevenson, 2.00; First Bap ch, Wilmington, Eastern Asso, 5.50; Green River Asso, 57.62. Total, 230.53.

Home Missions.—Union Asso, \$3.75; W F Foushee, Treas'r Sandy Creek Asso, 17.23; Folks ch, Union Asso, 2.75; Lexington ch, Liberty Asso, 2.93; Union Asso, cash col, 4.49; Mt Adair ch, Mt Zion Asso, 25c; Olive Branch ch, Union Asso, 4.00; Forestville ch, Central Asso, 8.05; Waxhaw ch, Union Asso, 12.00; W M S, Mt Olive ch, 93c; First Bap ch, Wilmington, Eastern Asso, 2.74; Green River Asso, 6.10. Total, 65.27.

Education.—First Bap ch, Durham, Mt Zion Asso, \$8.00; W F Foushee, Treas'r Sandy Creek Asso, 42.15; Flat Rock ch, Central Asso, 15.00; Sassafras Fork ch, Flat River Asso, 7.25; Union Asso, 2.00; G T Watkins, Flat River Union, Flat River Asso, 3.25; Green River Asso, 8.10; Union Asso, 21.05. Total, 106.80.

Baptist Orphanage.—Parish Grove S S, Central Asso, \$1.62; Poplar Springs ch, Tar River Asso, 2.37; Union Asso, 3.50. Total, 7.49.

J. D. BOUSHALL,
Treas. Bap. State Con.
Raleigh, N. C., Oct. 18, 1889.

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

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

J. D. BOUSHALL, Treasurer.

NEW ADVERTISEMENTS.

EDWARD SPALDING,
Attorney-at-Law.

Office—Corner Main Street & Roanoke Avenue,
NORFOLK, VIRGINIA.

I WANT

a good milkster. Single man preferred. Must be of good character, and willing to work on farm. Address, stating wages, and give references.
T. B. PARKER, GOLDSBORO, N. C.

WM. F. ALLEN & CO.,

(Established 1834.)

WHOLESALE DEALERS IN

Flour, Fish, Provisions, Salt, &c.,
99 Water St., and 18, 22, 26 & 30 Rothery's Lane,
NORFOLK, VIRGINIA.

STARR'S
HAY FEVER
CATARRH
DEAFNESS

A NEW TREATMENT.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. DIXON & SON, 215 West King Street, Toronto, Canada.

HUTCHINSON'S GLOVES
Warranted the BEST MADE.

They are manufactured from selected skins in the best manner possible. Twenty-seven years before the public. If you want to know how to get these gloves and save money and at the same time be assured of their superior quality, send stamp for the book "ABOUT GLOVES," it will interest you; it gives a history of glove making, and how to order direct from the manufacturer.

JOHN C. HUTCHINSON,
Johnstown, N. Y.

Observe. I will send a good Glove Measure with a book to those who mention this paper.

IMPURE BLOOD
causes Cough, Consumption, Rheumatism, Pain and many Stomach, Kidney and Female Complaints that are very distressing. **PARKER'S GINGER TONIC** shows how effectively it purifies the blood. Take in time. 50c & \$1. at Druggists.

HINDERCORNS.
The only sure cure for Corns. Stops all pain. Ensures comfort to the foot. 15c at Druggists. MISCO & CO., N.Y.

GUNS
All kinds cheaper than elsewhere. Before you buy, send stamp for Catalogue. Address **POWELL & CLEMENT,** 180 Main Street, WATSON, CLOCKS, Etc. Cincinnati, Ohio.

OPIMUM
Morphine Habit, (Opium Smoking,) etc., easily cured. Book Free. Dr. J. C. Hoffman, Jefferson, Wisconsin.

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PHIL. H. ANDREWS, | WM. B. GRIMES.

Andrews & Grimes.

Wood and Coal Yard, West Hargett Street, near Ice Factory, Telephone No. 103.

COAL! COAL!

Anthracite. The best on the market. Herbine for grates and stoves.

COAL. COAL.

Bituminous, Tennessee, West Virginia Splint, Pocahontas and Fire Creek, at

Summer Prices.

Coal delivered on the line of the Raleigh & Gaston, Franklinton & Louisburg, Oxford & Henderson and Warrenton railroads, by car load, at tide water prices, with freight added.

WOOD! WOOD! WOOD!

Hickory, Oak and Pine; long or cut; car load or less. Save money and buy now.

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1889. **Grand Opening.** 1889.

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Fine Dress Goods, Millinery,
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Imported Suits (specials), Handsome Dress Goods, Richest Novelties in Trimmings, Eifel Trimmings (handmade), Gimpes Sewing Silk Fringes, Persian Bands, Buttons, Cl. ps, &c., &c., &c.

For Mourning.

Priestley's Novelties and Ripley's combined make, special shade.

MILLINERY PARLORS.

Pattern Bonnets and Hats representing one hundred or more different styles, together with those of OUR OWN MAKE as executed by our New York artist, presents a display pleasing, grand and magnificent, gorgeous and beautiful.

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The largest stock—the lowest prices.

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OUR LEADERS:

Our \$2.48 Ladies Button Boots are regular \$3 goods. Our \$3.33 Gents' Cong. Gaiters & Bais are worth \$4. Our \$4.00 " " " " sell for \$5 elsewhere. Our \$4.89 " " " " equal any \$6 shoe. Our \$5.00 " " " " best in this market.

CORKERS—The best \$1.50 shoes in America for Ladies and Gentlemen.

All purchases amounting to \$5.00 delivered free of charge anywhere in the State.

Norris & Carter,

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DO YOU SUFFER WITH IT?

Then use the only tried and reliable remedy

DR. RAWLSON'S
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SURE CURE FOR HEADACHE!

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—AND—

LUNG SYRUP.

Administrator's Notice.

Having this day been appointed and duly qualified as the Administrator of Lottie Ranes, deceased, and also of the estate of M. J. Ranes, deceased, this is to give notice to all persons indebted to either of said estates to make prompt payment to me at my place of business at Rousesville, N. C., and those to whom either of the estates are indebted to present their claims for payment on or before the 18th day of September, 1890, or this will be plead in bar of their recovery.
T. L. HONEYCUTT, Adm'r.

Mountain Songs and Seaside Melodies

are past. Let us buckle down cheerfully to the year's musical work, greatly assisted by the new, complete and most useful Music Books, prepared by the

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Song Harmony, 60c.; \$6 doz. } These we will use
Royal Singer, 60c.; 6.00 doz. } for Singing Clas-
Singsong's Praise, \$1; 9.00 doz. } ses, Choirs, &c.
Song Manual. Book 1, 30 cts.; \$3 doz. } For
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" " Book 3, 50 cts.; 5.00. } Schools.

Emerson's Easy Anthems, 30 cts.; \$7.20 doz. } Choirs and
Emerson's Anthems of Praise, \$1; \$9 doz. } Musical Societies.
The above S books are by L. O. Emerson, one of the best living compilers of music books. The music is by many composers.

Children's School Songs, 35 cts.; \$3.60 doz. } Very popular
Voices of Praise. Hutchins, 40c.; 4.20 dz. } Praise
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7,000 pieces octavo music. Sacred, Secular, Anthems, Glee, Part-Songs, &c. 5 to 10 cts. each. Order by list, which please send for. }
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Oliver Ditson Co., Boston.

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Published under the Auspices of the Southern Baptist Convention.

NOW READY.

The Quarterlies, commencing July 1st, are now ready for distribution. You are requested to place your orders promptly.

The Kind Words Series of Quarterlies, the ADVANCED, INTERMEDIATE and PRIMARY, together with the LESSON LEAFLETS, GEM, WEEKLY, SEMI-MONTHLY, MONTHLY and the KIND WORDS TEACHER, make a noble showing for the Home Board in its effort to supply Southern schools with all necessary and appropriate Sunday-school helps.

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KIND WORDS Publications are printed in Atlanta, Ga., by the Home Mission Board of the Baptist Convention.

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Hence, all orders for the SUNDAY-SCHOOL LITERATURE of the Board should be directed to "KIND WORDS," Drawer M, Atlanta, Ga.

This direction will insure the exact kind of literature you desire, as well as its delivery to you.

Brethren, if you would have your children see and receive the truths of the Bible as you do, know that they are supplied with the KIND WORDS publications, the literature prepared and published by our SOUTHERN Baptist Home Board. And always remember to send your orders direct to KIND WORDS, Drawer M, Atlanta, Ga.

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Offers at all times a complete stock of goods in the Provision Line.

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If not for sale by your local dealer, address The John Church Co., Cincinnati, O.

Affliction.

Since the creation of the world, who has not felt the rod of correction at some period of their existence? It has no doubt been intended by a kind Father for their good, come in what form it may.

In the first place, it has been instrumental in the conversion of many. The poet has truthfully said:

"I cannot call affliction sweet,
But still 'tis good to bear;
Affliction brought me to Thy feet,
And I found comfort there."

Sometimes his wearied and afflicted servants are permitted to be tried and tempted, but he will not suffer them to be so "above that they are able to bear."

He is very near and dear to the feeble lambs of his fold, and amidst the severest afflictions they are enabled to "rejoice with joy unspeakable and full of glory." Then it is they lie passive in his hands, willing to suffer as well as do his will. Oh! sweet submission, its value is incalculable; its treasure cannot be compared to earth's richest mines—they sink into utter insignificance!

Let us look for a moment at some of the precious promises of God. They abound with consolation. Will quote only one: "Our light afflictions, which are but for a moment, worketh out for us far more exceeding and eternal weight of glory." As an aged father leaneth on his staff for support in his declining years, so do those sweet words strengthen, support and comfort them in their affliction.

Wearied one, despond not, but "look to the hills from whence cometh your help." By and by, it won't be long, you will hear the welcome sound, "Child, your Father calls come home."

One moment in those blissful mansions will more than compensate us for a whole life-time of trial and affliction.

M. G. C.

Ridgeway, Oct. 9, 1889.

Hark! to the sound of humanity's wail! Millions of people with aches and with ails. Headaches and humors, a merciless flood. Weakness of lungs and disorders of blood. Yet there's a helper that certainly saves. Thousands of people from premature graves.

The remedy is Dr. Pierce's Golden Medical Discovery. It cures coughs, relieves asthma, checks bronchitis purifies the blood, heals sores, eruptions, and unsightly pimples and is without a rival for all the ills that spring from a disordered liver. All druggists.

Don't hawk, and blow, and spit, but use Dr. Sage's Catarrh Remedy. Of Druggists

NEWS OF THE WEEK.

Raleigh Affairs.

The fair of the Industrial Association (colored) is in progress here this week.

It is stated that 1,200 colored families have left Wilmington for the Delta region of Mississippi, and that 500 more families are ready to go, and are awaiting transportation. An agent of the Delta Company was here a few days ago to get up a party from this section. So far, however, the negroes have not begun to emigrate from this section.—*News and Observer.*

There is a full-blooded negro direct from the Congo State at Shaw University in this city. He is said to be a very intelligent man and is studying hard to prepare himself for the practice of medicine. There is another negro at the University from Bermuda. He is also reading medicine. Shaw University under Rev. Dr. Tupper is reaching out not exactly to "Greenland's icy mountains and India's coral strand," but to the sandy plains of the tropics, and soon her fame as an educator will encircle the globe.—*Signal.*

State News.

An exposition, similar to the one of 1884, is talked of by the State press for 1890.

About two hundred persons professed conversion during the Sam Jones meetings at Durham.

The citizens of Fayetteville are pushing things preparatory to the approaching centennial celebration.

Judge G. W. Logan, of Chimney Rock, died at his home in that place on Friday, the 18th inst. He served his State as Superior Court Judge for eight years.

Mr. Ohas. A. Cook, of Warrenton, has been appointed United States attorney for the Eastern District of the State. This appointment meets the approval of his party.

The *Southern Tobacco Journal* says: "North Carolina stands today without a peer in the production of the brightest grades of tobacco. Not only does she excel in the best types, but in the bulk of their production as well. North Carolina now grows annually 55,000,000 pounds of tobacco and practically all bright."

Col. McEntchen, of Williamsburg county, harvested his prize ears of corn last week and gathered seventy-nine bushels.—*Marion (S. C.) Star.* Dr. Robt. Patterson, of Halifax county, N. C., averaged more than one hundred bushels of corn on more than fifteen acres of land. North Carolina is still ahead.—*Wilmington Messenger.*

Presuming that the verdict of guilty of burglary against Wm. Alexander, rendered in the Criminal Court of this county yesterday is just, *The Chronicle* congratulates mayor McDowell and Squire Maxwell and their efficient aides in thus bringing to justice a malefactor whose evil deeds in a certain degree terrorized the women and children of this community for three months last spring.—*Charlotte Chronicle.*

General News.

Ex Gov. Perry of Florida is dead.

Hypolite has been unanimously elected President of Hayti.

Mahone's chances of carrying Virginia are growing very slim.

Congressman Randall, it is reported, is greatly improved in health.

The dock laborers of Hamburg, Germany, have gone on a strike.

The B. & O. R. R. has declared a semi-annual dividend of five per cent.

A colored man has been chosen orator of the class of 1890 at Harvard University.

J. A. B. Campbell of Kansas has been tendered the position of consul at Melbourne, Australia.

A J. Cassatt, one of the leading turf men and stable owners of the United States, has retired from the turf.

The king of Portugal died on the morning of the 19th. The Duke of Braganza will succeed him to the throne.

Hon. Green B. Raum of Illinois has been appointed commissioner of pensions to succeed Corporal Tanner, removed.

The Piedmont Exposition at Atlanta, Ga., has been opened with many of the statesmen of the country present.

A telegram from St. Pierre, S. D., announces the election of candidates Pettigrew and Mooney as U. S. Senators.

H. D. Gregg, for many years private secretary to General Sheridan, has been sentenced to the penitentiary for five years for horse stealing.

The Brotherhood of Locomotive Engineers of the United States convened in Denver, Col., Wednesday the 16th, Chief Engineer Arthur presiding.

In our last issue we stated that all the new States voted down prohibition. It now appears that South Dakota carried the prohibitory amendment by handsome majority.

The Brooklyn and New York base ball clubs having won the championship of the Association and League respectively, will now compete for the championship of the world.

The trotting stallion, Axtell, has been sold for \$105,000. This is the largest price ever paid for a horse, but considering the remarkable record of the horse it is not unreasonable.

Lessing, Solomon & Rosenthal, wholesale dealers in dry goods, and the leading cotton merchants of Texas, have made an assignment, with liabilities of nearly \$1,000,000.

Emmet V. Rhodes, ex cashier of the First National Bank of St. Paul, Ohio, having plead guilty of the charge of misappropriating the funds of the bank, was sentenced to five years at hard labor in the penitentiary.

The racing season in the north continues in full blast. As soon as the runners are through with one track they are placed on another. It is very evident that the snow and the sleet will have to drive the weary nags from the track.

So Many Ladies

Have been disappointed in buying dresses that we can readily believe that many of them despair of purchasing a dress that is worth the money paid for it. Severe competition, high rents, expensive clerks, all combine to drive storekeepers to sell an inferior article of apparel at a price much higher than its real value. So when a manufacturer offers to sell direct from his looms to the wearer the buyer has a guarantee that he or she will get the best fruit of the looms. This is particularly true of Silk and Satin, as in no other class of goods is the opportunity for swindling so great. Foreign materials can be introduced into the silk so that even a practiced eye can not detect the deception. The lady who has been led by a pleasant clerk in a handsome store to invest her money finds out after it is too late that she has been cheated, and the goods she has bought for something handsome turns out to be rough material, containing 40 per cent. silk, 60 per cent. foreign materials not fit for a lady to wear. All our lady readers will welcome the chance offered them to secure a handsome silk or satin dress direct from a great Connecticut factory which offers to send a perfect Silk or Satin Dress to any of our subscribers for examination and final purchase.

Read carefully their large advertisement, and be sure to send your name, address and stamp asking for samples of silk or satin, to O. S. CHAFFEE & SON, MANSFIELD CENTRE, CONN. They are reliable, and we take much satisfaction in presenting their card. Mention this paper when writing.

Judge Walter Clark is punctual himself and requires punctuality in holding court. He has, therefore, caused sixty-four clocks to be placed in as many court-houses in North Carolina. There is a practical lesson in this. The element of morality enters into an engagement. If you have an appointment you have no moral right to disregard it. If you have an appointment at 9 o'clock you have no right to meet it at 9:15, or at 9:30. If you are to open court at 10 o'clock you are simply bound to be on time.—*Wilmington Messenger.*

There is nothing in existence that will equal Salvation Oil in curing pains in the joints and muscles, or spinal affections. Price 25 cents.

A preacher, who had been annoyed by the incessant "hacking" of members of his congregation, recommended such to try Dr. Bull's Cough Syrup.

MARRIED.

DUKE—THAINGTON—Near Arcola, N. C., Oct. 8, 1889, by Rev. G. M. Duke, Mr. Walter Duke and Miss Annie Tharington.

WILSON—NORWOOD—On Oct. 9th, 1889, in Granville county, N. C., by Rev. J. A. Stradley, Mr. J. W. Wilson and Miss Utie Norwood.

CHEEK—DUKE—On Oct. 8th, 1889, at Rev. G. M. Duke's, near Duke's P. O., N. C., by Rev. R. D. Harper, Mr. Thomas H. Cheek and Miss Nannie E. Duke.

DENNING—McDANIEL—On October 16th, 1889, in the Baptist church at Dunn, N. C., by Rev. W. B. Harrell, Dr. O. L. Denning and Miss Meta L. McDaniel.

BLAKE—CRUMP—On Oct. 16th, 1889, at the residence of the bride's father, near Lumberton, Robeson county, by Rev. C. J. Thompson, Mr. R. K. Blake and Miss S. I. Crump.

HARRIS—WINSTON—On Oct. 15th, 1889, at the residence of the bride's father, by Rev. W. B. Royall, Mr. J. R. Harris, of Raleigh, N. C., and Miss Eula Y. Winston, of Franklin county, N. C.

DIED.

LEIGH—Died, Sept. 16th, 1889, at her residence in Wake county, sister Mary A. Leigh, widow of the late James C. Leigh, in the fifty-fourth year of her age. Having, as Mary of old, chosen the good part that cannot be taken away, she was ready when the Master called, the great loss to church, family, and friends being her glorious gain.

MITCHELL—Died, at Wake Forest, N. C., August 13th, 1889, sister Tempy Mitchell, in the sixty-third year of her age. For nearly fifty years she had been in the Lord's service, and had lived a consistent Christian life, bearing her long illness with beautiful patience and resignation, and at last falling asleep peacefully in Jesus.

CALOWAY—At his home, in Ashe county, Sept. 7th, 1889, T. S. Caloway, aged seventy-five years. Bro. Caloway was a consistent member of Bethel Baptist church; always manifesting deep interest in his church and the cause of Christianity at large, especially our mission work in this section. He was highly esteemed as a citizen and neighbor. He leaves a wife and a large circle of relatives and friends to mourn his loss.

D. W. THOMASSON.

STRICKLAND—At his home in Sampson county, N. C., October 1st, 1889, deacon Samson Strickland. Bro. Strickland was born Sept. 2d, 1821, and was therefore in his sixtieth year. He professed faith in Christ in 1846, under the ministry of Rev. Jesse Howell, and connected himself with the Baptist church at Spring Branch, Sampson county, N. C., of which he was a faithful member and deacon for many years, until in 1869 at the organization of Antioch church, in Cumberland county, he connected himself with the little band and became her first deacon, in which capacity he served faithfully till his death. His pleasant home and generous hospitalities were shared by many ministers of the gospel. To the sick and suffering he extended the open hand of charity. He bore his afflictions with Christian fortitude, and died without a struggle. He was a true friend, a devoted husband, a kind father, a good neighbor and a faithful Christian.

Truly, we mourn, but not as those who have no hope, for the Master hath said to him, "Come up higher."

H. L. H.

STONER—Our little darling, Fannie Meacham Stoner, died of a brain trouble Oct. 4th, 1889. She was fourteen months and twenty-three days old. We knew not how much we loved her until she had left us. Her little life was so pure and submissive to our treatment, enjoying the little amusements we would provide for her pleasure with so much appreciation. Unlike most children of her age, she possessed a spirit of almost perfect obedience to her mother's tender commands. We only expect a kindred sympathy from the parents who have passed through the same divine affliction, because they alone are capable of rendering so valuable a kindness to the bereaved. The father & mother who can now remember when their little departed ones would meet them at the gate with outstretched arms, and when in their strong embrace listen to their innocent prattlings, the first words they began to say, which we think so sweet and which makes such a lasting impression upon us. This is the little spirit that has left us and gone up higher. She taught us how to live and how to die. As quiet as sleep she accepted death's cold hands, except when tortured by pain, a lesson we cannot always learn from older people. Earth has less charms to us and heaven greater, and we can say, "The Lord's will."

HER FATHER.

McMANUS—At his residence in Chatham county, July 27, 1889, Edwin McManus, in the 52d year of his age. He leaves a wife and six children to mourn the irreparable loss of a kind and loving husband and father; a church and community to feel and sadly miss one of their best and most useful members. Bro. M. was one of the few who was exceptionally good. Noble qualities of heart and mind seemed to characterize all his thoughts and actions. As a soldier in the service of his country, he was faithful and brave. Going through the entire campaign of the Confederate war, his name stands side by side on the roll of the veteran heroes of those troublous times which tried men's souls and marred their physical forms. As a magistrate, he was faithful in the discharge of the duties of his office, delineating at all times and under all circumstances the character of the man of justice and integrity. But it was the cause of Christ that lay nearest his heart. In the church of which he had long been a member in the Bear Creek church, always ready for every good word and work—and who is to fill his place now that he is called up into the high courts of heaven where the spirits of just men are made perfect, to receive his righteous reward? May heaven smile propitiously on the bereaved family. May his posterity walk ever in the paths that will lead to the same happy termination.

D.

** Advocate will please copy.

Mrs. M. G. Kennedy, so long and favorably known in connection with the lesson helps issued by the American Baptist Publication Society, will furnish to the readers of *The Baptist Teacher* during 1890, a series of practical articles on methods in the Primary Class, in addition to her "Hints to Primary Class Teachers" on each lesson. It seems strange that any teacher of a primary class should attempt to get along without *The Baptist Teacher*.

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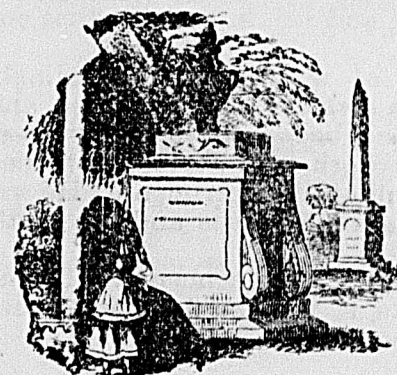
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Having qualified as administrator of the estate of Mrs. Mary A. Leigh, I hereby notify all persons having claims against the estate to present them to me properly qualified on or before Oct. 10th, 1890, or this will be plead in bar of their recovery. Those indebted to the estate will please make prompt payment and save cost. ROBT. A. FREEMAN, Forestville, Oct. 5, 1889. Admr.

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The Home Circle.

ON GROWING OLD.

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

But oh, it is not going down—'tis climbing higher and higher,
Until we almost see the mountains that our souls desire;
For if the natural eye grows dim, it is but dim to earth,
While the eye of faith grows keener to perceive the Saviour's worth.

Those by-gone days, though days of joy, we wish not back again;
Were there not also many days of sorrow and of pain?
But in the days awaiting us, the days beyond the tomb,
Sorrow shall find no place, but joy unmarred forever bloom.

Who would exchange for shooting blade the waving, golden grain?
Or when the corn is fully ripe, would wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

For, though in truth the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
E'en in old age shall flourish still, and still bring forth their fruit.

It is not years that make men old; the spirit may be young,
Though for three score years and ten the wheels of life have run;
God has Himself recorded, in His blessed Word of truth,
That they who wait upon the Lord, they shall renew their youth.

And when the eyes now dim shall open to behold the King,
And ears now dull with age, shall hear the harps of heaven ring—
And on the head now hoary, shall be placed the crown of gold,
Then shall be known the lasting joy of never growing old.

—Christian Observer.

RUTH'S MISH'NARY WORK.

One blustering evening in February, Ted, Edith, Ruth and Cousin Marion were gathered cozily around the grate fire. The two girls had been into the city with their cousin to a "great big mish'nary meeting," as Ruth said to a friend whom she met on the way home. Then she added, "And we felt just too big for anything when we were introduced as 'the cousin of Miss Latham, the mish'nary from India, who has just spoken to us.'"

But Ted said that evening that he thought having Cousin Marion all to themselves was ever so much nicer than "feeling big," and Edith and Ruth agreed with him.

Cousin Marion, however, was talking to Edith—who was sixteen and "almost grown up"—about the little mission station in India to which she expected to go back soon, and Ted and Ruth had to keep quiet. So they sat still until their bed time, and listened while Cousin Marion told Edith how she could really help in the work among the Hindoo girls. When she kissed Cousin Marion good night, Ruth said: "I wish I could do something too, but I s'pose I can't."

"Pooh! no, indeed," said Ted. "Why, Ruth, the only thing you know how to do at all is to cut out ridiculous paper dolls, and they wouldn't do the heathen any good."

"I didn't think I could do anything, but I wish I could," said Ruth, soberly, as she went to bed.

That night Cousin Marion woke up at about one o'clock, hearing some one walking about in the next room, which was the one where Ruth slept. Pretty soon she heard the familiar voice of the doctor. Then she knew something rather serious must be the matter, and, after dressing hastily, went into the next room. There on her little white bed lay Ruth, very, very ill, and around her were her mother and father, Edith and the doctor.

The rest of that night was a dreadful one for all in the room, for, though Ruth was not asleep, she did not recognize anyone, and at times it seemed as if she never would. So the long hours dragged wearily on, but about seven o'clock Ruth fell into a quiet sleep, and the doctor said he thought all danger was passed.

And so it proved, although for a long time the little invalid lay in bed unable to sit up at all. However, one evening Cousin Marion went away for the night, and when she returned the next day she found Ruth propped up among the pillows. After she had given her good-morning kiss, Cousin Marion went suddenly out of the room, but was back again with some pretty paper in her hand almost before Ruth had time to wonder where she had gone. Then sitting down by the bedside, Cousin Marion said: "Do you remember, little girlie, that the night before you became ill you said you wished you could do something for my girls in India? I have thought of something you can do, and—"

"Oh, what is it, Cousin Marion? I can't think, for it's just as Ted said, I can't do anything but make paper dolls, and they're not pretty."

"That is just what you and I are going to make, Ruthie dear, only ours are going to be real pretty ones. See! I have bought

this tissue-paper for dresses, and the Bristol board and heads for the dolls themselves. Shall we begin our work now?"

Of course Ruth was only too glad to assent, and for some time the two worked together and succeeded in dressing a very pretty doll. Then Cousin Marion noticed that Ruth began to look tired, so the fascinating papers had to be put away. However, nearly every day afterward Ruth gave two or three hours to the work, sometimes with Cousin Marion, sometimes without her—for the little girl soon learned to make neat, pretty dresses by herself, though some one had to help her about the dolls.

The day before Cousin Marion left, Ruth herself put in one corner of the trunk a box filled with really pretty dolls. Besides these were a number of china dolls which Edith had helped Ruth to dress, and some scrap-books—Ted's contribution.

A little less than a year after the time when the four had gathered around the fire, the postman brought to the door a letter with "a funny looking stamp" on it, addressed to "Miss Ruth Latham." After Ruth had looked carefully at both sides of the envelop, and had said exactly five times, "I wonder who sent it?" Ted suggested that the best way of finding out would be to open it. So Ruth took the letter to her mother, who read it aloud. It was from Cousin Marion, and told how Christmas had been spent at the mission station where she was. But what Ruth liked best was the part where Cousin Marion said that the paper dolls had already been useful to her in her work among the homes where there were little children. One of the younger girls, too, had promised to be more regular in attendance at school if she might have "one of those lovely dolls."

When Ruth had heard all the letter, she went up to her mother and whispered: "I most think I'm glad I didn't know how to do anything else."—*Christian Intelligencer.*

A GOOD NATURED WIFE.

The following anecdote is told by an English clergyman. It must be remembered that the kettle referred to was hung in an old fashioned open fire place.

A man in Sussex, whose wife was blessed with a remarkably even temper, went over the way to a neighbor one evening and said:

"Neighbor, I just should like to see my wife cross for once. I've tried all I know, and I can't make her cross no way."

"You can't make your wife cross?" said his neighbor. "I wish I could make mine anything else. But you just do what I tell you, and if that won't act, nothing will. You bring her in some night a lot of the crooked sticks you can get, them as won't lie in no form, and see how she makes out then."

The pieces of wood were accordingly brought in, as awkward and crooked and contrary as could be found. The man went away early to work, and at noon returned to see the result of his experiment. He was greeted with a smiling face and the gentle request—

"Tom, do bring me in some more of those crooked sticks, if you can find them; they do just fit around the kettle so nicely!"

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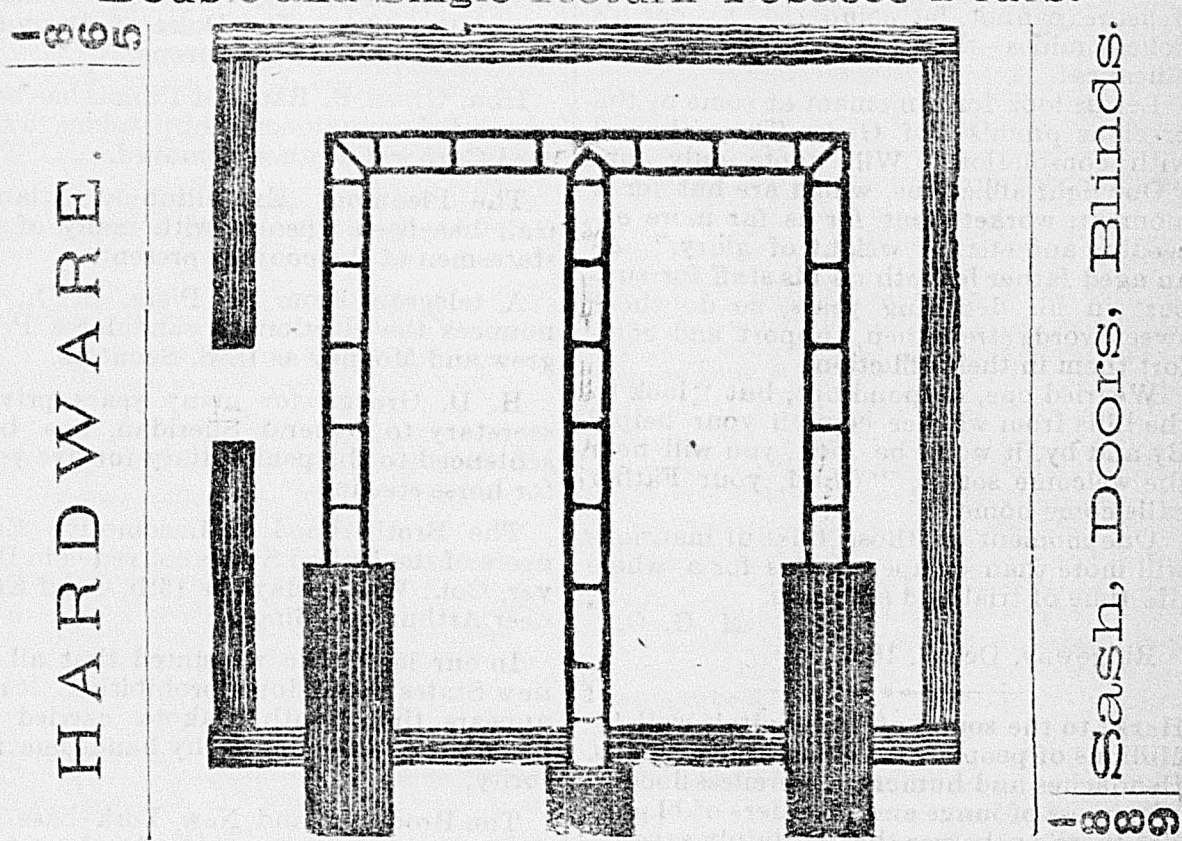
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