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International Sunday School Lesson.

THIRD QUARTER, 1880.

LESSON VI.—AUGUST 8TH.

BY REV. J. B. TAYLOR,
Wilmington, N. C.

ABRAM AND LOT.

Genesis 13: 1--18.

Commit to memory verses 14--18.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the south.
2. And Abram was very rich in cattle, in silver, and in gold.
3. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.
5. And Lot also, which went with Abram, had flocks, and herds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.
8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.
9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.
10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.
11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.
13. But the men of Sodom were wicked and sinners before the Lord exceedingly.
14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.
16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.
17. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.
18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

GOLDEN TEXT.

Let there be no strife, I pray thee, between me and thee.--Gen. 13: 8.

Daily Readings.—Monday, Gen. 13.—Tu.: Gen. 19: 12-29.—Wed.: Gen. 25: 27-34; Heb. 12: 14-17,—Th.: Num. 11: 4-6, 11-23, 31-34; Ps. 106: 14, 15.—Fri.: Josh. ch. 7.—Sat.: Luke 12: 13-31. –Sun.: Phil. 2: 1-11.

Comments.

V. 1. *Up out of Egypt.* As we saw in our last lesson, Egypt was relatively lower than Canaan. *Into the South.* Into the south of Canaan, or Palestine as it is now called.

V. 2. *Very Rich.* Though he had possessions before (12: 5), yet he had acquired more while in Egypt (12: 16).

Vs. 3, 4. *His Journeys*: his "removings or breakings-up," probably as the necessities of pasturage required. *Unto the place, &c.* From the allusions, it would seem as though its religious associations were the main attraction. *At the first.* See Gen. 12: 8. *Called on the name of the Lord.* Though so prospered, he did not cease to worship and seek the favor of Jehovah.

V. 5. *Lot also had flocks, &c.* He also was wealthy. Perhaps his association with Abram had something to do with this.

V. 6. *The land was not able, &c.* The same section of country could not furnish sufficient pasturage for the numerous herds. Compare Gen. 36: 7.

V. 7. *A strife, &c.* Growing out of the increasing difficulty of finding pasturage and as to the possession of the fountains which were so valuable. *The Canaanite and the Perizzite.* It has been thought that the presence of these was mentioned to show why Abram and Lot were so straitened as to pasturage, to signalize the impropriety and danger of their quarreling among themselves, and to show that Abram felt that the eyes of these idolaters were upon him, and that any misstep on his part, as the representative of Jehovah, would be an occasion of stumbling to them.

Vs. 8, 9. *Abram said, &c.* The Hebrews called all kinsmen "brethren," but the term here was applicable in a still stricter sense, for Abram was uncle to Lot, and also his brother in-law, having married Lot's sister. But there was a yet higher sense in which they were brethren, namely, in their religion. They professed the same faith and the same mode of worship; and as disciples of a religion breathing love and peace, good-will and good offices, it could not but be attended with the worst consequences were they now to fall out with each other, and present the sad spectacle of divided brotherhood.—*Bush.*

Vs. 10, 11. *And Lot beheld * * * and chose, &c.* Dr. Conant says that verse 10, "describes the appearance of the valley-plain of the Jordan, as it was before the great catastrophe in which the five cities perished (ch. 19: 24-29). From the lofty highlands on the west,* more than three thousand feet above the plain of the valley, the eye could trace the stream of the Jordan, winding its way through meadow-lands, and groves, and cultivated fields, and losing itself in a beautiful lake bordered by rich plains, that furnished subsistence to the thronged cities that dotted their surface. The great depression of the valley-plain, more than thirteen hundred feet below the level of the Mediterranean Sea, gave to this tract a tropical climate; and being all "a well-watered region," the more intense the heat the more active and vigorous was every form of vegetation. To the eye that beheld this scene, stretching far to the north and south, it seemed "like the garden of Jehovah, like the land of Egypt." Dean Stanley remarks respecting Lot's survey and choice. "Lot looked down on the green valley of the Jordan, its tropical luxuriance visible even from thence—beautiful and well-watered as that garden of Eden of which the fame still lingered in their own Chaldæan hills, as the valley of the Nile in which they had so lately sojourned. He chose the rich soil, and with it the corrupt civilization which had grown up in the rank climate of that deep descent; and once more he turned his face eastward, and left to Abraham the hardship, the glory, and the virtues of the rugged hills, the sea-breezes, and the inexhaustible future of Western Palestine. It was Abraham's henceforward; he was to 'arise and walk through the length and through the breadth of it, for God had given it to him.' This was the first appropriation, the first consecration, of the Holy Land."

V. 12. *Pitched his tent toward Sodom.* It was in a dangerous direction, as we see from the next verse, and as Lot afterwards found out by sore experience. Alas! how many a christian now is making the same sad mistake.

V. 13. *Wicked and sinners before the Lord exceedingly.* It will be observed that the language seems to indicate very desperate wickedness. See Gen. 18: 20; Gen. 19: 4--15; II. Pet. 2: 8.

Vs. 14--16. *God now renews the promise.* "The man chosen of God now stands alone. He has evinced an humble and self-renouncing spirit. This presents a suitable occasion for the Lord to draw nigh and speak to his servant."—*Murphy.* "The spiritual posterity and the true Israel, after the spirit,—this was the grant here made to Abram."—*Jacobus.* "Some think that this means that the lineal descendants of Abram are some day to be restored to Palestine, to possess it forever. It is certainly an interesting fact that at the present time one of the Rothschilds holds a mortgage upon the whole of Palestine. But the terms of the promise are sufficiently satisfied by the interpretation which is generally adopted, that the spiritual children of Abram, the people of God, are to possess the whole earth, including Palestine, forever. The promise to make his seed as the dust of the earth is a renewal of a former promise. It has been fulfilled literally in the great multitudes of the Jewish, Ishmaelite, Edomite, and other Abrahamic races, and spiritually, in the greater multitudes of those who are by faith children of Abraham."—*Todd.*

V. 17. *Walk through the land, &c.* Bush says that this was a command or permission to Abram, not as a lonely individual, but with all his establishment, to travel over and sojourn in any portion of the country that he pleased, and that, too, as a pledge of its finally becoming the perpetual inheritance of his seed.

V. 18. *Plain, &c.* Oaks or grove of Mamre. *In Hebron.* In the neighborhood of Hebron. *Dwelt there.* This term denotes that Abram made this place the central point of his subsequent stay in Canaan. It will be seen (by referring to Gen. 13: 18; 14: 13; 35: 27), that we have other mention of this being the home of the Patriarch. *And built there an altar.* Wherever he went he remembered his God. Religion was not with him a secondary thing. Again and again and again, is it recorded of this man that "he built an altar unto the Lord," or that "he called upon the name of the Lord." From this we infer that he kept up private, family and public communion with God. There is no mention of Lot doing this, even when "he pitched his tent toward Sodom," and peculiarly needed Heavenly blessings. *Family Prayer.* A professor of religion married a wife of irreligious sentiments and associations; and, in deference to her, dropped his custom of family prayer. Some time after she told him she thought she was marrying a Christian; but now she doubted it, for Christians pray with their families. He excused himself on the ground of regard for her. She told him that that had nothing to do with his duty, and that she liked to see professors faithful and consistent. She would not wait till morning, but insisted that the family altar should be restored at once, which was done to the great comfort of both.

A little boy, the child of irreligious parents, was visiting in a minister's family, entering heartily into all the religious exercises. One day his mother found him praying, and said, "What are you doing?" He answered, "O mamma! we must pray all we can while we are here 'tause der's no God at home."

It is related that John Howard the philanthropist never neglected the duty of family prayer, though there were but one, and that one a servant, to join him; always declaring that where he had a tent, God should have an altar. Wherever he was when the time came, the duty was attended to. The presence of no one was allowed to interfere with it; and every call of business must wait outside the locked door till it was ended.

COMMUNICATIONS.

NOTES OF TRAVEL.

A Sermon Preached by G. Washington Jones at Mt. Gilbert Church—His Theme, Baptist Apostolic Succession—Its Marks—Others Claim them, we've Got 'em, &c., &c.

My Dear Hearers:

I come to day to discuss before you a subject of vital importance—a real Baptist doctrine—one of the chief planks in our scriptural platform. I mean the Apostolic Succession of the Baptists. And in the discussion I intend to use several texts which will fall in as I proceed, and I truly rejoice to meet so large and so intelligent an audience for I feel sure that you will be only the better prepared to appreciate my arguments.

Other people claim this high distinction and set their claims in a very business-like way. We admire their effrontery, but we would deny their claims, were it not for the fact that they seem to need apostolic succession so deeply and to rob them of this would leave them at sea. But I can say to a Baptist congregation that others have no legitimate marks. We Baptists have them and I propose to prove it to-day.

I desire to say before I announce my first text that Baptist apostolic succession does not consist of mere family or inherited religion. We are not Baptists because our forefathers were, for many of them were not Baptists. No one can tell whence the next Baptist may come. He may be of Baptist stock, or he may come to us from those who are the most remotely removed from us in faith. You can never tell how these matters may develope. You often see those raised by Baptist parents running into other folds, while those trained to despise us become our best brethren. This I like, for in every flock we find some black sheep and this Baptist uncertainty gives us a fine opportunity to get rid of our "sorry stock" and at the same time it opens the way to us to receive the good elements departing from other folds. Baptists glory in personal religion—each must repent, believe and obey for himself and not go in his father's old ruts!!

I now announce my first text. "And being in the house, he asked them, what was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be greatest." Mark 9: 33-4.

My dear hearers, I call your attention to the fact that Jesus was talking to his apostles and it was about what they had done by the way. And whatever we find in them must be apostolic, for they were apostles, and whatever they did was apostolic. In this text I find three (3) marks of our apostolic succession. I. They Disputed. II. They Disputed, who should be greatest. III. They Disputed among themselves.

The mere statement of these three propositions is enough to establish our claims and to make all other claimants blush and hang their heads, and I might safely rest our claim here and dismiss you and let you go to your fine Sunday dinners that you are dreaming of, but I will enlarge on these and add others.

No one can deny that the apostles disputed—this is affirmed in the text, and hence to dispute is apostolic. Nor can any intelligent man deny that the Baptists dispute. They can't and won't get out of "the way" of disputing. It is our true way just as it was the way of the apostles. We dispute in many ways—perhaps we have improved on the apostles in some things. We have grown in numbers and resources and we have also enlarged our subjects of dispute.

We dispute about men, plans, organs, fields, hymn books, agencies, the faith, the Bible, election, free agency, baptism, education, the length of sermons, affiliation, "our church," ordination, church polity, Baptist usage, our history, our want of history, our "marks," and many, many other things too numerous to name here. We have the advantage of the apostles—are ahead of them. Our succession is intensified. We can pity them that they had only one subject of dispute.

They disputed "by the way,"—here we have the advantage again, we dispute in the pulpits, in newspapers, in pamphlets, *viva-voce*, by letters, on postal cards, in church meetings, in associations, in conventions, in Sunday schools, in called meetings, at feasts and fairs, in committees and anywhere the Lord may put us. We dispute by day and by night and we feed upon it as the hungry ox feedeth upon the new hay. The apostles disputed and we dispute and hence we must be apostolic and this must be apostolic succession.

And *again, they disputed* who should be greatest. Here it is again—Baptist to the core! This is our boast, our glory to dispute on this subject. We dispute about the greatest preachers, the greatest orators, the greatest colleges, the greatest bores, the greatest pastors, the greatest evangelists, the greatest churches, the greatest sinners, the greatest givers, the greatest humbugs, the greatest platform speakers, the greatest writers, the greatest singers, the greatest borrowers, the greatest frauds, the greatest revivalists, the greatest workers, the greatest idlers, the greatest deacons and a thousand other things which must appear to your minds.

Is it any wonder that we dispute on these great subjects and about being the greatest? Do we not feel that we are the greatest, and do we not feel that others claim to be the greatest and do we not know that their claim is false? Then we must dispute the false claim, and establish our own. Did not the apostles do this—dispute who should be the greatest? And when we do it as they did are we not like them—one with them? And this is, yea it must be apostolic succession. Do you not see it? my hearers?

And again, my dying congregation they "disputed among themselves." They did not dispute with the publicans nor heathen but they confined their disputes to the apostolic circle. This is a true mark of true succession, and we Baptists have this mark to perfection. We do literally dispute among ourselves. We dispute not with others so much, but apostle-like we keep up a huge war-cry among ourselves. Sometimes a Baptist may step aside to tap others under the chin as the apostles did tap those brethren who were casting out devils and followed them not. But our proper field is among ourselves.

We dispute among ourselves about every thing that comes up in our preaching, work, plans and enterprises. When we have a church meeting we have a dull time without some disputings. When we call a pastor is a favorite time—my soul how the sisters join in and help on the glory of the thing and we have a royal time. All can take part. We just exhaust all subjects among ourselves and then dispute with each other because we cannot find something to dispute about. Are we not really apostolic in this matter? So it seems to me, and I am sure it does to all of you.

There is another mark of resemblance between the apostles and us to which I call your special attention my wakeful congregation. It is this, that while they disputed among themselves, they still clung together—they remained what they were. They did not join, nor talk of joining the Pharisees, Sadducees, Essenes, nor any other party. They were apostles and apostles they meant to remain to the end of life.

It is thus with the Baptists, when they are true and genuine—when they have conviction and piety. They will dispute year in and year out, but they die Baptists. It is useless for others to think they can come around and snatch them up and lead them into other folds, simply because they dispute among themselves. Sometimes amid the jostlings of these disputes, some wishy-washy one-cent, scatter-grained, half-hearted Baptists go over to others. But the genuine, first class Baptists with New Testament convictions never go—they can't go. They are just like the apostles, they dispute among themselves, but they never think of becoming turn-coats on that account and thus crush their convictions and stultify their consciences.

And since I have so fully established my positions and have shown these marks of apostolic succession, I might leave it all here and rest from my arduous task. But I propose to go still farther and I now introduce my second text. "And the contention was so sharp between them (Paul and Barnabas) that they departed asunder one from the other." Acts 15: 39.

This as you perceive my beloved hearers is a kindred text. Paul was an apostle, he came into the apostolic circle late "as one born out of due time," but he had the true apostolic or Baptist spirit. Barnabas was not exactly an apostle, but he was associated with them and we see in his case how the apostolic or Baptist spirit was then being imparted to others than the real apostles. Brother Barnabas doubtless was a good man and we know he had the true spirit and I suspect that we Baptists got our true succession through him. If this suggestion is correct, we see that it started all right and continues till the present day.

What does this text represent to your minds, my hearers? Here are two men—two brethren and Baptists, they are travelling along the same route and just ahead of them the way divides and becomes two roads. As they approach the "fork," they talk, disagree and dispute until a real Baptist row begins—it is a "sharp contention"—a war, real bad blood is shown. They fret, pout, abuse, contradict, frown, grow red in the face, and at last they are mad—yes genuine Baptist madness spreads over their apostolic souls and they "separate one from the other"—Paul goes his way and Barnabas goes his way. The whole truth was each was trying to have his own way in the matter and each was determined to have his way or none at all. That is sound Baptist faith and practice. How we disagree, "contend sharply" for our way and separate because we cannot persuade others to let us have it.

When we disagree in church measures, we discuss, dispute, "contend" and divide and do nothing or worse, merely something to please ourselves.

We join a church and we cannot have our way and we leave the hateful thing, get a letter and go 17 miles, unite with a church and bury our talents and accomplish just nothing. That kind of separation, save the doing nothing part of it is always true apostolic style. We cultivate it very freely. We call a pastor and some do not like him and we quit and rest—in our hearts, sympathy, prayers and works we separate. We may do it quietly sometimes but the apostolic "contention" is in our hearts. An effort is made to raise church funds, but it is not done our way, we halt, "separate" and refuse to help though we brag of the improvements made in our church.

At our association last year, brother Lynch proposed a measure to increase the missionary fund of the body. He, his brother and three members of his church advocated it. The others could not see its expediency and it was lost. That afternoon brother Lynch and the other four sat near the door and were very moody. They were "separated" from their brethren because they could not carry their plan. How apostolic!! And these things are not confined to one place or one church, but they are all over the land where we apostolic Baptists can be found. And it is thus we have several Baptist papers in one State, sometimes two churches in the same congregation and much of our church work is done by parties and squads held together by their own prejudice and self-will. Just as it was with Paul and Barnabas—each took his man and worked to suit himself, what agreement in character and practice, our claim is established beyond all peradventure.

When I was travelling on my sorrel pony in only one State, I met a brother who sought to have his way in his religious paper, but the owners saw it otherwise and he failed for once in his life.

He failed, it is true to carry his point but he aroused a first class Baptist "contention" in his own heart and purse from that paper and he was as mad as Paul was when he turned away from Barnabas. In fact they were alike—both apostolic and both Baptistic!

I have produced this another "infallible sign" of our succession to wit: "Contention" and separation as seen in Paul and Barnabas and also seen in us Baptists. Here I might rest my cause as established beyond controversy, as you, my attentive hearers, must see.

But I will go still farther and I now call the attention of this beloved assembly to my third text. Hear it if you please! "For it hath been declared unto me of you my brethren, * * * that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." I. Cor. 1: 11-2.

Paul wrote these words to the church at Corinth--one of his own churches and of course apostolic. And here we find the true mark again. "Contentions and these among themselves! And these contentions were about men--just like the "contention" of Paul and Barnabas. And just like our Baptist contentions, many of them only about men. These Corinthians were at war some for one man and some for another and a few for Christ. That is the way we do precisely. Much of our zeal and liberality consist in doing something to advance or please a favorite. We think that we do God's service when we talk up those we love and talk down those whom we dislike. I would like to tell you how we do contend over men--go into the details and how men contend for themselves. But time is too short. All informed ones know how that matter goes. I have not heard any one sing for a long time,

"I want to die shouting."

We have no time to choose modes of dying now, we are contending—are very busy at it. An election of pastor and deacons, pic nics, "poundings," *feasts and fairs*, all such are capital times to dispute about leaders and we do it well—just like the brethren at Corinth did. We only change the names and men, and contend for them. If Paul, Peter and Apollos were here, we would dispute about them, but as they are gone, we just take such as we can find at hand. That is what they did. How like them—how apostolic, how Baptistic—our Baptist succession is a real fact. Let us all shout over it. Where is *Battle Flag* Ray! Oh! that he was here and could join the shout. He could see it and be satisfied. We need not history but we can stand on the sure foundation stones!

Again Paul said some preached "of contention" and he rejoiced in it. I suppose they did it to promote their own ends and here we find that he has drawn for us our own character!

Jude urges his readers to "contend earnestly for the faith," etc. This we do and do it well. And "the faith" means what we believe—our interpretation of the Bible, and woe! to the Baptists who do not agree with me. Others may believe what they please, but no Baptist must dare do it! I am *orthodox*, and to differ with *me* is fatal heresy and I must fight Baptist heresy! And nearly all disagree with me on some point and Jude's instructions are easily obeyed. Now I leave the arguments with you for you to ponder.

One remark in conclusion. It might be well *for us to remember* that Paul said Peter was "to be blamed" and that he was "not yet perfect."

We may imitate them most where their imperfections appear. I once knew a young brother who greatly admired a deaf preacher, and his admiration led him to imitate him. The deaf man could not hear sufficiently to modulate his own voice. Hence his most glaring defect was his imperfect modulation. The young brother imitated him in his imperfection and in nothing else. He had none of his thought, knowledge, unction, eloquence and power. He was like him in his poor modulation—the very thing that the deaf man regretted. We may be guilty of something of the same kind in our imitating the apostles in their weaknesses and imperfections—the very things that they deplored and sought to avoid. Let us not imitate in Paul and Peter the very things that they warn us against. We may damage ourselves by exhibiting their imperfections and missing their virtues. I might say more, but I will wait till I come again and see how you stand this. I feel a desire to see Mt. Gilbert church rise and shine. May she ever be advancing. Is your church advancing dear hearer? If not, who hinders it? Think each one of you and ask, "Is it I?"

* * *

Does your neighbor take the RECORDER?

FOOLISH PREACHING.

Dear Recorder:

I have been looking around and listening around, and have collected a little budget on the subject "Foolish preaching" which I ask permission to open and ventilate. The specimens given are taken from life and are simply presented in their native beauty and unadorned. For the most part they are the productions of men occupying very prominent places, and who have filled city pastorates, so I hope that my dear country brethren will not be offended. Truth is that never was there any truer thing said than what Dr. Alexander uttered in counselling his class: "Young gentlemen," he said, "when you go into the little quiet towns *take your best sermon*; when you go to the city put on your best coat."

Now, RECORDER, don't put this in your waste basket—too many of my efforts have gone there already; so many that I am getting to find *your treatment monotonous*, and I want to see myself in a new place, but to the specimens: I offer only a few of scores that could be produced:

Number I. Text, Luke xxiii: 4. "I find no fault in this man."

Divisions: 1st. A faultless Saviour; 2nd. A faultless salvation; 3rd. Faultless terms. Length of sermon, about one hour. Now that preacher did know or purposely chose to forget (I think the latter supposition the correct one) that Pilate himself explained what he meant by his remark. Luke says, see verses 13, 14:

"And Pilate, when he had called together the chief priests and the rulers and the people,

Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him."

Thus it is as plain as plain can be. No doubt Christ is a faultless Saviour, that his salvation is a faultless one, and his terms also faultless; but it is ridiculous, the most outrageous perversion of the man's words to make what Pilate said teach all or any of these things.

Number II. An expository discourse on Luke xvi: 19 to the end of the chapter. There were no formal divisions in this discourse but it consisted of a series of representations of the scenes of the parable. Two of those representations are fair *specimens of the whole sermon.*

1st. "The rich man as he is seated at his sumptuous table feasting on tender loin beef steaks (??? !!!) and all sorts of other things, looks up and sees the beggar at his door. He calls his dogs to him, he s'ks (preacher's own words) them on Lazarus, and with furious barkings they rush out to tear the man to pieces. They draw near, they reach the beggar when instantly their whole manner changes—they become loving and friendly and frisk around the sick pauper and tenderly lick his sores and *poor Lazarus has found friends at last.*"

2nd. "The rich man is dead. He died of apoplexy—overate himself and so put an end to his life, and now come in the visitors to look at his corpse—and the butler comes in and the butcher comes in, &c., &c. Then the audience are regaled with what they said and are taken to the pantry and shown all the meats, tender loin beef steaks, &c., that are there, and to the wine closet and bread room and all over the house," &c., &c. The whole discourse was like that. How can such a sermon be criticised? It reminds one of the old brother's sermon on the sin of playing marbles, which sermon was gotten up from the text, "Marvel not;" or the sermon on lukewarm, idle, worthless church members, derived from the clause, "The rather brethren." The preacher said "rather" meant wishy-washy, both sides of the fence, good *for nothing folk.* RAYTHER *brethren.*

Number III. A sermon on Moses. I can only give a fragment of this also as the entire discourse would fill up a *whole page* of the RECORDER. The preacher was a very wise brother and learned also, (i. e., in his own opinion, for actually he could not have read a page of Hebrew to have saved his life, and as to Greek it was not much better). He therefore delighted in showing off *how much* he did know, and the dear old brethren and sisters, who could not distinguish between a a Greek or Hebrew sentence *and the track of a spring chicken*, would gape and shake their heads, amazed, overwhelmed. But to the fragment:

"Moses was a great statesman and a great leader. During his residence in the wilderness he made himself perfectly familiar with its surroundings, and hence when he led the Israelites out of Egypt knew just where to conduct them. Thus when he came to the Red Sea he conducted them to a point at which there began a ledge of rocks, which ledge extended all the way across from shore to shore, and was dry at low water, and there he waited. Presently the east wind sprang up and blew the water off and the tide became low and the ledge was bare; and over it he passed and all the multitude with him; King James' English version says that the 'waters stood up as a wall,' but that *English* version is not the Scriptures, and *the Hebrew* does not say any such thing," &c. &c.

Is not that wonderful? Everybody knows that a ship canal has been dug from the Mediterranean to the Red Sea; and that large ships pass through it continually and down the Red Sea into the Indian Ocean, and none of these ships owners have ever had the remotest idea of the "ledge of rocks." In fact when the canal was in contemplation one of the European governments sent out an expedition to survey and sound the Red Sea; and that expedition, as its official records show, found an abundance of water in it; found many wide and deep channels extending even from Suez to the Southern mouth in which there was ample water for the largest ships, and the bottoms of which were composed *of fine mud and sand* so soft as to be almost quick sand: not a rock in the said wide channel as large as a water-melon. This report caused the cutting of the Suez Canal, and the hundreds of ships that have used the new route have found that it was correct. And yet our "learned" brother had the temerity to get up before an intelligent audience, and talk about a "ledge of rocks." His discourse was on a par, not a particle better, than that of the excellent old brother who in preaching (as he called it) on the parable of the "Prodigal Son" described the house of the *father* as having a piazza running all along its front and being at the end of a long lane fenced in *with pine rails*, and said: "There was old sister Prodigal sitting in the dining room in her rocking chair, and with her spectacles on knitting a pair of sock; and there was old brother Prodigal a walking up and down the piazer a looking and a watching for his son to come home."

Ah me! when will men of sense stop all this tomfoolery and think less of their originality and notoriety, and more of the salvation of men's soul's? It does look as if the careful and thorough study of "A treatise on the preparation and delivery *of sermons*, by John A. Broadus, D.D., LL. D.," is urgently needed by others besides the students who fill his classes. The Lord put a gag on and deliver us from the "Original brethren," is the earnest prayer of one who has been, by them, more than once grievously

AFFLICTED.

* * *

NAMES OF CHURCHES.

Brother Editor:

I have the pleasure of reading your valuable paper, have read G. Washington Jones' articles attentively, and enjoyed most of them very much. But I differ from him, materially, in regard to the names of churches. I have an indiosyncrasy on the subject of names, especially of churches, for whenever I meet with any place or object that has an insignificant name, it very naturally impresses me with the insignificance of the place or object that bears such a name. But brother Jones seems to think that the name of Long Run is a very appropriate name for a church because the church is located near a stream of that name, and speaks of it as a scriptural mode of naming churches. Now suppose all the churches near that Mong Run (long as it must be to entitle to it to that name) should be of *the same opinion*, what a number of Long Run churches North Carolina would have.

Such names for a house dedicated to the worship of the Lord seems irreverent. I would fain hope that the people who worship in such churches are not wanting in veneration, as the name would indicate.

If brother Jones can find any appropriate significance of names in the list I send, or any scriptural authority for such names for churches, I would like to know it.

I will give brother Jones a list of names given to buildings dedicated to the Lord as a place to worship Him, and where they expect Him to meet with them, when they assemble to worship Him:

North Carolina.—Long Run, Ashpole, Maple Springs.

Virginia.—Crooked Run, Cedar Run, Carter's Run, Swift Run, Flat Run, Gourdvine, Break Neck, South Bottom, Big Lick, Pocorone, Oldshop, Tomahawk, Moore's Swamp, Mattaponi, Mill Swamp, Millfield, Rapid Anne, Thornton's Gap, A-man-go-hick, F. T., Skinquarter.

Kentucky.—Panther's Creek, Sugar Grove, Bush Grove, Dripping Springs, Whippowill, Puncheon Fork, Two Lick, Old Licking, Muddy Creek.

Georgia.—Little Horse Neck.

A. W. M.

Culpepper, Va.

* * *

ACQUIRE A GOOD MEMORY.

I often hear people complain of having poor memories. A gentleman once gave his experience in about these words:

"When I was a boy I read every novel that came within my reach. I read nothing but novels, and these were generally of the poorest class, the trash known as "yellow covered literature." I read simply for the enjoyment of the hour and did not care to remember what I read. After awhile I found I had almost no memory. I could not tell the scenes and incidents of the story even just after laying the book down. This awakened in me a sense of my danger. I resolved never again to read a dime novel or anything that was not worth remembering. I took up a history and read the first page and then tried to repeat something of what it contained; but I could not remember a word of it. I read it again with the same result. I went over it the third time and continued to read that one page until I could tell the substance of the whole page. Since that time I have adhered to my resolution, and by hard work I have acquired a good memory, which I value too highly to ever again be careless in regard to my reading."

Few people realize that a good memory can be acquired. Hard work and perseverance are necessary; and people have a dread of hard mental labor. We forget that a person may be lazy mentally as well as physically.

President Pickard, of Iowa University, has a very remarkable memory. He was at one time State Superintendent of Public Instruction in Wisconsin, and afterward Superintendent of Schools in Chicago, Ill. While he was in Chicago he had 600 or 700 teachers under his charge; and he not only knew each teacher by sight, could call her by name, but he could also give her *full* name, tell in what school she taught and the grade of her pupils. Even in a case where the principal of a school had forgotten the initials of one of his teachers, Mr. Pickard supplied the deficiency without any difficulty.

The pleasure derived from the possession of a good memory would amply repay one for the trouble of acquiring it.—*Gertrude Tenny Twining in Church and Home.*

WOMEN MISSION SOCIETIES.

BY MRS. R. O. LEWIS, SECRETARY OF CENTRAL COMMITTEE.

WHAT MISSIONARIES HAVE TO DO.

The first and most prominent duty of the missionary after he arrives at his field of labor is to acquire the language of the people, without which he can never become a very effective laborer. The task, under almost any circumstances, *is a very laborious one*; but in some fields it is much more so than in others. The difficulties, in some cases, grow out of the nature and structure of the languages themselves, and in others from want of necessary facilities for acquiring them. Where the language is written, where there are grammars and dictionaries to aid, and when competent teachers can be employed to assist, the task, in most cases *at least*, is comparatively easy. Steady, plodding labor will *soon master it.* But where the language is not written, where there are neither grammars, dictionaries nor competent teachers to be had, the task becomes one of immense labor. To master its sounds, to study out its idioms, to understand its grammatical structure, and thus be able *to reduce it to a written system*, requires years of labor.

When the language is mastered, however, the missionary is equipped *for his work.* The kind *of work to* which he will find himself called will be various. Ordinarily the ordained minister will address himself to the work of preaching the gospel, as the main business of his missionary life. He will preach the gospel everywhere and under all circumstances —in the street chapel, in private houses, on the public street, in the open market, and on the long journeys which he will make from time to time into the surrounding country. He will soon find it necessary, however, to combine other labors with preaching the gospel; as, for example, the circulation of the Scriptures and religious books; or translating the word of God, when necessary; or preparing books and *tracts in the native language*; or superintending schools, and teaching where native laborers are to be trained for public work. A number of our missionary brethren combine in their routine of labors almost all of these departments. The ladies of the mission devote their time quite as assiduously to teaching, to superintending day and Sabbath schools, to visiting the women at their own houses, or in receiving and instructing them when they visit the mission premises. Nor do they overlook the work of preparing and distributing books and tracts. Taken altogether, we do not know any class of persons, whether male or female, who are more laborious than our foreign missionaries. They occupy positions where work from day to day and from hour to hour becomes as it were an absolute necessity. There is so much ignorance to enlighten, so much error to be corrected, so much superstition to be exposed, that they find their whole life a constant conflict with surrounding evils. One of our missionaries represents himself as preaching three times every day in the week, and there are others differently employed, but yet performing quite as much labor. Our only wonder is how any of them can stand up to so great amount of labor, especially when it is remembered that they are living—most of them at least—in climates so little favorable to health.—*Foreign Missionary.*

* * *

BELIEVE.

"God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Do you ask, How shall I believe so as to be saved? Ask God to forgive your sins, and believe *he does it* when you ask him, for he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Dear child, do not lay this paper aside till you kneel down and ask Jesus to give you now the heart that shall love him here and be happy with him for ever in heaven. If you do not feel willing, ask God to give you his Spirit to make you willing.—*Morning Light.*

* * *

Have you given anything for Foreign Missions this year?

The Biblical Recorder.

Rev. C. T. Bailey,.... ....Editor.
Rev. H. Hatcher,.............Cor. Editor.

WEDNESDAY,.... July 28, 1880.

☞ All communications or letters for publication should be addressed to Biblical Recorder, Raleigh, N. C.

☞ Remittances and letters on business should be addressed to Edwards, Broughton &Co., Publishers, Raleigh, N. C.

☞ Only personal letters should be addressed to the Editors.

☞ We cannot change your paper unless you give us your former post office, as well as the one to which you wish your paper changed. ☜

NOTICE.

In future the name of each subscriber, with the date when subscription expires, will be printed on the paper or wrapper, thus:

John Doe 1 7/80

This shows that the subscription of John Doe expires 1st day of July, 1880. No other notice will be served, and our patrons will please renew promptly, or their names will be dropped from the list.

Terms cash in advance. No exceptions.

HEAD-CHOPPING.

Perhaps we have never had a clear conception of the guillotine, that instrument of death that played so conspicuous a part in the "French Revolution." While we do not claim to understand its machinery, yet we are sure that it did very effective work—it was a powerful machine for chopping off heads.

And we all carry a real and effective, though it may be a small, guillotine in our hearts, in our feelings and in our dealings "one with another." And we use it with amazing skill and efficiency, and we do it without remorse. During those stormy days of cruelty and blood, when the guillotine was most in use, doubtless many felt its touch unjustly, and we rather suspect that not half so many suffered innocently *then* as *now*. A suspicion, a rumor, or a little jealousy was ample cause then to bring the neck beneath the shining blade. And these now are counted sufficient to lay the victims beneath our fatal machine of death and off go their heads. Or it may be a mere want of congeniality, or something no more serious in its consequences, but it draws the head to the fatal block, and down it goes into the ditch. Preachers' heads are upheld by very feeble necks, and it seems to be a pleasant pastime with us to spring the wires and then witness the graceful tumbling of the bleeding heads into the ever waiting trough.

We would disdain to hear a preacher who claims perfection for himself, and yet we can readily chop off the head of him who exhibits imperfection! We thus mark out a very narrow track for a preacher and we hinder his walking in it by jostling him, and then his head must off if he misses his step!

A preacher may have labored long and zealously and almost imagines that he is established in his work and in the hearts of his brethren, when, alas! he blunders! It is only a slip of the tongue, a word, a little temper appears, and how many cry out, "I did not like *that*; I can *never* feel the same after *that* towards him," and off goes the brother's valuable head as far as *they* are concerned. With them he is a headless and of course a useless preacher! For a man cannot preach well without a head. We also seek to make our head-chopping complete by pointing out the brother's mistake and by making it appear that *his* head is off. We once knew a young preacher who had rendered very acceptable and profitable service among a people. He had preached earnestly and prayed fervently, and had said many good things. Souls had been won to the cross by him. One Sunday he was sick and "out of sorts." He did not preach, but closed with prayer. He had very little control over his utterances. One little petition escaped his lips that some could not say "Amen" to, and they forgot in a moment his past services, frowned, and with *them* his head careened and then tumbled into the bloody basket.

It would be amusing, but for the flowing blood, to see a good, pious sister meet a woman of whom she had heard and was anxious to meet. She surveys her sharply, yet quickly, "takes her in," compresses her lips, looks distant, shakes her head and piously says, "*Not my style*," and into the basket the good woman's head rolls and the gory neck tells that the work is well done.

It would be an excellent thing if editors had no joints in their necks. But, alas! they have, and while they toil and pray and aim to put in the right thing and omit the wrong, and thus please everybody, they find they have failed. Some have been treated *thus* and they are not happy—are not pleased, and they touch the death-dealing spring, and the whole machine is put in motion and the heads of the editors fall off with *them*. They will *never* take *that* paper again. They have no forbearance, no mercy, nor do they investigate and hear both sides—they have been treated *thus*, are displeased and now only dislocated necks, flowing blood and rolling heads will give peace and rest to their troubled souls!

It is probable that we might learn some valuable lessons on this point from our old family Bibles. When people do not agree with us we would say, "Chop, chop, and let their heads fall where they will." Jesus says, "Let them alone," "Forbid them not," to live and labor, "Ye know not what spirit ye are of." We see no dangerous machine at work in these words of the Master.

And when "the worse comes to the worst," when we *must separate from* a brother, when we would give a parting chop and send his head among the trophies of our machine, Jesus says, "Let him be unto thee as a heathen *man* and *publican*." For such we are to labor and pray and rejoice in their repentance. No head-chopping here. Paul gave an obstreperous brother over to Satan that the aforesaid brother might learn not to blaspheme. We would have chopped off his head and thus stopped the blaspheming. But Paul's aim was to do him good; our aim was to get rid of the man for our own sake. In Paul's plan we see no need of a keen blade for the brother. We will not sit in judgment on our plan—too much like sitting in judgment on ourselves. We can truly say there is a real discrepancy between our aim and Paul's.

Paul also tells us that we are to withdraw ourselves from those who walk disorderly (who do not keep step). Even this injunction might be obeyed in the spirit and the letter, *and yet leave men in possession* of their heads.

Jesus, during his ministry, never chopped off heads that we know. We are told that "when he was reviled he reviled not again." And we must be like him and have his spirit. We doubt really whether our summary mode of head-chopping is scriptural or according to the spirit and genius of Christianity.

It is true that while Paul does not recommend head-chopping, yet he gives a plan for burning those un-get-a-long-able-with brethren that we meet now and then. The plan is this: If these disagreeable believers and dangerous ones whom we cannot love hunger *we must supply them, if they* thirst we must water them, and this will heap coals of fire on their heads. But such fire kindles slowly, and we know that fire makes poor progress burning *downward*, and we feel that the work can be done more quickly and pleasantly; we can chop off their heads much sooner than we can put fire on them. But there is a vast *difference between our way and Paul's*. The question is whose is the best, the scriptural way? We had better learn the true answer to this question and practice accordingly.

RELIGIOUS FEELINGS.

We were much impressed "once upon a time" during a revival by the brother conducting it who was urging the people to come directly to Christ and not to wait for feeling. "The Bible says nothing of feeling, but it says to all, come, come now." This is very pretty talk and is well calculated to mislead the unthinking—those who wish to escape hell and who are not specially careful how it may be done. We think that one well acquainted with the religious history of the last 350 years can prove that "religious feelings" have vibrated, like a pendulum, every fifty or one hundred years from intense excitement to coldness and formality.

Following the close of the war of 1776, there were intense feeling and violent demonstrations in religion. This was seen in what was called the "Jerks" in Kentucky, and resulted among our *Presbyterian brethren in forming* what is known as the Cumberland Presbyterian church in the West, which was then semi-arminian Presbyterianism on fire.

A reaction was inevitable. It came and we have thought that Rev. Alexander Campbell took advantage of it and drew around him a company of formalists. And for fifty years or more the tendency has been to abate religious emotions and all undue excitements, until some have gained popularity by crying out they do not excite people, they are very calm and they use no machinery. They fail to state that they need no machinery, besides this outcry against feeling. This is the most popular, blinding and powerful at this time. We honestly believe that there are two kinds of feelings that ought to be discouraged. That of mere emotional excitement aroused by preaching about death beds, meeting friends, &c. This soon abates and leaves the heart harder because of it. The feeling naturaly to all that we can in anywise make ourselves better by reformation, resolutions and thus prepare ourselves for God's favor. Let all know that all blessings come to us only for Christ's sake.

With this teaching clearly set before the people, we ask, are we to discourage all feelings in religion? We believe not, and we put small value on that religion which is destitute of real heart-feeling. We know few words on which we can play with more facility than this word, feeling. And while we should avoid that which is dangerous, let us not cast away that which is needful and recognized by the Scriptures. No one can read the Psalms without perceiving that David had the deepest feelings. If it was right then, surely it must be right now also under the dispensation of the Spirit.

Our Baptist fathers taught fifty years ago that "conviction" preceeded conversion, and we believe that the Bible teaches the same. Christ said, "Not the whole, but the sick need the physician." All know that all are sick alike. The only difference is some *feel* the wound, others do not. He came *not* to call the righteous to repentance, but sinners, yet *all* are sinners—some fail to realize it and come not to Jesus, while others *do* feel it and trust and are saved.

The promise is to the weary and heavy laden and not to those who do not *feel* that sin is a burden. Jesus invites the thirsty to come and drink—there is no stronger feeling than thirst. All alike are perishing for the water of life, but some do not feel it, pass on and are lost, while others do feel their need of it, drink and live. All these terms indicate deep conviction for sin which a man *must* have before he will come to Christ—this drives him to Christ.

It appears to us that the apostles sought first to convince people of their sins and then sought to lead them to Jesus. At Pentecost Peter first charged their sins upon the people *till they realized* that they were sinners and then he pointed them to Jesus. Stephen was setting the sins of the people before them when he was interrupted.

Phillip found the Eunuch already anxious and he taught him God's way of saving sinners. Paul preached to the women at Phillippi and the Lord opened Lydia's heart and she listened, believed and was saved. Thus it seems to us the apostles recognized this feeling of conviction as necessarily preceeding coming to Christ. It may be that we see it thus because this plan accords entirely with our own experience.

The question, "What must we do?" Acts 2:37, indicates a burning anxiety. And "they were pricked in their heart" and they *felt* it. Was this necessary for *them* and not for *us?* The jailer "came trembling and fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" Paul did not rebuke him and say "keep cool, you simpleton, there is no need of all this 'trembling,' be calm. He knew that the *man felt that he was a* sinner, and that Christ died to save just such and he pointed him to Jesus *at once*.

We should labor for the conviction *of sinners, if we expect to see their conversion*. The spirit of God must do the mork but the word of God is the sword of the spirit. Our part is to give the people the Word and the Spirit must then use it in accomplishing his work.

"Salvation belongeth unto the Lord," and Jonah realized this when he was within the whale. It might be well for us to realize it in our labors for the salvation of men. We may preach to them, warn them, invite them, pray for them, weep over them, and after all this, we can but feel that they are beyond our reach and we are helpless and must leave them in God's hands.

We may talk to people about *our* not putting anything between them and Christ and deceive them. Of course no one wishes to put obstacles in their way, but we should remember also that there is much between sinners and Jesus already. It should be our aim to remove the hindrances now in the way of their coming to Jesus.

While it is not needful to urge people to *wait* for feeling, yet we might do well to preach and labor so that the spirit through the truth will produce the feeling. And we should never forget that God *begins* the work and carries it to completion. Phil. 1:6. "No man can come to me except the Father which hath sent me draw him." John 6:44. How dependent we are—all of grace!!

CRITICISM OF PREACHERS.

It is not pleasant to a minister to learn that after study, prayer and preparation his his sermon has only provoked severe criticism. He was humble, earnest and really desired to honor the master and benefit his hearers. He did his best and now he must be criticised. While it is painful, yet it is also true, and ministers may make up their minds to endue it. The man in the Watch-tower of the *Watchman* tells how it is done.

SOME PEOPLE.

"It takes all kinds of people to make a world," we heard a lady remark as we sat in a seat on a train going into Boston the other day. And then she began to tell some of her experiences of the Sabbath previous in a voice so loud that it was impossible not to hear. Her own pastor had been absent, and a stranger was in the pulpit. "I declare, such disrespect to the word of God!" she said, "I hope we shall never have him to preach again." It would be vain to say that we were not curious to know what the poor fellow had done, so to scandalize the suburban congregation to which he had preached. We found out, as the voice took higher pitch. He had taken two steps at a time in mounting the pulpit. He had no pocket-handkerchief. He had read the Scripture lesson without giving chapter and verse. We knew he preacher, and as we heard the indictment we wished to turn around and suggest to the lady the man was very tall and when he mounted the pulpit two steps at a time, he was only taking his natural gait; that his wife was away *from home*, and *he* was at the mercy of a servent, and perhaps forgot to take a handkerchief; and that he was scriptural in reading the Bible, as the division into chapters and verses is only a modern invention. This, however, would *not have been courteous. But* on leaving the cars a layman who had been seated beside us remarked, "This is the way *you ministers are criticised* after you have tried to preach the gospel of Christ." Nine-tenths of the criticisms are *just as foolish* as were those of this lady. Many a hearer will lose a noble thought in the disgust awakened at a mispronounced word, *or a harmless slip of* the tongue, and the grandest sermon is often thrown away in consequence of a faulty gesture, or some peculiarity *of accent* or diction,

PERSONAL & OTHER ITEMS

....The Baptist church of Monroe, N. C., has received during this year 13 by baptism, 12 by letter and one restored.

....*Zion's Advocate* publishes some good thoughts on short pastorates by Hon. P. Bonney, from which we make extracts.

....Elder S. M. Collis, of Bakersville, sends us a pressing *invitation to attend* the Associations that will meet near Bakersville and expresses a desire to see many of the brethren *from the East present.* He sends an invitation to *all* to come.

....An old friend from Missouri writes: "I am really gratified at your success with the Recorder. It is in my honest judgment one of the very best Baptist papers that I see. Success to you and it, and may God make it a great power for good in the Old North State."

......Brother D. T. Cook, of Aurelian Springs, N. C., wishes to know whether a missionary Baptist church would do right to receive into full fellowship a member of the Old Side Baptist church who was baptized by them. Dr. Hufham can inform brother Cook on that subject, and we say, Dr. Hufham has the floor—will he let us hear from him?

....Rev. M. Spivey, of Clinton, the pastor of New Hope Baptist church, in Sampson county, closed a meeting of nine days with that church yesterday. Six were received. The congregations were large and the members much revived. Mr. Spivey is greatly beloved by the people among whom he labors.—*Warsaw Brief Mention, July 21st.*

....Elder J. E. King says: "Please say to those brethren and friends who last fall gave *me their names as subscribers for the* Recorder, and have secured the paper and not paid for it to remit to me" Bro. King has been very kind in working for the Recorder and even in advancing the money for some who did not have it. He wishes those *brethren to send their money to him*, and he is right.

....The Central Church, Newport, R. I., owed $7,000 for repairs. A desire prevailed to pay it off. Sunday, July 11, was appointed as *the time to* make the effort to raise the amount. The pastor preached on "Love for the sanctuary," and afterwards a quiet collection was taken up and among themselves without a word, or any effort of rivalry, the money was raised, "and all are happy in the result."

...Bro. J. H. Mills has this to say of Oxford Female Seminary in the *Orphan's Friend*: "The catalogue of Oxford Female Seminary is a remarkably sensible document. A man who can prepare such a programme can also run his schedule through. Fall term opens September 1st. Now that the people of Granville have plenty of money, and efficient male and female schools, they will be without excuse if they allow their children to grow up in ignorance. Remember this rule: Do for your children what you wish your parents had done for you. Think it over, and see if there be any reason why you should not."

......We learn from a card published in the Granville *Free Lance* by Bro. J. A. Stradley, that his article in the Recorder a few weeks ago to the Baptists urging them to stand by each other in their business *transactions is about to bring* "down a storm of indignation" on the Baptists. Bro. Stradley does not seem to be at all frightened, and *we suspect that he will survive the* "storm" and only be the stronger for it These storms raisers are not very dangerously and only need to be let alone. We endorse every word in the article and are willing to share in the "storm" if Bro. Stradley can spare any of it.

... The Biblical Recorder, one of the oldest journals in the State, has just entered upon its 45th volume. It has been from its commencement the organ of the Baptist Denomination in the State, and has been one of the principal instrumentalities in giving to the Baptists of the State the high position which they occupy. The first number of the Recorder was issued from a small house now standing on the corner of W. B. Shepard's lot in the town of Edenton. Thos. Merideth, D. D., Editor, J. C. Fleetwood, Publisher. In a short time it was removed to Newbern—then to Raleigh. We believe it has never suspended—with it our earliest recollections are associated. Its present Editor, Rev. C. T. Bailey, is the "right man in the right place."—*Edenton Clarion.*

......"As has been before stated, that preacher is the most effective who knows the needs and characteristics of his congregation; and he never can know those needs and characteristics if he looks into the faces of his people only when he mounts the pulpit stairs on the Sabbath. He should go into the shop, into the store, into the mill, into the house, and upon the farm, and meet his people engaged in their ordinary business; and when he does so, he had better leave at home his long face and sepulchral tone. He must be interested in their welfare, not spiritual only, but temporal as well; not in an offensive and intermeddling manner, but with genuine and honest feeling. He must adapt himself to the different conditions of life in which he finds the members of his parish, treating the rich and the poor, high and low, without discrimination. It is only in this way that he can become acquainted with their necessities and with their spiritual conditions. It is only in this way that he can administer consolation to the afflicted, comfort to the sorrowing, and the joy of the gospel to those in the valley of humiliation. —*Hon. P. Bonney.*

....We are under special obligation to brother Wm. J. Fulford for valuable services.

....Elder T D. Castevens wishes to know whether it is right or scriptural to call a pastor's support "pay?" Who will tell him?

....The Baptist *Record*, of July 15th, did not reach our office till July 22nd. We fear that the "heated term" is too much for our good brother Gambrell.

....The Trustees of the University of North Carolina met in Raleigh July 21st and elected Prof. Chas. W. Dabney, of V[redacted] ginia to succeed Prof. Redd.

....Elder N. B. Cobb resigned the [redacted] of the church in Fayetteville on Sund[redacted] July 18th. He will engage in protracted meetings for some months. He has engagements till 3rd Sunday in August.

....The *Journal* and *Messenger* closed its 47th year last week. It is worthy to live, reduplicate its jubilee many times. Many long and useful years to you brother J. & M.

....What changes come over the spirit of some men's dreams, and how unaccountable these changes are.—*Texas Baptist Herald.* A little change sometimes very readily accounts for "these changes."

....We learn from a private note that Bro. J. B. Marsh, aided by Elder J. B. Boone, is holding a glorious meeting at New Bethany, Iredell county. Let us hear the results when the meeting closes.

......We learn that Elder F. R. Underwood has informed the church in Oxford that he will close his labors there Dec. 1st. We do hope that our vacant churches will not allow brother Underwood to remain idle a single day.

....The Norfolk *Landmark* says that on Thursday, July 15th, two men got into a row at Princess Anne C. H., Va., and shot each other. One died instantly and the other fatally wounded. Political excitement, mixed with liquor, caused it all.

..."I am more than pleased with the Recorder. I could not think of not renewing my subscription. It really seems to me that every Baptist ought to and will have the Recorder in his house. If I was 'hard up,' I should commence now to lay by for my next year's subscription."—*W. M. Duke*

.. When a landmark Baptist pastor suspends his communion service for a Pedobaptist to preach for his congregation on the Lord's day, what do you think of the propriety of his conduct?—*American Baptist Flag.* We think he did wrong, and as a punishment he should be turned over to *Battle Flag* Ray, for the space of one hour. —*Texas Baptist Herald.* That would surely cure the poor fellow of his landmarkism—it is an infallible remedy.

....We regret to learn that Rev. N. B. Cobb tendered his resignation to the official Board of the Baptist church in this town on Sunday last as pastor of said church. Mr. Cobb has served this church faithfully and well for 18 months, and it is a matter of regret that the church is unable to retain him. He is an able minister and an exceedingly clever gentleman.—*Cape Fear Banner.*

....The *Baptist* publishes with pleasure the dsiclaimer of Dr. J. P. Boyce, denying that Drs. Whitsitt and Broadus sympathize with Prof. Toy touching inspiration. The *Baptist* however seeks to justify its correspondent because he had heard "a student of the Seminary" declare that such was the fact. The Book calls for "two or three witnesses," but the correspondent got them by calling "a student" "those."

......*There are two assertions* made by John with reference to the company of the saved seen in his vision: Rev. 7:14. (1.) They are beings of pure character, for "they have washed their robes and made them white in the blood of the Lamb;" and (2), *they are happy beings*, for "God shall wipe away all tears from their eyes." —*D. J. Hill.*

....Elder W. M. Kennedy, in a private note speaks of the good rains, the fine crops and abundant fruit in his region. "We ought to be a grateful people. Tell brother Dodson we are willing to pay our subscription to Indian Missions." Now is the time, brethren to send your boys to Wake Forest College. If they are not prepared for college send them to Warsaw High School and let them prepare, but send on all that are prepared to enter college. Send your girls to some Baptist Female Schools. Remember Wake Forest is our school.

....Rev. Wm. M. Kennedy, of the Eastern Association, asks us the following questions: 1st. Should any one not a member of the church be employed as a teacher in the Sunday school? 2nd. Should any one who is a member of another denomination be employed as a teacher in a Baptist Sunday school? To the 1st question we reply: We prefer pious teachers when such can be had. If, however, there are not pious and intelligent members of the church sufficient to teach all the classes of the school we should promptly employ intelligent unconverted teachers. It is not absolutely necessary that the teacher of an ordinary class in a Sunday school should be pious, but it is well for such teacher to be intelligent, sympathetic and interested in his or her class. 2nd. The teachers of Baptist Sunday schools should be Baptists, with rare if any exceptions. There are some christians who love souls and love Christ more and better than they do their denomination. Such men and women make good Sunday school teachers in any sort of school. The pastor and deacons of a church, with the Superintendent of the Sunday school, should do the best they can in securing suitable teachers.

.. The chief cause of short pastorates is an inability on the part of many pastors to adapt themselves to the circumstances in which they are placed. They are not practical in their conduct. They regard intellectual culture, and an infusion of divine love, as the only elements of a successful ministry. With a little knowledge obtained in the schools, and with a heart filled with the love of God, they deem themselves fully armed for the conflict, and fully competent to execute their great commission. They soon discover themselves face to face with empty meeting-houses, standing alone. They become full of sorrow at such want of appreciation, and change their location to another field where a similar experience awaits them. Christ and his great teachings are the same yesterday, to-day and forever, but men are not so. They differ from generation to generation. Each nation, each State, and even each neighborhood, has its peculiarities; and these peculiarties should be recognized by the preacher in the performance of his duty. Paul employed one method of speech at Athens, and another at Rome; one before Felix, and another before Agrippa. He was made all things to all men that he might by all means save some.—*Hon. P. Bonney.*

....Elder C. Durham went up last week to Mt. Airy, *to assist in a series of meetings.*

—We have corrected some mistakes about the dates and places of holding the associations. There may be others—examine the list and send the correction, if any is needed.

....May not, indeed, an almost total surrender of infant baptism on scriptural grounds be not only a possible, but even imminent event?"—*Reformed Episcopal Minister in Independent.*

[redacted]

....The Biblical Recorder, published at Raleigh, N. C., has entered the 45th year of its existence. It is one of the best religious journals we receive, and it gives us pleasure to record its continued popularity and acceptability.—*Baltimorean.*

....No man can move strangers as he can influence men whom he knows. No minister can apply the precepts of the gospel with best effect until he knows his hearers, their characteristics, mental and spiritual, their ways of life, and their needs; and these cannot be learned in a day or a year." —*Hon. P. Bonny.*

....A Danbury man tells a good story of his aunt, who is a model housekeeper and a *scrupulous stickler for a good table.* The clergyman called, near the dinner hour, and was pressed to stay to the meal. At the table there was a good supply of well-prepared food; but the lady felt compelled to make many apologies for imaginary deficiencies. In the grace the clergyman asked our Heavenly Father to "bless the frugal meal." This made the lady very mad.

....Kind words and encouraging messages never came more abundantly from our brethren than now. We appreciate them and feel stimulated to make ourselves worthy of their kindness and co-operation. We are *conscious of our imperfections*, and this makes us appreciate more highly that love and confidence that come in spite of *imperfection. From these cheering words*, we feel that our brethren will do noble things for their paper at our approaching associations.

...Dr. MacArthur, of New York, holds his own protracted meeting and does his own preaching. *He has charge of the most* prosperous and liberal church in New York. —Biblical Recorder. That is one of the best ways of keeping that "prosperous and liberal church." We are just home from visiting a pastor whose church recently had "a revival conducted" by an evangelist who rejoices in being a Cosmopolite. Said pastor is sorely troubled to know how to get the unprepared material, now resting within the church, out of it without "rooting up some of the wheat."—*Baptist Courier.*

......The *Baptist Courier* gives six marks of "the deacon who will purchase to himself a good degree" as follows: 1. He will cherish the grace of humility. 2. He will be a man of faith, and prayer and scriptural knowledge. 3. He will "walk in wisdom towards them that are without." 4. He will show himself a liberal minded man. 5. He will have a watchful eye to the temporal affairs of the church as an organization. 6. He will be pre-eminently the friend of the poor. We wish to add one more mark. He will not be anxious to be made deacon. The best and most efficient deacons that we have ever known shrank for the responsibility of the office, while the most anxious man to be made a deacon that we ever saw was most unworthy of the dignity.

... We have never heard such an outcry against complimentary titles—it comes from every direction. What can be the matter with the brethren? Even the Christian *Index* lays aside a part of its high dignity and comes down and says, "Put the title of D. D. on all ordained preachers of all denominations, black and white." The Baptist *Record*, always level-headed, says that the *Record* said the same a whole year ago, but denies that Colleges have the right to confer it. A correspondent in the *Richmond Christian Advocate* opposes it in an article more than a column long, and claims the honor of first citing Job 32:22. "For I know not to give flattering titles; in so doing my maker would soon take me away." He also refers to verse 21 and suggests that there is no telling how many have lost their lives by the violation of this Scripture. We ask again what is the matter? And suggest that the brethren need not become excited —keep cool, the world will stand.

......We see that a correspondent of the *Journal* and *Messenger* warns his brethren against a man claiming to be a Baptist minister but he has "acted the scamp." These "scamps" will come along now and then and they are almost always Baptist preachers. And this reminds us of an incident in our own experience. One of these preaching "scamps" came to our church and sought to intrude, but he failed. We were at the table with a good Methodist sister and she aimed to have a laugh at our expense by asking the question, "Why are all these false preachers Baptists?" She watched to see us fall and we wilted. There was but one reply to her question and we gave it to her promptly, "Madam they wish to be considered respectable." The subject was dropped.

......There are some young preachers who ought to get married at once or get out of the ministry. There are some who will be in a hurry to "lead about a sister," and have ample leisure to repent in the weary years of large families, of scant salaries, of many migrations from mountain to seashore, of children without chance of education, of little ones buried here and there. Alas! the boy in the white cravat, charmed by a pretty lassie, is even vexed at the counsel of his older brethren. There will be some who, like young men in the law, in medicine, in engineering, in merchandise, will remain single until they establish themselves in their calling. They will, in the meantime, have had larger opportunity to make a choice of a wife. They will choose a healthy woman, "a good cook and a good Christian," neat, industrious, with common-sense, and one who, when *her husband* rises to the first places in the church, can mingle in the best society without awkwardness or ignorance. There are such women. It takes time, and observation, and travel, to find them. Like lucky miners a boy may stumble on such a nugget on his first circuit, but all that glitters is not gold. We have no thought that any "young preacher" will regard this advice any more than "the idle wind." He will lay down the paper and forthwith call to see her on his way to the next appointment.—*Richmond Christian Advocate.*

......Bro. B. F. Montague, Treasurer Baptist State Convention, is sick at his father's residence, at Wake Forest College, hence no acknowledgements this week.

....I have just closed one of the best meetings I ever saw, at Capernaum, it continued fourteen days. There were 36 additions to the church. To God be all the praise.—*G. M. Webb.*

....Character is sacred. To slander a virtuous lady is cowardly and base; to slander an innocent minister of the gospel is impious, and disqualifies the slanderer for christian recognition.—*National Monitor.*

... The associations will begin next week. Brethren, think of the Recorder and bring along some new subscribers and see to it that all the old ones renew and send the money by the delegates. We want another 1,000 new names during these meetings.

... "We rejoice to learn that Dr. W. A. Nelson accepts the call to Shelby and will begin his work as pastor at that place on the 1st of September."—Biblical Recorder. Your Tennessee brethren will not rejoice so much over it, for many of them have been very anxious to get Dr. Nelson back into our State.—*Baptist Reflector.*

....He who does not injure his fellow-man may be sinning against God at the very time by forgetting Him, by refusing to obey His commands, by neglecting His will. He who does not injure his fellow-man may be deterred only by public opinion or the fear of the law. The protestation of innocence proves nothing.—*Watchman.*

....The Western *Recorder* announces "with great satisfaction" that Dr. Boyce has secured on good terms the Waverly Hotel on Walnut Street, for the use of the Seminary. It is a new building, with all modern improvements and will accommodate about one hundred students. This will add to the comfort of the young brethren.

......*Marshfield Missouri* was almost destroyed by a storm. The Baptist church was utterly demolished. *Elder J. S. Buckner the pastor, has travelled far and labored* hard to raise funds with which to rebuild. It is a sad calamity to have our own houses *blown away and our church also.* Those brethren lost so much and they need a house of worship. Send them a dollar, dear reader.

...The *Watch-tower* says: "'Spurgeon's church in London is probably the largest *Baptist church in the world*, having over 5,000 members, and the First African Baptist church, Richmond, Va., is the next, possibly.' *Did the one who wrote this not know* of the Baptist church of Ongole, India, of which Rev. Jon E. Clough is pastor, and *which at this date numbers 14,401 members?* Here is a Baptist church very nearly three times as large as Spurgeon's"—*Q. in N. Y. Watch-tower.*

....Vidi in the *Central Baptist* gives seven ways wherein you may discourage your pastor. 1. Be very irregular in your attendance. 2. Be always complaining. 3. Do not attend Sunday school, prayer-meeting and other meetings. 4. Be sure to get in church when you do go, just after he has takes his text. 5. Never pay any of his salary unless he asks you and then pay only a part of it. 6. When your pastor is sick, visit him a little, but do not ask him if he needs anything, though you know that he has no money. 7. When he resigns just consider all due him as paid and let him go along.

... "I knew a most successful Sunday School teacher in Chicago, and I was told that he had never had any educational advantages, and that he had never spent more than six weeks in school in his life. When asked for his philosophy and method of teaching, he replied that he did not know what philosophy meant, but if his inquirer wanted to know the way he thought he could tell him. And the way was this: "He learned his lesson early in the week, and read it over and over again, and prayed and thought, and thought and prayed all through the week, so that he got so full of his subject that he said, I must either die or teach. And he taught."—*Dr. Vincent at Centenary in London.*

....Rev. J. W. D. Creath's Advice.—When the writer was a student he visited one of Bro. Creath's churches in Nottoway county, Va. Bro. Creath insisted on his preaching. The student begged to be excused, saying he had no experience and feared he would make a failure; but Creath would take no denial, saying you have to make a beginning and you may just as well do it now. There is only one piece of advice I have to give you before you commence, Bro. Cabaniss, and that is, if it isn't good, don't give them too much of it. If it is good be sure to save some for next time. This was thirty.eight years ago, and time has not erased the advice from our memory. —*A. B. Cabaniss in Western Recorder.*

.. When the Tennessee Baptists cease to "hurt one another" and they shall spew out all those who cause "division and strife," they will make a noble record.—Biblical Recorder. Do you really believe, brother Recorder, that it is better to "spew out those who make division and strife" in Baptist ranks? Would not peace and prosperity be promoted more by encouraging all such with the plea that soul liberty allows every man to do as he pleases, though it may destroy churches and divide associations? What say you?—*Texas Baptist.* We believe in "soul liberty" but not in any kind of liberty to injure others or to stir up strife. There is no "soul liberty," piety, nor decency in strife and divisions. It is not of Christ but of the evil one and we say, spew all such out and let them, like Judas "go to their own place."

...College Graduates out in the World.—These first years out in the world are not so much years of business as of study and waiting. The habits of intense mental application must be resumed. The new-fledged orator who leaves college with the idea that, like Webster "everything that he has ever thought or read or heard will float conveniently in the air above him, so that he has only to reach up and call a thunderbolt," when needed, will find himself more like Artemus Ward when he said "I have the gift of eloquence, but I havn't it with me."—*Rev. O. C. Weller, in Standard.*

....Two parties of opposite sentim entsas to church government at the house of Rowland Hill, growing warm in their argument appealed to him. He put on one of his arch looks, and said, "Well, I must say you are both wrong, and I was thinking, that if you were tied together by the tail, like two cats, and thrown over a forked stick, you would scratch each other's eyes out." On another occasion, alluding to persons of this kind, he said, "They have every one of them swallowed a *Pope*; and if they could be opened, would be found to have him within them."

... Bro. A. D. Blackwood says: "I expect to protract a meeting at Cary the first Sunday in August. Brethren in the ministry are cordially invited to aid.

....Bro. M. V. McDuffie, in a postal about the meeting at Brassfield church, says: "I will baptize eleven to-morrow (July 24,) and others are to join us soon. Our meeting has been very quiet and delightful one. We feel much encouraged in our work."

......Rev. C. R. Dickinson, of Virginia, a brother of Rev. A. E. Dickinson, editor of the *Religious Herald*, and a most earnest and devoted Christian, died July 12th. As he drew near his end his conversation was heavenly, and we give it as reported by his brother: "I feel that I am a helpless sinner, and, if saved at all, mnst be saved by grace. If any labor of mine has accomplished any good, it is because of God's favor. Oh, *the miserable idea* that any work or any righteousness of ours could bring us peace or acceptance with God. I want to be found not having mine own righteousness, but that which is by faith in Christ." "There is no mistake about Christ's ability to save; but am I upon that foundation? should be the great question with us all." In speaking of the probable results of his sickness, he said: "I don't believe it is natural for any one to want to die; but this I do wish—that the will of the Lord concerning me may be done. I have been closely watching the points during the progress of this sickness, and have noticed how all things have worked together to contribute to the greatest amount of comfort to my family and friends." He seemed impressed with the feeling that his being taken away just before the protracted meeting at Berea—the church of which his family are members—might have its bearing for good. He often spoke of the meeting and charged his family and friends to take hold of it, and mentioned several persons he hoped would be converted at it. In speaking to his children, he said: "If I had but three words to say to you, I should say, 'Love yonr God.' If only time for three more, 'Love Jesus Christ' If time for three more, 'Love your mother.'" He charged them to cling together, telling them how they could benefit each other, and that in union there is strength. He charged them to live upright, honest, useful lives. He said: "I wish my children, and you, my dear wife, to contribute liberally to the church, to missions, and to all benevolent enterprises. Be kind to the poor, especially to these negroes around you. We have been kind before; but it might be well to treat them with even more gentleness." The morning before his death, he said: "I bear testimony to the worth, the richness, the power of the gospel to sustain and comfort under all circumstances, under the greatest sufferings." Some hours later, when beyond the reach of human aid, he said: "*Here comes in the grace of Christ*;" and, closing his eyes, almost without a struggle, he passed from us to the home above."

Elder P. D. Gold.

A friend has told me that the editor of "*Zion's Landmark*" has been pleased to reprove me sharply for quitting the pastorate and running over the country delivering lectures on secular education.

To his strictures I have two things to say. 1st. I am still a pastor, nor would I assume any position in which my duty to preach would be interfered with, and 2nd. I preach three sermons to Elder Gold's one, and don't get half as much for it as he does.

T. H. Pritchard.

Death of Prof. F. A. Bohlmann.

The many friends and pupils of this gentleman will be pained to hear of his death at his home in Pittsfield, Mass., of bilious remittent fever.

He had been for many years in charge of the Music Department of Raleigh Female Seminary, and closed his labors here on June 3rd, and went to his home in Pittsfield to spend his vacation.

He was an accomplished musician, a faithful and pains-taking teacher, an upright and true man, and "take him all in all, we shall not soon look upon his like again."

F. P. Hobgood.

An Appeal to the Churches of North Carolina.

In the July number of the Foreign Mission *Journal* is this statement: "Already three heavy drafts are on our treasury, to meet which the receipts are utterly insufficient." Why is there not money enough on hand to meet every demand that is made upon it, is the question that deserves the prompt attention of every follower of our Lord Jesus.

Our obligation to our Missionaries is to support them, and to do this by paying their salaries, quarterly in advance. The same number of the *Journal* also contains the answer to the above question in these words: "Out of some $45,000, contributed last year by the churches, some $20,000 were sent after the 1st of January, 1880." Thus by the delay of many of the contributors to this work to forward their contributions, we fail to have a sufficient amount to meet promptly our needs. If these three drafts are to be paid they must be paid by borrowing the money. Are you willing that your names and credit shall be used for this purpose? Ought we thus to impose an additional burden upon the Board?

Brethren and Sisters! can we afford to do such a thing. Let us thus ever bear in mind the weighty responsibility that rests upon us as stewards of God, and as those to whom has been committed the glorious honor of evangelizing the world. Europe, Asia, Africa, North and South America, are now opened by the providences of God for the introduction of the gospel. Let us furnish the men and the means straightway and let our earnest prayers follow them. Our associations will soon begin to meet and a liberal contribution from all the churches sent up to these meetings for all the objects of the Convention will greatly enhance the interest in the meetings, pay the salaries of the missionaries, meet our own obligations and honor God. Let us do as the Lord commands us and as the necessities of the work require and the blessing of Almighty God is promised as our reward. Let us secure an abundant blessing.

T. Harrison,
Ag't For. Mis. in N. C.

The Biblical Recorder.

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Sunday in London.

Of course I went to hear Mr. Spurgeon preach. After a short prayer, a wretched version of the 42d Psalm was sung. Mr. S. uses a hymn book of his own, and it has some selections from the Scotch version of 1841. No organ. A precentor raises the hymn and leads 5,000 people in their service of song. By habit and watching his mouth they sing in pretty good time. Mr. S. gives out one stanza, and when that has been sung he gives out another.

He read the 4th chapter of John, commenting for 15 minutes. Most of his comments are apt and just, all are concise and clear, some are fanciful. His prayer was 17 minutes and his sermon 50. But the vast congregation was held to close attention, and must have felt his inspiration to the end. The necessity of short sermons is not felt in his tabernacle.

In the afternoon I heard Canon Farrar in Westminster Abbey. The audience was very large, and hundreds failed to get admission.

The circumstances are impressive to one unaccustomed. The immense building, its grand and gloomy architecture, *the high arches and huge* pillars, the large and variously colored windows, and then the countless monuments of the dead, *the stranger* is awed in such a presence.

I stood surrounded by massive statuary. There was Robert Peel, (I wonder why he is dressed in a Roman toga), Hercules was there raising to its place a bust of Admiral Warren, there was William Pitt, the chief figure *in an immense* pile. But it were impossible to number the memorials of the dead which were before me. And when I thought of the great number of mighty persons, kings, bishops, captains, poets, statesmen, buried around me, the solemnity was oppressive. The services relieved me somewhat. It was novel to hear the *whole service sung*—all the prayers, amens, responses, psalms, everything except the lessons. The priest in his white robe sung all he had te say, in a high, monotonous, crying tone (you might easily have imagined that some one was killing **a** boy); and all the choir of boys in white robes had to say, they sung. The congregation had nothing to say unless they chimed in.

But the discourse was a grand one. Dr. Farrar commenced by reference to the anniversary of the declaration of American independence, and paid a glowing tribute to the progress of America in wealth, and to her achievements in arts, literature, and statesmanship, during the past 104 years. I am curious to know how these people regard such severe reflections on the English ministry of a hundred years ago, and such acknowledgments of American worth.

In contrast with that of America, he sketched the history of France, in illustration of the national results of *infidelity*.

Dr. F. read his sermon (perhaps I should call it an address); but he reads well, *his voice is clear and pleasant*, his thoughts are vigorous, and his language ornate; and I listened to him with unmitigated pleasure.

Later in the evening I heard Dr. Newman Hall. Here again we had music till it nauseated. The priest read the service in a rapid, monotonous tone, but all the responses were sung. Just think of a congregation *singing* the Amen to every prayer! and in each case having the organ strike the key note before hand!

Here all had books, and all sang; but it is plainly impossible for two thousand people to chant together, and so every thing went at sixes and sevens. After about a score of prayers and twice as many singings, Dr. H. delivered a very clear, earnest gospel sermon, from 2 Cor. 6: 1.

When he had done he kneeled down and offered a tender earnest prayer. As I was about to say Amen, the organ gave the note and two thousand people whined Amen. Then all was still a few seconds and those who wished prayed in silence. Then the organ thundered, and roared, and trumpeted, and jingled, and did everything, and was going on to do other things when I stepped out the door.

WHITFIELD.

Our Associations

Should send all they can for our State Missionaries. They can't live on air. It is unmerciful not to support them. The Home Board ought to be sustained as well as our Foreign Mission Board. If every Baptist in North Carolina was like brother John L. Pleasants—he would give one tenth of his gross income to God—the cause would not suffer. Cornelius sent up prayers and alms.

The RECORDER, *Kind Words* and *Foreign Journal* should be scattered like leaves of the forest all over the State. I regret that North Carolina requires $20 for the State and $10 for every county for the sale of books. It will cripple brother Harrison very much.

E. DODSON.

Tyrrell and Washington Counties.

The churches at Mt. Zion, Sound Side and Sharon in Tyrrell, and Mt. Pleasant in Washington county, have all the year been without a pastor, but we have been fortunate in securing the services of the Rev. Thos. H. Bonner, who was unanimously called by a joint conference of delegates from the four churches which convened with Sharon church at Columbia, on the 11th inst. At the invitation of the churches Bro. Bonner had paid us a visit, preached us a few sermons, and given entire satisfaction of his ability to expound the Master's word, and of his piety and his zeal in the cause of Christ. We think he will make a good, efficient and successful pastor. During his stay with us he made for himself many friends and a most favorable impression with all. We trust that God has in his wisdom sent the right man in the right place. He will locate at Columbia and commence his labors about the 1st of August.

Our churches under the ministry of Bro. Bonner, may be expected to prosper.

THEO. ROWLAND.

Columbia, N. C., July 14th, 1880.

S. S. Pic Nic and Celebration.

It was my good fortune to attend a Sunday school pic-nic and celebration at Red Hill Baptist church on the 17th. The harmony, christian love and enthusiasm displayed by the very large crowd present will result in much good. Several Sunday schools were in attendance, and the singing admirable. A choir of small girls of Red Hill sang, "I am coming to the Cross," and as their sweet silvery voices, distinctly announcing every syllable, rang through the house, tears from full gushing hearts were seen on many a cheek. It was a Godly song from the innocent and pure of earth and had its effect. The singing from all the schools was admirable. Log Cabin Sunday school sang "He Arose" with fine effect, but space will not permit particularizing. The exercises consisted *of recitations from* two boys of Red Hill school. Speech on Robert Raikes and the necessity of making Sunday schools attractive, by your correspondent. An address by Rev. Mr. Gwinn, of the M. E. church on Sunday school work, all interspersed with appropriate songs.

Afternoon we listened to a sermon from Rev. G. O. Wilhoit, making some appropriate and telling points *in favor of Sunday school work.*

It was a glorious day and I felt that it was good to be there, and to our worthy Bro. C. C. Braswell, Superintendent of Red Hill Sunday school, we feel greatly indebted for the excellent programme that gave so much pleasure and enjoyment. There has never been so much improvement and enthusiasm evinced in our work as at the present time.

R. B. GADDY.

Polkton, N. C., July 21st, 1880.

From Bro. Beavins.

In the providence of God I arrived safely here last Thursday night about 8 o'clock. On Friday I was pleasantly surprised *to greet the* BIBLICAL RECORDER, which I did not expect to see so soon, and which was read with much interest.

At night I attended the prayer-meeting at the Baptist church. A very interesting meeting, during the course *of which two ladies prayed, one of them* being my own wife. This is a practice on which the North and South differ. Those of the former generally holding that the Apostle's command, regarding the silence of woman cannot extend to social devotional meetings, such as we have at the present day.

Yesterday morning Mr. Towne, the pastor of the church, preached an excellent sermon from Gen. 1: 3. This creative act illustrating 1st. The character of God, who is light. 2nd. Foreshadowing Christ the light of the moral world; and 3rd. The fruits of the *Holy Spirit* in believers who are the light of the world. In regard to the nature of the light spoken *of in the text* he *had nothing to say*, left that to the scientists, only referring to the theory advocated by some *that in every molecule of matter there* is latent light, which only needs force or motion to evolve it. The climate here is superb at present. Wish you and G. W. Jones could enjoy it. The sorrell pony would go into raptures over these fields of clover, and would be as unwilling to go again to North Carolina as Balaam's donkey was to fight the angel.

W. BEAVINS.

Dover, N. H.

Index to New Advertisements.

Band Instruments—Lyon & Healy Chicago, Ill.

Warsaw High School—Rev. J. N. Stallings Principal.

King's Hand-power Cotton and Hay Press—Cely & Bro., Greenville, S. C.

Saw Mill for sale—Williamson & Upchurch, Raleigh.

Hollins Institute—Chas. L. Cocke, Principal, Botetourt Springs, Va.

Oliver Ditson & Co., Boston, over choice selections of vocal and instrumental Music Books.

Young's Analytical Bible Concordance—American Bible Exchange.

Cotton Presses—George Allen & Co., Newbern, N. C.

The Merchants of Raleigh, as a rule, are energetic, reliable business men. None are more so than the old established hardware house of Julius Lewis & Co., corner of Fayetteville St. and North Market. They have enjoyed a large share of the public patronage for many years, their trade constantly increasing until now the wholesale and retail trade extends into every county adjacent to Raleigh, and in many other parts of North Carolina. Go to see them and if you don't find Mr. Lewis, or the accomodating Nick West, you will find a clever set of gentlemenly salesmen, ready to show you any article in the hardware line, from a foot rule or a dog knife, to a two horse wagon or steam engine.

It is officially reported that more money has been expended this year for new buildings and substantial repairs and improvements in New York city than at any time since 1873. The returns of the debartment of buildings for the six months ended July 1, show that 1,100 new buildings have been commenced at a total estimated cost of $14,800,000.

NEWS OF THE WEEK.

STATE.

—Good rains in this section last week.

—Winston has collected $75 in dog taxes.

—A telegraph line has been completed to Louisburg, N. C.

—Judge Buxton has resigned his position that he may canvass the State.

—Theophilus Gunisley, of Green county, aged 72 years died suddenly Friday July 16.

—Severe storms are reported in some parts of the State, but crops are reported to be the best in many years.

—The people of Louisburg say that they must have a branch Railroad from Franklinton to that place.

—The store of A. S. Colwell, in Sampson county, was struck by lightning July 6th. Nobody hurt.

—The tobacco factory of Hatcher and Stamps, was burned in Milton, N. C., July 20th. Loss $16,000. Insurance $4,000.

—Col. W. R. Myers, of Charlotte, has been nominated by the republicans for Congress in the 6th district and W. P. Cannady *in the 3rd district*

—Johnnie Monk, a boy 11 years old, of Durham, while climbing a scaffold pole lost his hold, fell and was seriously, if not fatally injured.

—During a storm July 15, in Stanly county, the lightning struck among some men threshing wheat, killing Press Maulden and *injuring several others.*

—The population of Cumberland county by the recent census is about 22,000, or an increase of about five thousand since 1870—between twenty-five and thirty per cent.

—A correspondent of the *Statesville Landmark* complains bitterly of sheep-killing dogs in his region. One man had 29 sheep not long ago and he now has 4! Dogs did it all.

—The Raleigh *Observer* puts the population of the State at 1,392,769 as against 1,071,361 in 1870, an increase of 321,408. The average increase throughout the State is about 30 per cent.

—The RECORDER puts Warren's population at 17,495. Its population is 22,627. Will the RECORDER please make the correction.—*Warrenton Gazette.* Will the *Gazette* state that we have corrected the mistake?

—From the annual statement of the Auditor we learn there are in the State 26,643,511 acres of land liable to tax, valued at $83,034,885. The value of town lots in the State is $18,764,539. The total value of all landed property is $101,799,43.

—Ex-Gov. W. W. Holden, for a long series of years, editor of the Raleigh *Standard*, has been appointed by the North Carolina Press Association, to write a history of journalism in that State. The task could not have been confided to hands better qualified.—*Baltimorean.*

—NORTH CAROLINA FINANCES.—Of the entire North Carolina debt to be funded, amounting to $14,166,045, the Treasurer of the State announced that he has succeeded in retiring $6,451,445, for which, under the arrangement with creditors he has issued 4 per cent, bonds to the amount of $1,901,495.25. When the process of funding shall have been completed, the outstanding 4 per cents will represent a sum of $4,000,000 and an interest charge of $160,000.

GENERAL.

—London has 3,500,000 inhabitants.

—A tunnel at Jersey City caved in, killing 20 men; 8 escaped.

—Atlanta Georgia has increased 78 per cent in the last 10 years.

—Hon. Thos. J. Crittenden has been nominated by the democats for Governor of Missouri.

—Ex-Governor B. Gratz Brown, of Missouri, who was on the ticket with Horace Greely, wants to be elected to the Senate of the U. S.

—Another Steamboat collision—this time on the Detroit river. Carelessness did it. No one reported hurt.

—Heavy rains storms with much wind passed over Danville, Va. and Carlisle, Pa. last week. Crops much injured.

—Postmaster Forbes, of Richmond, is defaulter to a large amount. His securities make it all good. He will be removed.

—The Richmond and Alleghany R. R. Co., have commenced to lay the track on the James River canal.

—There is a huge war in N. Y. city against cats. The people wish to get one night's sleep. Many cats will go into the river.

—The first bale of new cotton from Galveston, Texas, was sold in New Orleans Thursday July 15, classed as strict midling, for 16 cents per pound. It was forwarded to Fall River, Mass.

—Richmond, Va., has felt large enough lately to count 80,000. The census men went around, counted everybody, and returned just a little over 63,000. Of course *the city does not feel so immense, but it is* respectable.

—Mr. Samuel Watkins, of Nashville, Tenn., has given $100,000 for the *erection* of a public library in that city. He has already at an expense of $30,000, purchased a beautiful building site for the proposed library building.

—It is said that Gen. Gordon's reasons for resigning has been fathomed. He was interested in some mining operations that were not being well conducted, and which threatened to occasion him great loss. Capitalists agreed to aid *him if he would give* the matter his personal attention, and hence his resignation.—*Ral. Observer.*

—BOSTON, July 24.—General U. S. Grant has been elected President of the San Pedro and Canon Del Agua Company, which owns forty thousand acres of land in New Mexico, including copper and gold mines. Boston *and New York capitalists are largely* interested in the enterprise. While in New York General Grant will make his headquarters at the banking house of George William Ballou & Co.

—Gov. Simpson, of South Carolina, will, it is understood, take undisputed possession of the office of Chief Justice of the State, to which he was elected at the last session of the Legislature, on the 1st of August, Judge A. J. Willard, retiring. The president of the Senate, Mr. Jeter, will succeed to the Governorship, which will make three Governors during one term—Hampton, Simpson and Jeter.—*Tobacco Plant.*

—A call has been issued for a meeting of Representatives in Virginia on the 31st inst. to try to arrange a compromise between the regulars and adjusters so that but one electorial ticket will be voted for in November. The proposition is for each side to choose five electors and the National Democrat Committee to select the eleventh one. The Washington *Star* is informed that there is but little doubt that an agreement would be made between the two factions that will result in the State being democratic beyond a doubt.—*R. News.*

—The French have reason to rejoice at their national fete over the increasing prosperity of the Third Republic. The revenue in 1872 was about $470,000,000, and last year it was about $600,000,000. If France did not maintain a large standing army her expenses would be reduced over $100,000,000 a year. Since 1872 the vast sum of $300,000,000 has been expended in fortifications and war material. In addition to this the Republic has paid $1,000,000,000 war indemnity to Germany. An immense sum is spent every year on works of public utility, and double the amount is spent on public education which was spent under the empire. The expenses of the government are enormous running up to $550,000,000, but doubtless the immense horde of government employees will be cut down and the machinery too nearly allied to that of th late empire will be reduced.

—This is what the *Bulletin* of Rome Georgia says of what a North Carolina man can do.—MAJ. BINGHAM'S ADDRESS.—We had the pleasure last night of hearing the literary address delivered by Maj. Robert Bingham, of North Carolina, before the young ladies of Shorter College. It will be remembered that Maj. Bingham read a lecture here a year ago before the Georgia Teachers' Convention. Those who heard this lecture were prepared for something fine, and they were destined not to be disappointed, he well sustained his reputation as an accurate and eloquent thinker and writer. We would be pleased to give his entire address, but are forced to confine ourselves to a brief notice thereof. His subject was some of the "Pivots of History," and his object was to show how, from time immemorial, seemingly trivial incidents have determined the progress of civilization among the Romans, the Greeks and present English speaking race; also to illustrate the truths of the Shakesperian expression, "There's a divinity that shapes our ends, rough hew them how we will." His address was an eminently literary one indeed, and showed a thorough acquaintance with the history of the three great civilizations of which he spoke. The illustrations of which he made use were clear, elegant and to the point. Maj. Bingham is at the head of a flourishing military school in North Carolina, which is growing more and more popular with each succeeding year. He has the distinguished honor of being, as far as we know, the only North Carolinian, with the exception of Governor Vance who has ever been invited to deliver an address before any educational body in Georgia.—*Rome Georgia Bulletin.*

Collections for Foreign Missions.

Mr. Witherington,	25
Statesville church,	$ 3 47
New Union,	66
New Hope,	30
Catawba,	1 86
Providence,	1 20
New Bethany,	2 25
Bethel,	3 98
Shady Grove,	59
Independence Hill,	2 50
Charlotte,	2 95
Salisbury,	2 71
Trading Ford,	6 51

T. HARRISON,
Agent For. Miss. in N. C.

ASSOCIATIONS.

Time and Place of Meeting.

Beulah, at Waughtown church 3 miles South of Salem, Forsyth county, Friday, August 6th.

Brier Creek, at Mt. Vernon church, Iredell county, Friday, September 24th.

Brown Creek, at Olive Branch church, Thursday, October 7th.

Brushy Mountain, at Bethel church, Ashe county, Thursday October 19th.

Black Mountain, at Mine Creek church, Mitchell county, Sept. 2nd, two miles from Bakersville.

Cape Fear, at Western Prong church, Columbus county, Thursday, October 21st.

Catawba River, at Marion, McDowell county, Thursday, October 7th.

Cedar Creek, at Judson church, Cumberland county, Tuesday, October 12th.

Central, at Rolesville church, Wake county, Thursday, August 26th.

Eastern, at Bethel church, Sampson county, Tuesday, October 5th.

Flat River, at Enon church, Granville county, August 10th.

French Broad, at Flag Pond church, Aug. 19th.

Green River, at Mt. Vernon church, 4 miles east of Rutherfordton, Thursday, September 30th.

King's Mountain, at Double Springs church, Cleaveland county, Friday, September 24th.

Liberty, at Holloway's church, ten miles South of Lexington, Friday, August 20th.

Little River, at Baptist Grove church, Thursday, November 4th.

Mt. Zion, at Durham church, Tuesday, August 24th.

New Found, at the North Fork of Big Pine Creek, Madison county, Thursday, August 5th.

Pee Dee, at Rockingham church, Richmond county, Thursday, October 14th.

Raleigh, at Shiloh church, Johnston county, Wednesday, October 20.

Roan Mountain, at Cane Creek church, Mitchill county, four miles from Bakersville, Sept. 16th.

Rocky River, at Mill Creek, Union county, Oct. 22nd, eight miles north of Monroe.

Salem, at Cane Creek church, Buncombe county, Thursday, September 2nd.

Sandy Creek, at Cool Spring church, Moore county, Thursday, September 30th.

South Fork, at Mt. Ruhama church, Catawba county, Thursday, September 16th.

South River, at Ebenezer church, Tuesday, Nov. 16th.

South Yadkin, at Jerusalem church, Davie county, Thursday, September 9th.

Tar River, at Peach Tree church, Nash county, Thursday, October 7th.

Transylvania, at

Tuckasiege, at Coweeta church, Macon county, Friday, August 13th.

Three Forks, at Pisgah churca, Caldwell county, Thursday, September 2nd.

Valley River, at Tennessee River church, Swain county, Thursday, September 2nd.

Yadkin, at Sulphur Springs church, Surry county, Thursday, August 12th.

We have not the dates and places to make out a complete list. We ask some brother *in each Association whose place and time* are not given to give us these that we may make the list correct. Perhaps we have made some mistake, and we ask the brethren *to help us correct them.*

Tribute of Respect.

At a regular meeting of Gum Spring Baptist church, Chatham county, N. C., May, 1880, a committee consisting of W. B. Wilkie, Rev. O. Churchill and Dr. Lassiter, was appointed to prepare an obituary and *resolutions expressive of the afflictive sense* of the church, in regard to the decease of their beloved brother, Richard S. Andrews. The committee reported as follows:

The members of Gum Spring church do most sincerely deplore the sad loss that they have sustained in the death of Bro. Andrews, who served us as a deacon four years. Cut down in his usefulness, when it seemed *that many days remained unto him to* "labor and to wait" in his master's vineyard. In his 56th year he was called to pass down into the valley of shadows, and to go over the river. Richard S. Andrews was born in Orange county, N. C., in 1824, of respectable parentage. A leading characteristic of the family was their great firmness and fixedness of purpose, their patriotism and strong religious convictions. Richard embraced religion early in life, and united with Bethel church, not as a form, but from a deep sense of duty as might be read throughout his life. Bro. Andrews possessed many noble traits that endeared him to the people, with whom his lot was cast. School teacher by *profession*, he possessed in a high degree the capacity and aptness to teach, which make men successful in life's calling. A high sense of honor and morality, a great love of truth and deep piety, eminently just in all things and to all, and all beautifully and harmoniously blended, conspired to make on all who intimately knew him, and especially the young, an impress that nothing but the despoiling hand of time will destroy. As a husband how true and kind! as a friend how genial and faithful; as a member of Christ's church an excellent model, a fit pattern to the young, faithful in all the duties devolving upon him, as not only the members of this church can attest, but the many brethren of the Sandy Creek Association also; for his name was a part of her household, for many years her Treasurer and faithful co-laborer. It was his habit, oftimes to express his desire to meet with the brethren of the Association, most of whom he personally knew, to confer together in regard to the interest in reference to the churches composing this body. Like David, he was glad when it was said, It was time to go up to the house of the Lord. For more than a decade did he labor most assiduously as the Historian of that body that all the acts and proceedings of its different meetings might be preserved and handed down as a precious *souvenir* to those who may come after us, and to add other links to the already lengthened chain, of the life story of this venerable mother of churches and Associations, Old Sandy Creek.

As a consequence of a life well spent, when the angel messenger came with the inexorable dismand, that his failing health for many months had presaged, he with a degree of fortitude and christian resignation met his last great change as only the accepted of God in his blessed Christ can.

May God in his infinite goodness and grace and great mercy, turn this dispensation into blessings to his bereaved wife, his sorrowing friends, and deploring church.

W. B. WILKIE,
T. D. LASSITER, } Com.
O. CHURCHILL,

DIED.

MOORE—At her home in Duplin county, July 11th, Mrs. Margaret T. Moore, wife of deacon Levi Moore, in the 51st year of her age. She was a member of the Magnolia Baptist church for 26 years and died trusting in Jesus. She was an affectionate wife, a devoted mother, a kind neighbor and faithful christian. The warm sympathies of the church and community are extended to those who most keenly feel this incalculable loss. A large concourse followed her to the grave and attested their appreciation of her worth by this tribute of respect.

W. M. K.

MITCHELL.—In the ctiy of Newbern, on the night of July 14th, 1880, there passed from earth to her calm rest in heaven one of God's purest and most precious saints, Mrs. Sarah E. Mitchell, at the time of her departure, aged 45 years.

"Another hand is beckoning us,
Another call is given;
And glows once more with radiant feet
The path that reaches heaven."

In the ripened fullnes of womanhood, the mother of seven children, the almoner of the poor who never sought her bounty in vain—the devoted member of her church for which she labored earnestly, and incessantly, and useful in extraordinary measure in all that is kindly and good, and shedding the radiance of a beautiful christian life wherever she went, it did not seem possible that God would remove her thus early from the places that she filled so faithfully and well. Alas! Alas! A weeping orphaned family—a strickened church sorely bewailing the breaking of its "beautiful rod." Sadness in a hundred humble homes, and an entire community in mourning voice, with deep emphasis, the truth that God's "ways are in the deep and His footsteps are not known."

Like a fair bark the fleck of whose white sails has gone down on the horizon she has vanished from our gaze and is far out of the reach of our call.

Thank God that such a life cannot be lost. Thank God that, for such as her, death is *not eclipse nor demolition, but only* "a tunnelled entrance to the palace home; its cavern leading up, by a passage, brief, though dark, to galleries of more that imperial *splendor, and terraces where* summer never fades, and winter never blights." There do we hope to meet with her when the morning dawns.

"At early morn Hosannas rise,
Blest spirit hasten to the skies,
Your Sainted long their loved to meet
Your Saviour waits with smiles to greet.
And ere the risen sun
Had folded the bright morning Star
Within his beams of radiant light,
Her endless glory had begun."

F. W. E.

SPECIAL NOTICES.

Clothes last longer when washed with Dobbins' Electric Soap, (made by Cragin & Co., Phila. Pa.) because no rubbing is needed. Clothes are worn out more on the washboard than on the person. Try it.

GENTLEMEN wishing to purchase Spring and Summer hats can be suited by calling on D. S. Waitt, Fayetteville Street, who has and will receive constantly a stock of Cassimere, Straw, Mackinaw and Romaid braid. Very stylish.

A New Home Sewing Machine combines the good points of all other machines with none of their defects. New and valuable *improvements have been added and all complications avoided, thus placing the New* Home at the head of all sewing machines *hitherto produced. There are many machines of merit in the market at the present time, but none can be found so complete and perfect in every detail, none possess the* marked advantages, superior worth or stalwart excellence that have rendered the New Home so famous, and earned for it a world-wide reputation, for circulars address, J. L. Stone, State Agent, Raleigh N. C. 1t.

COMMERCIAL REPORT.

CORRECTED WEEKLY BY

M. T. NORRIS & CO.,

Grocers and Commission Merchants,

No. 3 Exchange and No. 5 Martin Street.

COTTON.

Middlings,			11
Low Middlings,			11½
Bright Stained,			10

GENERAL MARKET.

BAGGING,	10½ 11¼	@	12½
TIES,—			
New,			4½
Piece,			3½
FLOUR, ⅌ bbl—			
North Carolina,		@	5 50
CORN, ⅌ bushel	70	@	75
MEAL, ⅌ bushel,	70	@	75
BACON, ⅌ lb—			
N. C. hog round,	8	@	10
N. C. Hams,	10	@	12½
BULK MEATS, ⅌ lb—			
Clear Rib Sides,		@	8½
Shoulders,	6	@	7
LARD, ⅌ lb—			
Western Tierces,	10	@	12
Kegs,	12	@	13
COFFEE, ⅌ lb—			
Prime Rio,	20	@	25
Good,	18	@	19
Common,	15	@	17½
MOLASSES, ⅌ gallon—			
Cuba,	40	@	50
Sugar House,	27	@	35
SALT, ⅌ sack—			
Marshal's,			1 75
Evans',			1 65
SUGAR, ⅌ lb—			
A,	12	@	13
Extra C,	11	@	12
Yellow C,	9	@	10
LEATHER ⅌ lb—			
Red sole,	29½	@	30
Oak Tanned,	40	@	
HIDES, ⅌ lb—			
Green,	5	@	6½
Dry,	12	@	13
TALLOW, ⅌ lb,	6	@	7
POTATOES, ⅌ Bushel—			
Sweet,	50	@	
Irish.—N. C.,	75	@	80
Northern,	1 50	@	1 50
ONIONS, ⅌ bushel,	50	@	1 00
OATS—			
Shelled,	60	@	65
Sheaf from wagon,		@	00
Baled,	1 00	@	
RAGS, ⅌ lb,	1½	@	2
Picked,			
WOOL, ⅌ lb—			
Washed,	30	@	35
Unwashed,	20	@	25
Old,			

NEW DOUBLE-COLUMN ADVERTISEMENTS.

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COOKING STOVE.

The undersigned, sole Agents for this Celebrated Stove, announce to the public that over

TWENTY-FIVE THOUSAND

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Aply.

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The next Session will open on

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YOUNG LADIES

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MISS SALLY B. RYLAND, Preparatory School.

MRS. C. L. COCKE, Head of Domestic Department.
MRS. C. H. COCKE, Domestic Department.
MISS LAURA B. WHITE, Matron.
CHAS. H. COCKE, Business Agent.
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Young Ladies are graduated in (1) *Single Departments*; (2) the *Literary Course*; (3) the *Scientific Course*; (4) the *Classical Course*; (5) the *Full Course*; (6) *Music*. Provision is made to meet the wants of all. The advantages are equal to any ever offered in the South. The gentlemen and lady officers are of high social type and varied culture—they are Teachers and have no other calling. Musical advantages are very superior.

Session Opens on the 15th of September.

Pupils are received for a single session or for the period of school life, including vacations. P. O. Botetourt Springs, Va. Depot and Telegraph office, Salem, A. M. & O. R. R. Apply for circulars.
4-4t.

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GEORGE ALLEN & Co., Newbern, N. C., have completed their arrangements with the Patentee, and have taken entire control of the manufacture and sale of the *Farmers Wrought Iron Cotton and Hay Press.*

This Press is Strong, Durable, Simple, Quick, Powerful, Cheap. Capacity, 500 lbs., guaranteed, and will be sold at a low price, not to exceed Eighty-five Dollars. If any of our readers are in want of a good Cotton or Hay Press, write to Geo. Allen & Co., and obtain full description of it. 4-2t.

KING'S PORTABLE HAND-POWER COTTON AND HAY PRESS.

Cotton can be packed on this press by one man faster than it can be ginned by a sixty saw gin. It can be worked inside of house and hauled on a two horse wagon. Sold for less than any other good Press. Stands unequalled for saving of time and labor. Price $100, F. O. B. Manufactured by CELY & BRO., General Agents for North and South Carolina, Greenville, S. C. 4-1t

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One of Hege's No. 2 Saw Mills, with improved Universal Log Beam and Set Works, for sale. Length of carriage 25 feet, for 48 inch saw. Factory price, $350,00. Will be sold at a bargain. Entirely new.

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Send for Gen. Garfield's Grand March, 40 cents and Gen. Hancock's Campaign March, 40 cents. Fine music and elegant portraits of the Presidential Candidates.

Teachers will not fail to examine, during the Summer the books needed for their Winter's work. We mention THE TEMPLE, $1, and THE VOICE OF WORSHIP, $1, for Singing Schools and Choirs; and for the latter, THE AMERICAN ANTHEM BOOK, $1.25. For High Schools, THE WELCOME CHORUS, $1; for Common Schools, SONG BELLS, 50 cents, nearly ready; for Sunday Schools WHITE ROBES, 30 cents; and for Temperance work, TEMPERANCE JEWELS, 35 cents, and TEMPERANCE LIGHT, 12 cents. All first-class books. Don't fail to examine.

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Price, Complete, $1.50 and upwards, in various styles. Full particulars sent free on request.

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Go, place upon His altar
A *morning* sacrifice!

—*Selected.*

THEM THAT HONOR ME, I WILL HONOR.

'That is right, my boy,' said the merchant, smiling approvingly upon the bright face of his little shop-boy. He had brought him a dollar that lay among the dust and paper of the sweepings.

'That's right,' he said again; 'always be honest, is the best policy.'

'Should you say that?' asked the lad, timidly.

'Should I say what? that honesty is the best policy? Why, it's a time-honored old saying—I don't know about the elevating tendency of the thing—the spirit is rather narrow, I'll allow.'

'So grandmother taught me,' replied the boy; 'she said we must do right because God approved it, without thinking what man would say.'

The merchant turned abruptly towards the desk, and the thoughtful-faced little lad resumed his duties.

In the course of the morning, a rich and influential citizen called at the store. While conversing, he said: 'I have no children of my own, and I fear to adopt one. My experience is that a boy of twelve, (the age I should prefer,) is fixed in his habits, and if bad—'

'Stop!' said the merchant, 'do you see that lad yonder?'

'With that noble brow?—yes, what of him?'

'He is *remarkable*—'

'Yes, yes,—that's what everybody tells me who has a boy to dispose of—no doubt he'll do well enough before your face. I've tried a good many, and have been deceived more than once.'

'I was going to say,' replied the merchant, calmly, 'that he is remarkable for principle. Never have I known him to deviate from the right, sir—never. He would restore a pin—indeed, (the merchant colored,) he's a little too honest for my employ. He points out flaws in goods and I cannot teach him produce in that respect—common produce, you know, is—is common—common prudence—ahem!'

The stranger made no assent, and the merchant hurried on to say—

'He was a parish orphan, taken by an old woman out of pity, when yet a babe. Poverty has been his lot: no doubt he has suffered from hunger and cold uncounted times; his hands have been frozen, so have his feet. Sir, that boy would have died rather than be dishonest. I can't account for it; upon my word I can't.'

'Have you any claim upon him?'

'Not the least in the world, except what common benevolence offers. Indeed, the boy is entirely too good for me.'

'Then I'll adopt him; and if I have found one really honest boy, I'll thank God.'

The little fellow rode home in a carriage, and was ushered into a luxurious home; and he who had sat shivering in a cold corner, listening to the words of a poor old pious creature, who had been taught of the Spirit, became one of the best and greatest divines that England ever produced.

'Them that honor me, I will honor.'
—*Selected.*

THE DOUBLE PRAYER.

A true Incident.

It was past midnight. Tossing in the restlessness of pain and fever, Florence lay on her wadeful couch, burning with thirst, yet unable to swallow a drop of water to assuage it without adding to her pain.

This was something beyond the mother's experience, that water, taken when craved so earnestly, should distress, instead of afford relief. She felt that some power beyond her own must bring help, if it came. For twenty-four hours Florence had neither slept nor drank. Once, when she had tried holding water in her mouth to assuage the thirst, she had swallowed a little, which caused intense distress, and she turned from it as from an enemy.

The mother lay down softly by the restless child, and *earnestly, yet silently, prayed* that if possible God would relieve her. In a moment came the words,—

'Mother, I feel better; I would like a drink.'

Too much for the mother's faith, she replied,—

'A drink! You know how even a swallow distresses you.'

'Please give me a drink, mother,' was the reply.

The glass of cold water was held to Florence's lips, and eagerly and without fear she drank freely of its contents and lay back on the pillow, with a look of *perfect* quiet in her face. Hardly daring to move, her mother repeated in a low voice two verses she had learned when a child younger than Florence, and which hundreds of times since she had repeapt to herself when wakeful at night, to find them bring rest.

"When courting slumber
The hours I number,
And sad cares cumber
My weary mind.
This thought shall cheer me,
That Thou art near me,
Whose ear to hear me
Is still inclined.

"My soul Thou keepest
Who never sleepest;
Mid gloom the deepest
There's light above.
Thine eyes behold me,
Thine arms enfold me,
Thy word has told me
That God is love."

She looked at Florence as she finished the lines, and the restless eyes were closed. Twenty minutes of sweet sleep and Florence opened her eyes with a smile, and said, 'I would like some thing to eat.'

No one but a mother who has watched with intense solicitude over a sick child can tell the music in those words.

Quickly she prepared a delicate morsel, and was surprised to find it could be eaten with no more pain following than had been caused by the draught of water. The crisis was past, and Florence was out of danger.

'I was at my wit's end,' said her mother to her next morning, 'while watching with you last night. And if ever I prayed in my life I did when I came in the second time and lay down beside you.'

'I was praying, too, mamma,' was the unexpected and most welcome reply.

'And, Mother,' she added, why did you never say those sweet verses to me before?'

'I do not know,' was all the reply her mother could give; 'but you may take them now, and if they prove of as much comfort to you as they have long been to me, I shall be very glad; and neither you nor I,' she added, 'must ever forget the night when *we both prayed*'—*Selected.*

THE PROMPT CLERK.

I once knew a young man, said an eminent preacher the other day in a sermon to young men, that was commencing life as a clerk. One day his employer said to him:

'Now to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it.'

He was a young man of energy. This was the first time he had been entrusted to surperintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. So they set to work and the thing *was done*; and about ten or eleven o'clock his master came in, and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

'I thought,' said the master, 'you were requested to get out that cargo this morning?'

'It is all done,' said the young man, 'and here is the account of it.'

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was necessary to the firm as any one of the partners. He was a religious man, and went through a life of great benevolence, and at his death was able to leave his children an ample fortune. He was not smoke to the eyes nor vinegar to the teeth, but just to the contrary.

THE FARM.

REVOLUTION IN AGRICULTURE.

In a timely and able paper in the July *Fortnightly Review* Mr. Edward Atkinson points out the effect which the steady development of American agriculture must in time work on the agricultural and commercial interests of Great Britain. The productive capacity of the vast grain regions of the West and North-west seems to be almost without limit. So extensive is the scale on which farming is now carried on that the plough sometimes goes from morning till night in a single furrow without turning; and so completely has machinery taken the place of manual labor in every stage, from breaking the ground for the seed to garnering the harvest, that it hardly seems amiss to speak of the immense grain fields as manufactories. The rapid development of the railroad system of the country and the sharp competition of rival lines have annihilated distance and lessoned the cost of transportation to Eastern markets. Even now, according to Mr. Atkinson's figures, wheat can be carried from many parts of the West to Liverpool for about fifty cents a bushel. It can be grown at fifty cents a bushel with such a profit to the producer that the production will yearly increase. Hence it will pay Western growers to supply the English market at about a dollar a bushel, which is considerably less than the cost of production in England. What is true of wheat is correspondingly true of Indian corn and meat. Moreover the present figures will fall with the reduction in the rates of transportation which is sure to come in time. Progress, competition and economy must necessarily reduce the cost of moving grain and meat. In 1869 the average charge on a ton of merchandise from Chicago to the seaboard was twenty-four dollars. It is now about eight dollars. The charges on grain and meat are much less. There is still a broad margin for the cutting down of freight rates west of Chicago, where they are much higher than east of that city. This reduction will be brought about by the extension of railroad facilities, which is rapidly going on, and by the competition consequent on the construction of new lines. In 1879 nearly four thousand miles were added to the railroad mileage of the country, and it is estimated that six thousand miles will be built this year. Advance in the construction and operation of vessels must likewise cheapen the cost of ocean carriage.

In view of these considerations and the further fact that the productive is far greater than the consumptive capacity of the United States, the writer cited does not doubt that this country will continue to supply Great Britain and Western Europe with ever increasing quantities of breadstuffs and meats. Good crops in Europe may and doubtless will temporarily check American shipments; but permanent conditions will operate to make America the great source of supply of grain, meat and cotton for the civilized world. Mr. Atkinson shows that the development of the West and the Northwest has worked a revolution in the agricultural and social condition of the New England and Eastern States, and argues that similar changes must follow in Great Britain. Thus Eastern farmers, driven by Western competition to abandon the production of grain, wisely took up the cultivation of vegetables, fruits, dairy products, &c., which cannot be carried long distances from the West and for which a profitable market is found in the large cities of the East. The result of this great change has been a marked increase in the value of Eastern farms and farm products and a bettering of the farmer's condition. The English agriculturist, in the opinon of Mr. Atkinson, is in a little better condition than was the New England or Middle State farmer to compete with the great grain growers of the Northwest. Under the unrestricted operation of natural laws the change must come in Great Britain as inevitbly it has come in the eastern part of the United States. And as the relation of landlord and tenant is not adapted to the changed agricultural condition the present English land system must give way to the revolution that is to come. There will be a disappearance or abatement of the element of rent, the products of the soil will become more varied and valuable, and far greater benefits will be reaped by the actual workers of the land and freehold farmers.—*N. Y. Herald.*

TOBACCO.

In reference to priming and topping we quote what we have written hertofore on the subject.

"As soon as the plants are large enough, a few of the bottom leaves are broken off, usually from three to six inches above the surface of the hill, and the bud is broken out leaving from ten to fourteen leaves on the stalk. The former process is called "priming," the latter "topping." Too high priming as well as topping delays the growth of the plant, and as early maturity is all important to successful curing, the general practice is to prime low and top at not exceeding ten leaves, unless the plants promise to be very large, in which case more leaves are left to prevent too coarse a growth. If the season is wet and the plants luxuriant and vigorous, higher topping will be required, and if dry, lower. It is the practice of some planters to top high early in the season, and if afterwards it be found that too many leaves have been left it is easy to remove them.

Upon the good judgment of the topper depends the successful maturity of the crop, and none but skilled hands should undertake this work. It requires experience to be able to tell from the appearance of the plant how many leaves should be left, and nothing save practice can give this.—*Border Review.*

Georgia Healthy.—The "Times," Columbus, Ga., has it: "Not a cloud foreshadows the hereafter of Georgia, neither will there be sickness or suffering so long as Warner's Safe Kidney and Liver Cure, and Warner's Safe Pills are to be found on sale at all our Drug Stores."

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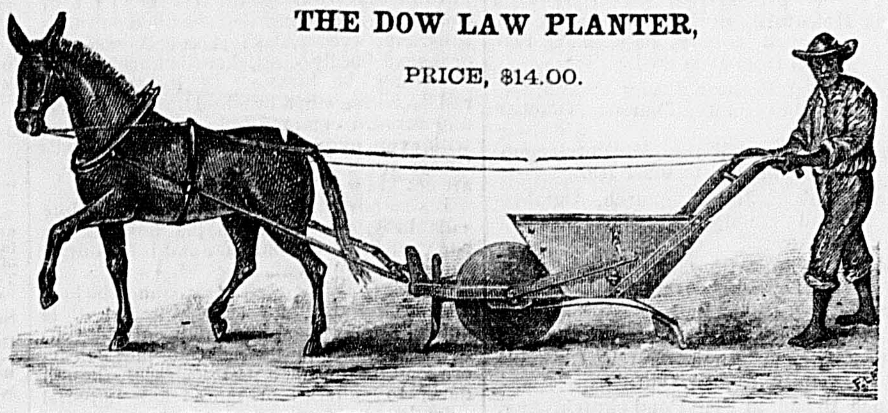
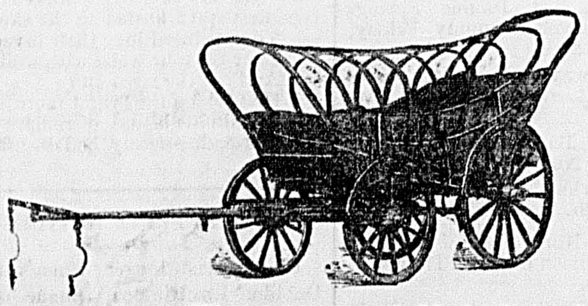
RALEIGH. N. C.
AGRICULTURAL IMPLEMENTS.
THE DOW LAW PLANTER,

PRICE, $14.00.



Sole agency for DOW LAW COTTON PLANTERS and SINCLAIR FEED CUTTER Threshers, Separators, Horse Powers, Cotton and Jorn Planters, Plows, Cultivators, Harrow &c., &c. LIME and PLASTER. Country Produce taken in exchange. Write for Circula and Price List.



Buy the Celebrated Nissen Wagon, so remarkable for light draft, and it durability. W. M. Nissen, Agent, Salem, N. C. 44-6m.

To Sunday School Officers:

Your Sunday School will need some new books, &c., this year, and nowhere can you buy them on BETTER TERMS than from

Alfred Williams & Co.,
Booksellers and Stationers,
RALEIGH, N. C.

They have the **Largest Stock** of

Sunday School Supplies

in the State, and can furnish **Everything your School needs more promptly than any Northern Booksellers, and prices will be satisfactory.** Send for new catalogues, and try them with your orders.

☞All the latest and best of **Sunday School Singing Books** are received as soon as published. April 1-1y.

Georgia Home Insurance Co.,
COLUMBUS, GA.,

NINETEENTH ANNUAL STATEMENT, January 1, 1878.

Capital Stock,	**$300,000.00**
Tota Assetts,	**$544,721.05**
Losses Paid Since Organization,	**$1,450,000.00**

Will Issue Policies on Dwelling-Houses, Merchandise, Cotton, Machinery, and all other Insurable Property.

$25,000.00 in U. S. Bonds Deposited with State Authorities for Protection of North Carolina Policy Holders.

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P. F. PESCUD, Jr., Special Ag't & Adj'r. **P. F. PESCUD & SON, Agents,** RALEIGH, N. C.

43-1y.

Pescud, Lee & Co.,
Wholesale and Retail
DRUGGISTS,
Cor. Fayetteville & Martin Sts.,
(Opposite the Post Office)

and 14 Fayetteville Street, (Pescud's old stand established over fifty years,)

RALEIGH, N. C.

We have a large and complete stock of

DRUGS, CHEMICALS, PATENT MEDICINES, TOILET ARTICLES, GARDEN SEEDS, DYE-STUFFS, MINERAL WATERS ON DRAUGHT AND IN BOTTLES. PURE SODA WATER.

Fine Cigars, Tobaccos and all articles kept by Druggists.

Our stock of goods suitable for Retail Merchants is unusually large, and with our increased facilities, are better prepared than ever to offer them inducements, and will make it to their interest to give us a call, or get our prices before purchasing elsewhere.

Physicians, Prescriptions carefully compounded, and all orders filled with accuracy and dispatch.

PESCUD LEE & CO., Druggists.

30-1y

The Best in the World.

PREMIUM Plymouth Rock HEN EGGS, from Woodland Farm, near Raleigh. Thirteen Eggs for $2. Send orders early to
33-8m WILLIAMSON & UPCHURCH.

WILLIAM SIMPSON,
Wholesale and Retail
DRUGGIST,
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DEALER IN

DRUG, PATENT MEDICINES, CHEMICALS,

Toilet Articles, French, English and German Perfumery, Hair, Tooth, Nail and Flesh Brushes, Soaps, Combs,

SHOULDER BRACES, TRUSSES,

Garden and Field Seeds,

AGRICULTURAL CHEMICALS,

And everything usually kept in a first-class Drug Store.

MAKE YOUR OWN
FERTILIZERS.

The following are a few of the many names, who have furnished testimonials as to the efficiency of

AGRICULTURAL CHEMICALS:

Dr. J. T. Leach, Leachburg, N. C.; Mr. Jno A. Waller, Knapp of Reeds, N. C.; Mr. Wm Grimes, Raleigh, N. C.; R. G. Lee, Pleasan Grove, N. C.; Sheriff T. H. Hughes, Hillsboro N. C.; R. B. Sutton, Fair Haven, N. C.

34-12m.

DRY GOODS AND GROCERIES

New Spring Goods for 1880.

HOUSE FULL OF

FRESH AND PRETTY NEW SPRING GOODS:

Black Silks (some bargains), Trimming Silks and Satins, Nice Line Staple Dry Goods,

BEAUTIFUL LINE OF PRINTS,

Full Stock of Corsetts, and

Dr. Warner's Health and Nursing Corsetts,

Charlottsville Cassimeres,

Large Stock of Shoes

of all descriptions—
Boyden's Hand Made Cong. Gaiters,
Prince Albert Gaiters, Oxford and Continental Ties.

CLOTHING DEPARTMENT UP STAIRS:

Full stock for Men,
Youths,
Boys,
and Children.

We offer good Goods at reasonable prices.
40-12ms. J. P. GULLEY.

Yeargan, Petty & Co.

Are now offering for sale one of the most attractive stocks of

GENERAL AND SPECIAL MERCHANDISE

ever before gotten up by them.

DRESS GOODS—All Colors and Kinds.

Buntings,
Lace Bunting,
Grenadines,
Lawns,
Organdies.

LAWNS—Fast Colors and Good Styles at **Six and a Quarter Cents.**

CORDED CHINTZ PIQUES, LACE CHINTZ PIQUES, *for Dresses—very cool and bright for summer wear.*

White Goods.

SPECIALTIES:

Soft finish extra fine Hand-Made Scotch Lawns, Soft finish India Lawns, for infants and children's clothes.

French Organdies
2 1-2 Yards Wide.

WHITE LACE PIQUES,

Edgings, Embroideries, Laces, Mechlin Point, Languedoc Torchon, Valenciennes, Cotton Trimmings of all kinds.

An unequalled variety and assortment of

Handkerchiefs,

Hemstitched, Bordered and Embroidered and Plain.

WHITE all Linen Lawns, **BLACK** all Linen Lawns, Linen Luster, Mohair, Debege, Ulster and Coachman Dusters.

For Gentlemen:

A beautiful assortment

PIECE CASSIMERES

for summer. 33-1y.

M. T. NORRIS & CO.,
Grocers and Commission Merchants,
No. 3 Exchange and No. 5 Martin Streets,
RALEIGH, N. C.
—SOLE AGENTS FOR—

PATAPSCO GUANO,
SOLUBLE SEA ISLAND GUANO
AND
BALDWIN AMMONIATED DISSOLVED BONE.
The Stonewall Cotton Plow and Atlas Turn Plow.

FARMERS' SUPPLIES.

WE HAVE IN STORE AND TO ARrive:

1,500 Bushels White Corn,
800 Bushels Choice Seed Oats,
600 Bushels Choice White Bolted Meal,
25,000 Pounds Prime Fodder,
25,000 Pounds Prime Timothy Hay,
20,000 Pounds Bulk Clear Rib Sides,
2 Car Loads Choice Family and Extra Flour
1 Car Load Wheat Brand and other goods

to fill out a complete stock which we offer as low for cash or on time as can be bought anywhere.

☞ Call and see us before purchasing. Will make it to your advantage.

Very respectfully,
8.1y M. T. NORRIS & CO.

CONDENSED TIME.

North Carolina Railroad.

TRAINS GOING EAST.

Date, Dec. 25, 1879.	No. 47, Daily.	No. 45, Daily.	No. 6, Daily, ex. Sun.
Leave Charlotte	3.50 a m	4.10 p m	....
" Salisbury	6.03 a m	5.54 p m	....
" High Point	7.31 a m	7.07 p m	....
Arr. at Greensboro	8.10 a m	7.37 p m	....
Leave Greensboro	8.20 a m	......	5 00 p m
Arr. at Hillsboro	10.23 a m	....	10.22 p m
" Durham	11.02 a m	....	11.57 a m
" Raleigh	12.20 p m	....	3.00 a m
Leave "	3 30 p m	6.00 a m	....
Arr. at Goldsboro	6.00 p m	10.00 a m	....

No. 47—Connects at Salisbury with W. N. C. R. R. for all points in Western North Carolina daily except Sundays. At Greensboro with R. & D. R. R. for all points North, East and West. At Goldsboro with W. & W. R. R for Wilmington.

No. 45—Connects at Greensboro with R. & D. R. R. for all points North, East and West.

TRAINS GOING WEST.

Date, Dec. 25, 1879.	No. 48, Daily.	No. 42, Daily.	No. 5, Daily, ex. Sun.
Leave Goldsboro	10.10 a m	6.35 p m	....
Ar. at Raleigh	12.25 p m	10.45 p m	....
Leave "	3.40 p m	....	7.00 a m
Ar. at Durham	4.52 p m	....	9.19 a m
" Hillsboro	5.30 p m	....	11.07 a m
" Greensboro	7.50 p m	....	3.45 p m
Leave "	8.20 p m	6.56 a m	....
Ar. at High Point	8.55 p m	7.30 a m	....
" Salisbury	10.16 p m	9.15 a m	....
" Charlotte	12.27 a m	11.17 a m	....

No. 48—Connects at Greensboro with Salem Branch, at Air-Line Junction with A. & C. A. L. Railroad, for all points South and South-west. At Charlotte with C., C. & A. R. R. for all points South and South-east.

No. 42—Connects at Air-Line Junction with A. & C. A. L. for all points South and Southwest. At Charlotte with C., C. & A. R. R. for all points South and South-east.

SLEEPING CARS WITHOUT CHANGE run both ways with Trains No. 48 and 47, between New York and Atlanta, via Richmond, Greensboro and Charlotte, and between Greensboro and Augusta; and on Trains Nos. 42 and 45 between Boston and Savannah.

☞Through Tickets on sale Greensboro, Raleigh, Goldsboro, Salisbury and Charlotte, and at all principal points South, South-west, West, North and East. For Emigrant rates to points in Arkansas and Texas, address

J. R. MACMURDO,
General Passenger Agent,
RICHMOND, VA.

THE HYGEIA HOTEL,
OLD POINT COMFORT,
VIRGINIA.

Situated 100 yards from Fort Monroe. Open all the year. Equal to any hotel in the United States as a **Summer Resort.** Send for circular describing hygienic advantages, &c.

HARRISON PHOEBUS,
46-3m Proprietor.

MANUFACTURERS.

FURNITURE.
JOHN T. MORRISS.
Corner of Fayetteville and Davie Streets,
(Two doors south of Yarboro' House.)
FRAPS' OLD STAND,
DEALER IN
ALL KINDS OF FURNITURE, MATTRESSES, SPRING BEDS AND LOOKING GLASSES.

I have now in stock and arriving daily a large and varied assortment of cheap and fine Furniture, consisting in part of fine Walnut Dressing Case Sets, cheap Walnut Dressing Case Sets, Painted Sets from $22.00 to $35, Parlor Sets $45.00, $50.00 and $60.00. Also Bedsteads, Bureaus Wardrobes, Washstands, Tables, Chairs, Cribs, Cradles, Lounges, Tin Safes, What-Nots, Desks, Mattresses of all kinds on hand and made to order. In fact, anything in the furniture line, and at prices as cheap as the same can be bought elsewhere. Orders by mail promptly attended to. 13—tf

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KINGSLEY & ASHLEY,
ARCHITECTS and BUILDERS,
Raleigh Planing Mills
MOULDING, SCROLL SAWING, &c.
45.1y. RALEIGH, N. C.

FURNITURE, CARPETS,
WINDOW SHADES
AND
General House Furnishing.
S. A. STEVENS & CO,
NORFOLK, VA.

The largest and best assorted stock of House hold furniture South of Philadelphia.

Our Carpet department is most complete and embraces every grade of floor coverings. We guarantee lowest New York prices.

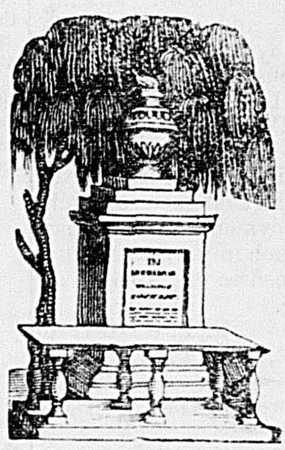
Agents and keep on hand a large assortment of

PIANOS AND ORGANS

which we guarantee to sell at lowest Factory price.

We solicit correspondence from all wishing to purchase goods in our line. 6—1y.

JOHN WHITELAW,



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ITALIAN AND AMERICAN
Marbles
Opposite
Yarboro' House,
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Monuments, Headstones, etc. constantly on hand or designed and made to order, will furnish Grave-yard curb stones,

38-1y.

1865 COCKADE
MARBLE WORKS. 1880
Sycamore Street,
PETERSBURG, VIRGINIA.

GRAVE STONES

of every description made to order, ranging in price from $5 up. Designs sent by mail postage paid, with stamps enclosed for return. When orders are received, they are prepared and forwarded, if the work is not satisfactory purchasers are requested to return at **MY EXPENSE.** No pay required until the work is examined. Correspondence solicited from all parts of the country.

51.tf CHAS. M. WALSH.

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Warrenton, N. C.

Manufacturers of Carriages, Buggies, Wagons and Harness. We manufacture only **First-Class Work.** Every Job warranted. Orders solicited from all parts of the State. Can compete with any manufacturer for same grade of work. 46-1y.

Engines for Ginning and Threshing.
STATIONARY AND PORTABLE,
HEAP, SAFE AND DURABLE
POWER AND HAND
PRESSES,
Unsurpassed in Speed and Effect.
HYDRAULIC AND SCREW
TOBACCO PRESSES,
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New and second-hand Engines and Machinery generally.

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Manufacturers and Dealers in
PLOWS & PLOW CASTINGS
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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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35 1y.

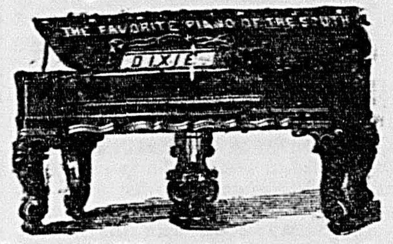
MUSIC, DRY GOODS, ETC.

AGAIN
The Scene Changes!

We Cannot Sing the Old Songs

In the old place any longer. Its too small. Not half large enough for our family, household goods and trade, therefore we shall break camp July 1, next, and establish new musical headquarters in the handsome

New Double Store
Con. Congress and Whitaker Streets.


THE FAVORITE PIANO OF THE SOUTH
DIXIE

Where we shall have the largest and finest Musical Warerooms in the entire South. Before we go, we must, to save heavy expense and labor of removal, close out our entire stock of Pianos and Organs now on hand and to arrive prior to July 1. To do this we shall inaugurate forthwith a

Grand Clearing Out Sale,

Commencing May 15 and ending July 1, during which time *we shall sell at Manufacturer's Wholesale Rates,*

10 Favorite Pianos.
27 Chickering Pianos.
21 Lighte & Co. Pianos.
50 Mathushek Pianos.
5 Hallet & Davis Pianos.
62 Southern Gem Pianos.
28 Guild, Church & Co., Pianos.
44 Sterling & Co. Organs.
100 Peloubet & Co. Organs.
110 Mason & Hamlin Organs.

All new and just from Factory. Also 100 Second Hand Pianos and Organs. Most all of them used only from one to six months and precisely as good as new.

Don't Miss this Chance.

To secure a fine instrument "awful" cheap. Write for Clearing Out Sale Circulars and Price Lists, and be quick about it.

The sale ends July 1st, positively.

Address

LUDDEN & BATES,
SAVANNAH, GA.,
Wholesale Piano and Organ Dealer
25.1y

It is Confidently Asserted
THAT
YELLOW FEVER
Can be PREVENTED by the use of
WARNER'S
Safe Kidney & Liver Cure,
IN CONNECTION WITH
WARNER'S SAFE PILLS.

All authorities on the subject declare Yellow Fever to be a Blood Poison. The breathing of a malarial infected atmosphere acting directly on the blood.

It is known, admitted, and in writing vouched for, that

Warner's Safe Kidney & Liver Cure

in connection with WARNER'S SAFE PILLS, acting, as it does, directly upon the organs—the Kidneys and Liver—that cleanse and purify the blood, is the best and only effective blood purifier now known

For Sale by all Druggists.

J. L. STONE,
DEALER IN
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Organs, Pianos,
Butterick's Patterns,
Sheet Music, &c.,
No. 18 FAYETTEVILLE STREET,
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☞Write for circulars and information.
34-1y

THE DANIEL PRATT
COTTON GIN,
FEEDER,
and CONDENSER,
Manufactured at Prattville, Ala.

We are sole Agents for the sale of the above named machines in North Carolina. Our own experience with these machines (having 4 in use), and the experience of the most practical farmers in this section to whom we sold them last season, justify us in saying

They are the Very Best

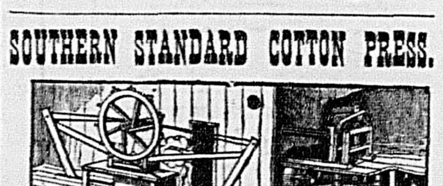
that have been yet manufactured. We do not hesitate to say these machines are the **Most Simple in Construction,** the **Best** and **Most Substantially Made** of any in use—that the gin will not Break the Roll, that it will Gin as rapidly and clean the seed better than any in use.

Satisfaction guaranteed when sales are made. We will be glad to answer inquiries and furnish prices to any one wanting a Cotton Gin. We sell delivered at Raleigh at the same price the machines are sold for at the factory where made. We are also sole agents for the best Cotton Presses in use.

We refer to P. H. Mangum, Wake Forest, N. C.; Dr. Walter Debnam, Earpsboro, N. C.; Col. J. W. B. Watson, Raleigh, N. C.; M. B. Merrett, Chapel Hill, N. C.; W. J. A. Cheek, Chapel Hill, N. C.

WILLIAMSON & UPCHURCH,
47-3m Raleigh, N. C.

SOUTHERN STANDARD COTTON PRESS.



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48-3m.

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Practices in the Supreme Court of North Carolina, in the Superior Courts of Wake and Johnston counties, and the Federal Court at Raleigh

☞Special attention given [illegible] lection
32-40.