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THINGS FROM OTHER PAPERS TO INTEREST RECORDER READERS.

Exchange: The endowment of two scholarships and a professorship in the Alexandra College, at Dublin, is proposed as a memorial to the late Archbishop Trench. This is an institution for the higher education of women. [Dr. Pritchard says that when he was a student at Wake Forest College, the little work on the Study of Words by Archbishop Trench, did him a great deal of good. But that is by no means the greatest work of his life, and the proposed memorial is a fitting tribute to a great mind. ED. RECORDER.]

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Exchange: The Wabash detectives succeeded until yesterday in keeping quiet the attempted train wrecking near Danville last Wednesday morning. The bridge crossing Vermillion River is 600 feet long and over 100 feet high and the approach from west is down a heavy grade through a deep cut. * * The watchman * * discovered a piece of railroad iron firmly placed between two ties in such a manner as would have wrecked the first train passing over. [Death should be the penalty for all train wreckers. Away with the sentiment that would do away with capital punishment. A little more of the Draconian idea would help us.—ED. RECORDER.]

⁂

Exchange: A good but eccentric man was sent for by a poor sick man. The good man prayed a short prayer and sent every one out of the room, and then said, "In an hour I will send you some pills that will cure you." In an hour a messenger returned with a pill-box containing ten little gold dollars, and labelled, "These must be used as necessities require—be of good heart." The patient recovered rapidly. [What does the editor of *Charity and Children* think about the adaptability to the deaconship of this physician? Or, really, if all men's hearts were full of real charity, is it not likely that physicians would be even more powerful preachers than those who occupy our pulpits? ED. RECORDER.]

⁂

New York Herald: Lord Tennyson, in reply to a question about Mr. Gladstone's policy, has written a letter that may mean anything or nothing. The poet, since he became a Lord, has also become a Sphinx, and were he near that venerable head, it might call out to him, as Mr. Lowell said it did to Emerson, "You're another." [Is it not the opinion of most people that Tennyson was never anything but a Sphinx? And yet, when the riddle of the Sphinx is unravelled, it is found to burst with thought. If there is a reader of this paper who has not read Tennyson's "In Memoriam," let him not put it off longer, and those who have read it, let them read it again, and again and again.—[ED. RECORDER.]

⁂

Exchange: The terrible evils of the opium traffic and the very formidable obstacle it is to the christianization of China continue to be referred to by missionaries and travellers. [Five thousand tons of this vile stuff is shipped by the British to China every year, in spite of the Chinese government. Its effect on the spread of the gospel by our missionaries cannot be otherwise than disastrous. Will not Dr. Yates tell the RECORDER readers something about this matter? He, of all men, is able to grasp the situation. The indignation of christendom against England's worse than heathenish practice might do something towards freeing the Chinese from this curse.—ED. RECORDER.]

⁂

News-Observer: Col. Polk received one vote for President himself, and this was not without significance either. It showed the fine impression the Colonel made at Atlanta, which was emphasized by his election to the presidency of the convention, and the esteem in which he is deservedly held in the agricultural circles of the South. [Col. Polk is a true man wherever you place him, and on that account the people love him and do him honor. It pleases us much that he was made President of that splendid convention of farmers in Atlanta; it pleases us that Mr. Grady said of his speech that it was the best thing of the kind ever delivered in Georgia; and, most of all, it pleases us that the Colonel is a whole-souled Baptist.—ED. RECORDER.]

⁂

New York Herald: When the late Alfred Krupp, of Essen, Germany, was showing Emperor William over his enormous gun works, he led the Emperor to the spot where, as an ill-fed boy of ten—only sixty-five years ago—he had been glad to take a piece of bread from one of his father's workmen to stay his hunger. [Alfred Krupp is not the only poor boy that has raised himself from a dependent position to one of great prominence. We sometimes discuss the question as to whether opportunities make men, or men make the opportunities on which they rise to success and usefulness. The whole truth of the matter is, the world is full of great opportunities, and successful men are those who take advantage of them. Let the young men who read this remember that the history of all successful men testify to this truth.—ED. RECORDER.]

⁂

H. W. Grady before the Atlanta Convention of farmers: There are 230,000 artisans at work in the South to-day that were not here in 1880, and this does not include the thousands that are building new enterprises. We manufactured last year $213,000,000 worth of articles that six years ago we bought from the North or West. In six years following the Cotton Exposition of 1873 new cotton mills have been built in the South starting 1,000,000 new spindles. The South to-day is witnessing an industrial revolution for which history has no precedent. Figures do not measure it, and amazement is simply limited by comprehension. [There are some people who to-day are resurrecting the spirit of the "Old South," and the poetic effusions and romantic associations woven together by Page and others are as entertaining as the tales of Walter Scott. Let the "Old South" be defended, if necessary. Let those who knew it and loved it draw a picture of it for this generation of readers. We have no objection. But let no one oppose the onward march of the New South, of which Mr. Grady speaks. Stand from out of its way, for its wheels crush beneath them the fogy and the sloth.—ED. RECORDER.]

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Remember to aid the poor, especially the poor widows and orphans.

LESSONS IN MORALS.

Lesson No. 23.—The Graces--Gentleness.

BY REV. WM. ROYALL, D. D.

Gentleness, Geniality and Generosity are signs of Benevolence, and impart a charm to character. We speak first of

GENTLENESS.

1. This grace is known by three distinct marks. The gentle person is noted for Quietness. He is not noisy, boisterous in tone or manner, or given to violent outbursts of feeling or fits of anger.

Gentleness is not the mountain-torrent, roaring and chafing and boiling, but the stream that glides smoothly through verdant meadows and quiet dells, whose clear depths are the abode of the finny tribe, and whose low murmuring invites to meditation and repose. As "balmy sleep" is "Nature's sweet restorer," so the presence of one of gentle spirit diffuses a strange quiet and rest through hearts troubled and burdened, and dispenses light and gladness to those who are walking in darkness and the shadow of death.

Gentleness moves with noiseless tread through the chambers of the sick. The touch of her hand is more soothing than an opiate to the fevered brow; the tones of her voice more insinuating and winning than sweetest notes of Eolian harp. She gains victories over hearts which eloquence and reason and pathos fail to achieve, and carries her point more effectually than attorney's logic or orator's golden mouth. What the father, armed with authority of law and whip and muscle fails to accomplish, the mother does by a wave of her hand, the silent tear, and the appealing look.

How much greater power Benevolence has when it puts forth that power through the hand of gentleness! How the value of a deed of charity is enhanced by the quiet and gentle manner in which it is performed! Noise, coarseness of manner, roughness of tone, cold or haughty bearing towards the sufferer take away much from the value of the relief rendered.

2. Gentleness is seen generally in connexion with Delicacy of Feeling. Some people shock you by asking impertinent questions, or rudely ascribing any misfortune which may have befallen you to some misconduct on your part, or again by giving very abrupt and crisp answers to your most civil questions; and that even when they are helping you or doing you a favor. They are not necessarily bad people. On the other hand, they are often at heart kind and charitable. But one would rather not have them about when he is *in trouble.* They are "miserable comforters." Sometimes they are at much pains to do you a favor, or bring you a present when you are in want. But they are apt to say a word before leaving which ruffles your spirit and, perhaps, humiliates you.

It is a good thing that there are, however, really gentle people in all our communities. They do good not merely by ministering to the distressed and needy as a machine may do, but by cheering and soothing with kind words and delicate attentions.

3. Gentleness is also seen in connexion with Meekness. The meek person is not easily offended. He has control of himself and seldom shows temper when he is insulted. He has a soul full of love for all, and "thinks no evil," and harbors no resentment nor angry feeling.

Some men think that the meek man is simple and weak. But God and good men do not so regard him. They look on meekness not only as the highest ornament of character, but also as an evidence of real strength. It *sometimes* requires more power to control and subdue one's temper than to fight a battle. The great Alexander is said to have failed in getting the mastery over his own spirit, although he succeeded in conquering the world.

He who keeps his temper unruffled under provocation, and goes on quietly and persistently doing his duty to friend and enemy alike, must accomplish in deed and example great good to mankind. He will be apt to gain a power over all hearts and leave behind him a memory fragrant as the "ointment of spikenard—very costly," used in anointing the feet of Jesus.

Little Ida Sparks has indulged in so many "tantrums"—sometimes to the amusement of her *companions,* that they have lost respect for her. They call her "little Miss Tinderbox," and some of the bad children "make faces" at her, just to see her vexed. Sometimes she tries to be "sweet." But before she has made a good name for herself, something seems to happen to fire her soul and make her behave in an ugly manner. If she has a great many crosses and afflictions, she may become gentle after a while. For sometimes the loss of a parent or of an eye or a limb cools down the heat of one's temper. But is it not better to take this matter in hand before such misfortunes befall us, and strive to cultivate meekness, sweetness, gentleness?

BOYS!

You seem to think sometimes that Gentleness is a very good and becoming quality in woman, but not in man. You say, perhaps, that a boy ought to be strong and brave, and not weak like a girl. Well, all agree that a boy should be strong and brave, but all do not think of these qualities as you do. Men have stronger *bodies* than women. But may not a woman have as strong and brave a *heart* as a man? and may *she* not show it, when it comes to doing right and discharging duty, and behaving properly, as well as a man? And that is the kind of strength that we are now speaking of.

You must not think that the Graces, and especially Gentleness, are weaknesses. The two greatest men—the strongest, bravest men that ever lived, were the gentlest and meekest—Christ and Moses. And some of the greatest generals were men whose spirits were as kindly and gentle as that of the sweetest "tender-eyed" maiden. Children loved them. People in distress felt easy in their company, and leaned on them in confidence. Their presence brought sunshine and joy.

The boy who expects to be great without being gentle, must be careful lest he become a Nero or a Herod.

The bravest boy in school—not the greatest braggart and bully—will be found always careful of the feelings and rights of the smallest child, and as gentle towards his younger brothers and sisters as possible. He may not be able to speak to them in as soft and sweet a tone as his sister, or command her tenderness of look. *But his gentleness* will be expressed in a tone and look and manner natural to a boy, and be just as readily understood and as highly appreciated as hers.

GIRLS!

Nature has endowed you with greater delicacy of touch and feeling than your brothers. Your frame and figure are lighter and finer. You are made to adorn and beautify life. The sphere you occupy calls into requisition the Graces rather than the sterner qualities of our common nature. You are appropriately charged with guarding the inner sanctuary, while your brothers watch at the gates. To make home a blessing, a retreat, a stronghold is your special province. To spread a charm over indoor life; to make of a cabin or of a palace, equally, a home; to refine and chasten manners; to smooth the rugged places, and soften the hard ones in the life of the family—these are your birth-right.

And when sorrows come, and days of darkness and sickness and death are upon us, as a ministering angel, with gentle voice and noiseless step, you comfort and nurse as no other child of earth can do. In far-off hospitals, on distant battlefields we hear of your elder sisters appearing as angels of mercy, supplying the wants and relieving the distresses of the suffering, while bowing to whisper in the ear words of cheer. Into how many such hearts, anguished and dying, have they not breathed a quickening hope, attended with the joyous prospect of a life yet to be spent among loved *ones at home!*

Girls! "Let not your adorning be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a *meek and quiet spirit,* which is in the sight of God of great price."

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Letter from Saratoga.

Rest, Recreation, Mineral Waters, Horse Races, Music and Dancing, Evangelistic Services, Fashion, Wealth and Splendor untold--Loving Loyalty North and South, etc.

Dear Recorder:—The desire and ambition of a life-time is now being satisfied, as I enjoy the ease, comfort and medicinal waters and displays of the wealth and luxury at Saratoga. This is *the place of the United States* for such sights and luxuries. Here we have a city of handsome costly residences, parks and hotel of immense proportions, and waters suited to the physical and mental condition of all ages, sexes, classes and conditions of the people of this great country. And as to the facilities for ease, comfort, entertainment or amusements, it is sufficient to say that we have everything here from the horse races and brilliant balls to impressive evangelistic services, lectures and sacred concerts and social meetings for conversation and worship; and you can be suited whether your tastes are godly or otherwise. The weather at this time is rather damp but cool, and the people are free from the fly and mosquitoes so abundant elsewhere. In two respects only am I disappointed, while in many I am agreeably surprised. The place is more of a city than I expected, and the costly-dressed women are not so handsome or aristocratic as I imagined. Most of them, so far as aristocracy is concerned, seem to have wealth only. This, of course, does not give the aristocratic air. Then a large proportion of the people are past middle age, and many are stooping under the burden of years. But the young are here also with gay spirits and high hopes. The horse races and the public balls are quite a prominent feature in the life of the place, and the finest and fastest horse flesh in the United States is exhibited here in the regular races, and the balls are engaged in by the expert dancers and possessors of large fortunes invested in diamonds and dress goods. I have not witnessed either the races or the dances, but left them to attend the very interesting evangelistic services and musical concerts in different parts of the city.

There are three evangelists laboring here now—one at a Methodist church, one at a Presbyterian church, and one in a large tent out in a public square. To me the most pleasant and profitable rest is found in the quiet worship of God *in such services* as I have *recently* attended. In them there is nothing to excite and strengthen the evil of our nature which cause us most of our pain and sorrow, but there Christ speaks, "Peace, be still." The chief attraction of Saratoga to me in the future will be the waters. Already I find a benefit from their use, though this is but the third day to me in the city. Yet there is danger of counteracting the good effects of the water because of the very rich and tempting table fare spread before you regularly three times a day.

I am now taking a little vacation. I have finished the work of the first year of my pastorate in New Brunswick, the remaining four weeks being given me for a vacation, while my salary is continued, and my pulpit, in case of my absence on Sunday, is to be supplied by the church without expense to me.

The year has been one of hard work, but of constantly brightening prospects. My congregation has steadily grown, and there have been about 50 additions by baptism, and not the slightest friction of any kind in the church work, or relation of pastor and people. I will begin the work of the second year with an increase of $300 in my salary, making it $1,800. The chief joy of my life in New Brunswick has been the abiding consciousness of God's presence, cheering, leading and strengthening me night and day. I often think of brethren in the ministry in North Carolina.

There are no men living in the earth more loyal to Christ than the Baptist preachers of North Carolina, and no christians who make such pecuniary sacrifices to serve his cause. Their self-denying and devoted work is truly heroic, and I confess that, as I meditate upon it, there is in it a fascination for me, and I sometimes wish I could go out, for a week or two, in some of their village and country protracted meetings and, with a heart all aglow for Christ and souls, preach the gospel to the people. What a thrill of joy runs through the soul as we witness in such meetings the immediate effects of the preached word in the happy conversion of immortal souls! Instinctively or spiritually we begin,

"All hail the power of Jesus' name!"

But the ministers in the villages and country of the South do not appreciate their comparative ease, comfort and elegant leisure as they should. If they want to know what it is to be worked nearly to death, let them once accept a city pastorate, then they'll sigh for the leisure and quiet to read, mark and inwardly digest the contents of some of the splendid books of the age. Yet all is not work, nor is the North given over to the Devil, as some people imagine. THERE IS LOYALTY TO CHRIST NORTH AND SOUTH, and this fact should be recognized. But, says some one, "Oh, the corruption of the North is fearful, there is the home of the Unitarians, the Universalists, the Spiritualists, the Perfectionists, the Mormons, the Socialists, the Nihilists, the Romanists, the Open-Communionists, the Infidels, the Salvation Army, the Henry George and Dr. McGlynn Anti-Poverty Association, the organized and powerful liquor associations, the chief excitement of labor organizations, political corruption, social scandal," &c., &c., &c. Yes, this is true, but you should remember that there are about sixty millions of people in America, and a very large number live in the North, and among so many you should expect to find all manner of sin, but you should not, for this reason, forget that there are many thousands of as faithful and true christians in the North as in the South.

There is a loyalty to Christ here marked by self-denial, faith, humility, intelligent and devoted zeal, purity of social, domestic and church life truly beautiful and edifying to behold. And all who love the truth should recognize this fact and lay aside forever the sectional bitterness and animosity that have already too long separated Christ's people North and South. Of course, there are some narrow-minded, prejudiced souls in both sections that, for the sake of a little cheap applause and momentary popularity, will continue to wave the bloody shirt both in political and in religious books, papers, magazines and social conversation, but they should be silenced for the good of all, that the people of both sections may labor more harmoniously for the building up of every noble interest in all sections of our great country. Every religious and material *interest of the South* would be improved and strengthened by harmonious relations with the North. And every man should be looked upon as an ignorant enemy of the South who spreads around his sectional prejudice against the North. There are some issues that are dead and ought to be buried out of sight. But enough for this time. I will close and probably write you next from the sea-shore, as I expect to spend a couple of weeks with my family at Asbury Park and Ocean Grove during September. I have been there already this summer, but want to go again to bathe in the surf, fish in the lake and breathe the salt air.

Faithfully,
M. V. McDUFFIE.
Saratoga, Aug. 25th, 1887.

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Occasional Notes.

No. 1.

Reform has been the slogan of every religious sect and political party that has sought popular favor, from the earliest period of the world's history to the present moment. It is a magic word, an Aladdin Lamp to change the darkness into light, the hard-visaged present into smiling, transfigured prosperity. Edmund Burke, in his eloquent way, warned the world that innovation did not always mean progress, still the mighty warfare goes on—old ideas and institutions are met by new and vigorous thought, and out of the clash Truth comes forth chastened and dignified.

Let it be remembered that *criticism,* prompted by benevolent motives and conveyed in respectful terms, is ever helpful; that an attack upon a parasite is not hostility to the body of which it may seem to be a part.

There is a form of religious interest and expression usually denominated

THE REVIVAL.

Extraordinary efforts are made to transport church members out of the region of the frigid zone into a warmer atmosphere; to carry truth with redoubled vigor to the aroused consciences of the unregenerate; and to recruit the ranks of Zion. The Revival, on the human side, is the legitimate outcome of man's social and religious nature. Objections urged to it are alike irreverent and unphilosophical. There is no Rationalism in this (the fear of that bugbear has frightened many a man from the line of impartial investigation), for, given all the solicitude of the christian heart, and all the compunction of the guilty conscience, and still another element is needed to account for that tremendous spiritual phenomenon, *Regeneration.* That element must be so far beyond the control of adventitious influences as to adapt itself to every variety of *temperament* and *circumstances,* bringing essentially the same result out of a multitude of conditions. Nothing human can possibly accomplish this. The element is GOD—or, more definitely, the Holy Spirit, the efficient cause of spiritual life. Rothe is right: "The task of Theology at the present time in christendom is to vindicate the supra-natural in the strongest sense of the word, but with the unconditional exclusion of the magical."

Why have the churches often failed to realize abiding benefit from seasons of much lauded Revival? Why is it that frequently the good is so mixed with evil, that there has been formed a growing sentiment in the minds of thinking men, in and out of the church, *adverse to such special exercises?* Various causes may be assigned. All are more or less relevant. Unquestionably the Revival should be followed by earnest and discreet labor, on the part of pastor and people, so that each new convert may find a special place and function in the church-work; but I desire at present to consider some features of a Revival, *a la mode,* while in progress.

Parasitic forms abound. The preaching of the pure word is in danger of being placed in the category of defunct platitudes, and human devices are made to well nigh cover over whatever remains of gospel truth. I have no criticism for simple and appropriate methods of publicly expressing penitence and appealing to christian sympathies—they are important and exceedingly helpful. What *is* simple and appropriate may usually be safely left to the *taste* of churches that have been properly instructed. *My protest is based* upon the supposition that the vastly important and authoritative verdict of that delicate monitor we call *taste* (an instinct of refined religion) has been, alas! too often ignored. *"In order"* is a Bible phrase belonging to a familiar injunction. Whose fault? Why, the fault of every one concerned—largely, of the pastors, who ought to be at the helm whoever may "assist."

The churches are blessed with a few wise and devout evangelists. God be thanked for them! We would that there were more of the same sort. But he who delights in numerous and novel methods, and parades startling sentences—startling because vulgar and sacrilegious—to attract a crowd and smuggle numbers into the church (who must be some day gotten rid of)—well, let us devoutly hope the day will yet come when his occupation will be gone. This leads me to suggest that there should be a habit of courteous exchange of help among the pastors of the churches. Why should it be deemed needful to procure, at special expense, a stranger whose coming will be hailed with a superstitious expectancy? There are in the pastorate many men of pure zeal and glowing eloquence who would gladly co-operate with their brethren in the ministry, and if immediate results were not ostensibly so *large,* they might be more *reliable.* Let our ministry and the churches appreciate that this may be done. Let the feeing system, among pastors, have an end, and a pure and unselfish comity, *for the good of souls and the glory of God, take its place.*

I have recently received a letter from one of our most distinguished and beloved Southern pastors, in which he refers to this subject as follows: "As to compensation, I am not sure but that there ought to be a reconstruction of methods in that regard, one pastor's help being considered as paid by the assistance of the other."

But to accomplish this, the churches must first free themselves from that form of selfishness which is not without some amiable features (i. e., appreciation of pastor's ministry,) and enter heartily and enthusiastically into the work for the common good.

H. W. B.

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Tidings from our Foreign Fields.

CHINA.—Miss Lottie Moon gives several strong reasons why work should be vigorously pressed in Northern China. Other missions are pressing on into the interior of Shantung Province and reaping rich rewards of their labor. More workers is the need of our mission, and to supply these more money is needed. Let some Baptists to whom God has given money read Miss Moon's appeal in the *Journal,* and respond *as God moves them to do when they read.*——Rev. J. M. Joiner, Hwang-hien, reports himself temporarily unfitted for work by reason of ill health. His physicians have recommended a trip to Japan, but he hopes a sojourn at Chefoo will serve the same purpose. A new missionary had arrived in his home—name not given.——Dr. Graves, Canton, says: "God is hearing prayers for China. Recently, Mr. Stanley Smith, of the China Inland Mission, has been permitted to baptize 210—52 women and 158 men—at one of his stations in North China." (Bro. Simmons writes that these were immersed.) He reports the baptism of two men in the Canton Mission, with one applicant for baptism. We are glad to know that Dr. Graves' health has improved.——Bro. Simmons reports Dr. and Mrs. Graves and Miss Young off to Swatow for a period of rest and recuperation. There have been six baptisms in the mission during the quarter ending June 30th. At two stations individual native Christians have been persecuted by family and neighbors. Bro. Simmons has been laboring some fifteen years in Canton, and has never had a chapel for his own work. The Board would gladly give him one, if only it had the money. Here is a fine opportunity for some rich Baptist to do a noble and much needed work.——Miss Emma Young, Canton, is rejoicing beyond power of expression in the fact that the money has been provided for her school house, and she can now carry out some long-cherished ideas as to a boarding school for girls. This money was a special gift from the Missouri Baptists, and every one who gave to the fund ought to read her letter in the *Journal.*

ITALY.—Rev. J. H. Eager has been enjoying the companionship of several brethren from South Carolina, who are travelling in Europe. He reports 13 baptisms—eight in Venice, one in Milan, and four in Bari and Barletta. Mrs. Eager has opened a Sunday school in Cutigliano, where the family have gone for a summer rest. She began with 25 or 30, "with as many who sit outside and listen to the singing." The "Mothers' Meetings," held by Mrs. Eager in Rome, continue to be well attended; and in the winter she will have a Sunday school in connection with these meetings, the mothers having promised to bring their children. Let us pray God to preserve Bro. Eager and his family, and our brethren in Italy, from the cholera, which seems to be spreading there.

AFRICA.—Bro. Eubank writes that he had engaged passage for Liverpool on the "Etruria," which left New York on the 20th inst. He goes with his wife and baby to Lagos.

BRAZIL.—Rev. Z. C. Taylor calls attention to the fact that in March, 1883, the first convert was baptized in Bahia, and in March, 1887, just four years after, the one hundredth was buried with Christ in baptism. Last year the members of this church gave about $8 apiece to benevolent work. No bad record.——Bro. Daniel, of Bahia, has been threatened with "Beriberi," a painful and dangerous disease peculiar to that climate. *His physician ordered him away* from the city at once to try country air. We are glad to learn, from a private letter, that all symptoms of the dreaded disease have disappeared. He baptized eight persons during the last quarter.——Miss Maggie Rice writes from Rio de Janeiro, announcing the safe arrival of herself with Bro. Bagby and family. She suffered severely from sea-sickness on the way out.——Bro. Bagby adds to a business letter: "This leaves us all in usual health, except our youngest child, who has not been well lately. The work goes on as usual, and interest is good. We are getting things arranged for hard and steady work."

MEXICO.—Rev. H. P. McCormick, Zacatecas, recently opened a new mission at Vetta Grande, *six miles from Zacatecas.* While holding a meeting there he was stoned; stones striking him on the head and side. He was also attacked on his way back to Zacatecas, but a Colt's revolver fired once or twice put the crowd to flight. By some plain talk to the Mayor of the town, he persuaded that functionary to provide him police protection. He earnestly pleads for a house of worship in Zacatecas and for a man to help him in his work.——Rev. D. A. Wilson, Guadalajara, shows up Romanism as it exists in Catholic countries, as a snare of the Devil for entrapping and ruining souls. He calls *for greater activity on the part of Southern Baptists in sending the gospel to* the ten millions of Mexico, who are under the influence of Romanism.——Rev. W. D. Powell reports seventeen days' labor among the mission stations around Saltillo, with eighty baptisms and two new churches constituted. He gives an account of the origin of the work at one of these stations, which really began some thirty years ago, when a Mexican procured a copy of the Scriptures, which he studied as best he could by himself, until a few years ago, when he came to Bro. Powell and learned the way of the Lord more perfectly. Bro. Powell, under date of Aug. 2d, says: "I baptized five at San Rafael last Sunday, making eighty that I baptized in July. I never did a harder month's work, nor was I ever so signally blessed. Surely this is the day of great things, and we need strong faith and much work. If we fail to cultivate the field now, some day we may sing that sad song, 'It might have been.' Our climate this summer has been perfectly charming."

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Wake Forest College and its Students.

There is a demand all over North Carolina for just the kind of men that Wake Forest College turns out, and it is a great consolation to the friends of the College that the institution is in such a position that it can give the greatest benefits and results to those who may avail themselves of its privileges. Thoroughly equipped in its different departments, with a corps of instructors the equal of any institution, there was never *a time in its history* when its usefulness was more marked. It has commenced on what is to be a prolonged career of prosperity.

This thought suggested itself to me when I remembered that a new term is about to commence, and I am sure that all over the State prayers are going up from His people for a blessing upon our College.

Backed by an enthusiastic denomination, of which it is the pride and the hope, the influence which it exerts and which it can exert, and which it will exert, is and will be boundless.

The work that has been done in the past is an earnest of what can be accomplished in the future with the increased facilities, and that work of the past is the history of the Baptist denomination and of the State.

The writer has particularly noticed the lives and careers of her sons in the past ten years, and it is with a feeling of pride that wherever you find them, in the pulpit, in the law, in the counting-room, on the farm, you will see that they are taking a stand and doing a work that has not its end in the day in which they live, influencing their section and impressing all who come in contact with them by the character of their lives. Whether by preaching the gospel or rendering efficient and enthusiastic support to their pastors, holding up their hands by intelligent sympathy, they are assisting and leading in the progress of the Baptist denomination.

There is a need for such men; we will always need such men; progress and institutions result from the labors of such men. *Nothing is ever accomplished* by a passive, indifferent, negative creature, *who has not an idea above his own* selfishness. Enslaved in intellectual bondage, such a man is nothing more than a machine with no impulse, no force, no power of himself, and consequently *there is no result for good in his life.*

The world is full of such creatures, and the College has struggled and is struggling to meet and counteract that influence.

> "A time like this demands
> Strong minds, great hearts, true faith and ready hands;
> ——who live above the fog
> In public duty and in private thinking."

I trust that the Baptists will keep Wake Forest College, and those men who are engaged in its work, close to their hearts in their prayers for its continued usefulness and prosperity.

WALTER E. DANIEL.
Weldon, N. C., Aug. 24, 1887.

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Meagre Gifts to Foreign Missions.

Four months of the conventional year have passed, and the contributions from all sources to Foreign Missions reach *only the sum of $14,099.76.* Within this time fall the beginnings to two quarters, when all our missions draw the money for their expenses. From China, Africa, Italy, Brazil and Mexico these quarterly drafts have come, or are coming, calling for thousands of dollars; and to meet them the churches are sending in only hundreds. From various directions may be heard complaints about debts contracted by the boards of the Convention, to meet which high pressure measures have to be *adopted* by the officers of the boards during the last two or three months of the year.

Now, we would ask the brethren of the churches, in all honesty, to tell us how these debts are to be avoided. The Lord has not supplied the boards of the Convention with mountains of gold, as one enthusiastic brother in Virginia wished had been the case, nor have they large bank accounts on which to draw. *The boards are absolutely dependent on the churches for the supply of money to carry on the work entrusted to them.* If the churches do not furnish the money as it is needed for the work, what are the boards to do? A moment's thought will suffice to furnish an answer to the question. They must borrow the money from such sources as they can, and carry on the work without any disturbance thereof. To delay payment of one of the drafts from any one of our missions would be to ruin the credit of the board all over the world, and bring endless difficulties on our mission work. The drafts *must* be met, and that is all there is of it.

But to borrow money is not an inexpensive thing. Interest must be paid on it. According to the report of the treasurer of the board to the last Convention, over one thousand dollars was paid out for interest on borrowed money—almost enough to support a missionary and his wife for a year. And the story of *last year is being repeated this year.* The drafts are coming in; the churches are not sending up the money to meet them; the board has to resort to the banks, and the interest account is growing.

People of God, ought these things so to be? The remedy for them lies in your hands. They can be prevented only by larger gifts from the people of the Lord, and gifts not all postponed till the last months of the conventional year.

Larger gifts for larger work. Immediate gifts for immediate necessities of the work, or rather regular and frequent gifts for regular expenses. The Lord's work calls for the Lord's money which is in your hands, and calls for some of it *now.*

T. P. BELL.
Richmond, Va., Aug., 1887.

John Ploughman on Idling.

A man who wastes his time and his strength in sloth offers himself to be a target for the devil, who is a wonderfully good rifleman and will riddle the idler with his shots: in other words, idle men tempt the devil to tempt them. He who plays when he should work, has an evil spirit to be his playmate; and he who neither works nor plays is a workshop for Satan. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key of beggary, and the root of all evil. Fellows have two stomachs for eating and drinking when they have no stomach for work. That little hole just under the nose swallows up in idle hours that money which should put clothes on the children's backs, and bread on the cottage table. We have God's word for it, that "the drunkard and the glutton shall come to poverty;" and to show the connection between them, it is said in the same verse, "and drowsiness shall clothe a man with rags." I know it as well as I know that moss grows on old thatch, that drunken, loose habits grow out of lazy hours. I like leisure when I can get it; but that's quite another thing; *that's cheese and the other is* chalk: idle folks never know what leisure means; they are always in a hurry and a mess, and by neglecting to work at the proper time, they always have a lot to do. Lolling about hour after hour, with nothing to do, is just making holes in the hedge to let the pigs through, and *they will come through,* and no mistake, and the rooting they will do nobody knows but those who have to look after the garden. The Lord Jesus tells us himself that when men slept the enemy sowed the tares; and that hits the nail on the head; for it is by the door of sluggishness that evil enters the heart more often, it seems to me, than by any other. Our old minister used to say, "A sluggard is fine raw material for the devil; he can make anything he likes out of him, from a thief right up to a murderer." I'm not the only one that condemns the idle, for once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with "he's dreadfully lazy." "That's enough," said the old gentleman; "all sorts of sins are in that one, that's the sign by which to know a full fledged sinner."

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[We have not heard lately from any brother on the typographical error question. The past, however, is still fresh in our minds, and we humbly print the following, now while the flag of peace floats at our masthead.—EDITOR RECORDER.]

Secrets of the Proof Room.

Illustrations of Typographical Tricks.

The "intelligent compositor" is, however, the worst of his species, and is often responsible for errors which a total lack of intelligence would have prevented. Still even cross stupidity and ignorance have been known to be guilty of some atrocities. "The Relations of *Prince Beeswax* to the Vatican" startled, recently, the readers of a Boston daily paper, who had to read below the head-lines to discover that "Prince *Bismark*" was intended. The point made by the Boston *Herald* that the Legislature ought to think of adjournment because "the dandelions" were "peeping up through the grass," was transformed by the man who manipulated the types into the announcement that the "chandaliers" were "peeping."

There are innumerable illustrations of these typographical tricks, which worry editors, startle a confiding public, and sometimes cause even proof-readers to feel weary. Imagine the feelings of a writer of *a sensational story of interrupted domestic bliss,* whose thrilling head, "A Honeymoon Cut Short," is transformed into "A Hungarian Cut Throat;" or of a writer on French politics, who discoursed on "Gallic Bluster," only to find the Boston *Herald* next morning printing it "Garlic Chester." A guardian "*de bonis non*" masqueraded in the *Globe* as "Dr. Bones now" of Taunton, and "*Multum in Parvo*" became "Mutton in Paris," while "*O Salutaris*" appeared before a devout public as "O Saleratus." Lovers of the drama were recently informed that Augustin Daly's adaptation of Shakespeare's "Turning of the Screw" was a great success. Doubtless Mr. Daly felt that the immortal William's "Taming of the Shrew" had been pretty rudely "turned" by the intelligent compositor. The same villian announced a few weeks ago that Mr. Mantell would appear in "Tangled Livers," a bull which has tangled more lives than one in the office in which it occurred.

The non-professional reader may ask in amazement how such mistakes could possibly occur. The wonder to the initiated is that they do not occur much oftener. * * *

And then, though the assertion sounds exceedingly heterodox, even proof-readers are not infallible. They have been known to fail, even when all the conditions were in their favor, and the old women of both sexes who make it a point to catch on to an error are found sitting on the doorstep waiting to communicate the fact to the long-suffering editor of the sheet. The proof-reader is a patient animal; he is a mass of erudition; knows everything and everybody; is acquainted with most languages, and is on speaking terms with a great many; and can detect a typographical error, straighten out the grammar, correct mistakes of fact, and rattle along the whole at a rate of speed that would paralyze the ordinary reader of a newspaper.

He is the one man against whom the recording angel never balances the account. He may capture and summarily execute one hundred typographical brigands bent on making nonsense of some interesting and instructive article, but if one slips by him, no recording angel drops a tear and wipes out the blot. Not a bit of it. Irate editors, furious reporters, incensed managers unite to pour out their vials of wrath on the proof-reader, and if Nature, with her grand gift of compensation, had not provided him with the hide of a rhinocerous, he might, once in a while, feel sore. * * If the non-professional reader will cut small pieces at random from each of the sixty-four columns which form the Boston daily paper of to-day, news, advertisements, stories, editorials, etc., without regard to the continuity or arrangement, and then set himself to reading them, and he may have some idea of the mass of disconnected rubbish which has to filter through the proof-room before it meets the eye of the critical purchasers of the paper.—*George B. Perry, in the Writer.*

SUNDAY SCHOOL LESSON.

September 18th, 1887.

[*Re-arranged from the Senior Quarterly.*]

SOLEMN WARNINGS.

Matt. 7: 13–29.

GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matthew vii, 19.

THE LESSON.

13. Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as *one* having authority, and not as the scribes.

1. *The strait gate.* Strait, or narrow, because requiring humility, repentance, and a renunciation of the world. *Leadeth to destruction.* The broad way is easy to our sinful nature, but it ends in ruin; the narrow way, on the other hand, leads away to life. For this cause we should strive to enter the narrow gate and walk the narrow way.

15. *False prophets.* Teachers claiming to be authorized expounders of the will of God, *apparently followers* of Jesus, but at heart hostile to the gospel and desirous only of their own selfish gain.

16. *By their fruits.* The final test of all professions and systems. By fruits is meant, not the doctrines which may be professed, but the practical outcome.

19. *Hewn down and cast into the fire.* This will be the final destiny of all lives and systems that do not bear the fruits of the Spirit. See Gal. v. 22, 23.

21. *But he that doeth the will of my Father.* Mere profession, however ardent, amounts to nothing; only they who actually do the will of the Father, as revealed by his Son, have any hope of eternal life.

22. *In that day.* The day of judgment. *Prophesied in thy name,* etc. Occupied the place of authorized Christian teachers and preachers; in the name of Christ have cast evil spirits out of human hearts, and have done things apparently miraculous.

23. *I never knew you*—i. e., never had any personal friendship with you. Without this our best work is vain. *That work iniquity.* Not outward iniquity so much as the inward iniquity of substituting themselves and their own selfish aims and plans for Christ. Alas, how often has this been done! *A rock.* Christ himself is the only rock on which we should dare to build. See 1 Cor. iii, 11.

26. *And doeth them not.* This is the crucial test of character. Those who content themselves with simply listening to the gospel, but who fail to receive and obey it, will wake up at last to find themselves forever lost. *The sand.* Mere human opinions, or the works and teachings of men.

27. *Great was the fall of it.* It would seem as though our Lord had some actual case in mind. Such incidents are frequent in Palestine.

28. *Astonished at his teaching.* The reason for this is given in the next verse.

PRACTICAL LESSONS.

1. In choosing our way, we should think more of the end to which it leads than of its present ease or difficulties. 2. Better the narrow way with few, than the broad way with many. 3. Before accepting the specious teachings of men, we should earnestly seek to know the kind of fruit they are likely to produce. 4. Let us remember that it is not merely those who produce bad fruit, but those who do not produce good fruit, who are in danger of condemnation. 5. Unless we are doing the will of the Father in heaven, we have no hope for the last great day. 6. The teachings of Christ are our supreme authority.

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Sympathy with burden-bearers is urged. Let us help bear the burdens of others and so fulfill the law of Christ. Apply this to all the ills and grievances of life. Upon this principle alone can we find a corrective for the disturbances that threaten the peace of society.

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What the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them, and on Israel of God.—*Thomas Adams.*

◆

Faith brings the life which makes us new men, and then we can keep the commandments. If we have faith and are new men and do God's will, we need no rites but as helps. Without these all rites are nothing.—*Maclaren.*

The Biblical Recorder.

REV. C. S. FARRISS,................EDITOR.
REV. DR. J. D. HUFHAM......COR. EDITOR.
REV. C. T. BAILEY,.....BUSINESS MANAGER.

WEDNESDAY, SEPTEMBER 7, 1887.

THE Board of Missions of the N. C. Baptist State Convention will have a meeting, at its rooms in Raleigh, Monday morning at 10 o'clock, September 12. Every member's presence is earnestly desired. Most important business will be transacted.

The time has come again for us to speak of our college at Wake Forest. Thursday was the opening day of the new session. The writer, when he may, has for some years made it a point to be present on that day. There is inspiration in it. Boys gather from homes all over the State in which he has received many heartfelt welcomes. He knows that those whom the boys left behind will be anxious to know how the old College started off this year. Thousands who have no boys there will be as anxious for the same sort of information. Thousands who have no special interest in the institution, except a certain wide-eyed curiosity with which they have watched its growth, would like to be informed of what it is going to do now. Presidents and managers of other colleges and universities also may be supposed not to be entirely lacking in a certain peculiar watchfulness over the movements of the most progressive of southern denominational colleges. And, if there be any who, like Sanballat, and Tobiah, and Geshem the Arabian, who see no good in it, we would like to tell them also of the progress of the work.

To all these there is but one answer—Wake Forest on Thursday registered more students than on any opening day in all the years of its history. Has this become an old story? All the sweeter, therefore. "Better than the year before," is a saying of which the Baptists are fond. The expression is an old friend. "Old friends are best." The saying contains the idea of progress, and as applied to Wake Forest College, it represents a fact. On the first day of last September 106 registered. On Thursday 111 names were on the President's roll, whilst a number present were unregistered. Now there are present 155. The indications are flattering. The institution enrolled 201 students last year. We do not doubt that the number will be in excess of that before the President shall make his report to the Board of Trustees next June.

It is to the interest of every Baptist boy, who can, to attend Wake Forest College. This statement needs no explanation to the observant. There he has the opportunity of contact and friendship with men who in the future are going to have right much to do and say about North Carolina affairs. They are worthy of the association and friendship of any one. Especially is this true of a Baptist. In the expansion of our denominational work, much reliance is placed upon the intelligent laymen and ministers who yearly step from the rostrum of Wake Forest. As our work widens and the college "grows more and more," greater shall be the task of momentum, greater the number of shoulders at the wheel, and greater, by far, the opportunities for usefulness—just those sort of opportunities needed by Baptist young men.

What advantage it shall be to stand in the midst of the advancing host with a Wake Forest diploma on the inside pocket, and what it represents transmuted into brain and heart, might be hard to say. In the midst of a shower of blessings it is difficult to generalize. One is absorbed for the moment in each passing advantage. But there is a sum of them, and one, too, which is not so hard to add up after we have shoved out a little farther on the stream. Ten years more of North Carolina history will make it all plain. Responsibilities shall thicken. Every true man will welcome them. He will welcome them because with every new responsibility shall come a new blessing and a new possibility. What differeth the growth of a denomination from the growth of man? In no respect except that a denomination's growth is perpetual. Our denomination is past infancy, past boyhood, is ripening into manhood. He shows himself the man who rises with his responsibilities and opportunities. The weakling who turns back from these lacks faith. He has no confidence in himself nor in God. He fails to grasp manhood. But he who does grasp it is safe. He it is who shares all the comfort of strength, the blessing of faith, and the triumph of success. Such is the lesson to the Baptist denomination, and we believe firmly that God will help us to meet the situation to which our past success has driven us. In it, Wake Forest is a great factor. By its aid, as much as by any other agency, we shall succeed. To those whose manhood thirsts for such a contest, Wake Forest offers itself a place for drill and preparation unequalled by any other.

We do not like to say that North Carolina is going to be a Baptist State. We do not like the expression. But we expect to see the day that, when we speak of North Carolinians, to feel that most of them, the best of them, the most prosperous and influential of them are Baptists. Under such circumstances it would occur to an old graduate to congratulate himself that he is one of its sons.

It is unnecessary for us to write in detail of the first-class instruction that will be had at the College this year. That has been noticed. The faculty are all present, and quite well except Dr. Simmons, who is just recovering from a brief illness. He expects to be strong in a few days. The new laboratory is a beauty, or it will be when completed. That will be some time in October. When finished, it will be the best thing of the kind south of Baltimore.

DEATH OF REV. T. G. KEEN, D. D.

The *Baltimorean*, of Aug. 27th, contains the following editorial notice of the death of the Rev. T. G. Keen, D. D.:

"The death of this eminent divine is announced. It occurred at the residence of his daughter, Mrs. Fannie Roach, Evansville, Indiana, on Monday *last, the 22nd instant, after an illness of* several weeks. Dr. Keen was for many years previous to 1862, the pastor of the First Baptist Church, at Petersburg, Va., and had numerous friends throughout the South. He came to Petersburg after a successful pastorate at St. Francis Street Baptist church, Mobile, Ala. During his residence in Petersburg, he became satisfied that the denomination in that city needed a more capacious and a more eligible building than they then occupied, and at once applied himself to the task of accomplishing this purpose. Aided by such christian workers as the late Colonel David G. Potts, Christopher F. Fisher, Thomas Wallace, Leroy Roper and others, he succeeded, and the present handsome edifice, on Washington street, near Long Market street was the result. He resigned his pastorate in 1862, and accepted a call from the Baptist church at Hopkinsville, Ky., where he remained until a couple of years since, when his health failing him, he tendered his resignation, and removed to Evansville, Ind. Here he resided with his youngest daughter, Mrs. Roach. His eldest daughter is the wife of John C. Armistead, Esq., of the city of Petersburg, and she was with him when the end came. His wife, a most loveable christian lady, died in Hopkinsville, but a few years since. Dr. Keen was a preacher of unusual ability, and rarely went into the pulpit without preparation. 'Search the Scriptures,' was an injunction which he rigidly adhered to, hence the sermons he preached always furnished food for thought and enlightenment for all. In manner he was suave and pleasant; in disposition, kind and amiable; in devotion to duty, constant and unyielding. To him may be truthfully applied that passage of Scripture which reads: 'Mark the perfect man, and behold the upright, for the end of that man is peace.' His remains were taken to Hopkinsville on Tuesday last, and interred by the side of his departed wife. Not long separated on this earth, they will be reunited in that bright and better land reserved for God's saints."

We knew Dr. Keen well when pastor in Petersburg, Va., and heartily endorse all that is said of him as a man and a minister by the *Baltimorean*. In 1861 during a session of the Portsmouth Association in Norfolk, we heard him preach a remarkably able and instructive sermon from the words, "Seal up those things which the seven thunders uttered, and write them not," in which he enforced the duty of christian submission to all the dark and mysterious dispensations of God's providence. God was absolutely good, omnipotent and wise. In his government there were things we were not to know here. Paul saw and heard things unspeakable and not lawful for man to utter. The seal of God's omnipotent silence was placed on the voice uttered by the thunders John heard, and this seal is on many of the dispensations of his afflictive providence. We are not to know why. He has dealt with us as he has in this world till, amid the glories of heaven, the seals shall be broken and we see Him as he is. Then, and not till then, shall we know.

HUMBUGGERY.

A correspondent of the Richmond *Dispatch*, writing from one of the fashionable resorts of Virginia, the Greenbrier White Sulphur Springs, says this of a once prominent Baptist preacher, (now considered a jack-leg preacher because of his worldly and political turn):

"Dr. (Rev.) J. L. M. Curry I find looking remarkably well. In a few weeks he will come to Richmond. About the 13th of October he will sail for Europe. * * * Dr. Curry sustained his record as one of the most affable and approachable of public men. He has met most of the visitors here and has captivated them all. What is natural with him many others for years study in vain to acquire—how to be gracious and agreeable, yet never to descend to demagoguery. What is more, he is a thorough American; Spain he likes in most respects, but he thinks more of this land now than before he ever went abroad."

The Dr. Curry mentioned is the "Rev. J. L. M. Curry," whom President Cleveland appointed Minister to Spain, instead of letting him work in the Gospel ministry, to which calling he professes to have been called.—*Charlotte Home and Democrat.*

The only mistake we ever knew Dr. Curry to make was when he permitted some zealous brethren to ordain him. He is a great orator—one of the most eloquent of Americans. All his life he has struck trip-hammer blows against sin. Before his ordination he was a great statesman. He had had a distinguished political career. In the United States House of Representatives, years ago, when he represented his native State of Alabama, he was considered one of the greatest speakers in that body and a leader on all great questions. And so in the Confederate Congress of which he was an honored member. Dr. Curry saw his mistake in being ordained. He often alludes to it in his speeches. And, while he does not hesitate to preach when opportunity presents itself, he has never felt it his duty to take charge of any church. To speak of Dr. Curry as a "jack-leg" wrongs a great and useful man. Some things at least may be said to his credit, he is a gentleman, a christian who presents the sweet part of his nature to the world instead of the sour, and is not the least envious and bigoted.

TO LEAVE IMMEDIATELY.

Since the last issue of this paper, Bro. John E. Ray has decided to go immediately to Colorado. He leaves for that State next Tuesday (13th). He has been compelled to do this because of the pressing demands of his work there. We regret all this, but must make the best of it. Some one will be elected by the Board immediately to take his place. Let the prayers of all God's people attend them. In the mean time, let not the work cease. Read Bro. Ray's last appeal, and let everybody give something to State Missions.

On Friday evening last, Rev. J. L. White was called to the pastorate of the Raleigh First Baptist church for another year. Bro. White, during his pastorate of the past year, has shown himself to be a workman that needeth not to be ashamed. He has done a fine work. The church is in good condition. The small debt that has been hanging over the church has been arranged, and the church is in good working order. We are pleased to note these evidences of prosperity and harmony, and bid the pastor and his flock God-speed in their work.

The absence of Hardaway, Jenkins and VanDeventer from the Flat River was a disappointment to many. The first named of these brethren was a "prisoner of hope"; the other two were resting from over-work.

What a versatile man is Moderator Rominger of the Beulah! Besides being a most accomplished dentist, he is leader of the church music, Superintendent of the Sunday-school, Deacon, Chairman of the Associational Executive Committee, and we know not what else. It is provoking to find a brother who can do so many things, and do each of them better than any one else. To know his most pre-eminent gifts, however, one must be an inmate of his home for a few days.

W. B. Royall's opening sermon at the Central was a "gem of purest ray." The charm of it lingers with us yet, like the echo of sweet music. He is the most accomplished Grecian in the State. His familiarity with that ancient tongue has shaped and colored all his modes of thought and expression to such an extent as makes it a privilege no less than a joy to hear him. In the class room, in the pulpit, or in private conversation when the topic interests him, there is none like unto him.

Capt. James Poteat was for several years Moderator of the Beulah Association, and now his son W. L. fills the same office in the Central; fills it well, too. Very gentle and courteous he is, but resistless as a force of nature. There are tears in his voice as he tells a speaking-brother, "the time is up"; but he tells him, nevertheless, and the speaking-brother is thenceforward silent. For the colicky eloquence that often afflicts our general meetings he is a specific.

Elder J. J. James was unable to attend the late session of the Beulah Association by reason of ill health. Besides being one of the ablest and wisest of our ministers, he is always a pleasant brother to meet—unless in debate when you are on the wrong side. One always feels safer when he is present in our denominational councils. His absence from Reidsville was a matter of regret to the brethren. To us personally it would have been a joy to take his hand again after so many years.

That old warrior, R. I. Devin, is beginning to feel the effects of forty years in the ministry—on his health, that is. He spent a part of the summer at Waynesville White Sulphur Springs. He speaks with poetic fervor of the beauty, and healthfulness, and other charms of Waynesville. In all this we agree with him, for the place, after twelve years, is a delicious memory to us. But the health of the old warrior is still feeble, and we wish to cure him. Here is our prescription: Let him write thirty pages a day on the history of the Flat River Association, and it will make him happier, healthier and holier.

If Bro. Yates had heard R. T. Vann's speech on Foreign Missions at Brassfields, or had been at the Flat River, Beulah and Pilot, he would have found that there are more than two brethren in the old State whose hearts are set on the evangelization of the heathen. Let not our beloved brother fret himself in anywise to speak evil again. The cause of Foreign Missions is not dying out among us. On the other hand it has never before had such a hold on the hearts of our people. They love him and pray for him; but they love and pray for the heathen even more. Let him talk to us freely of what he wants us to do, and we will do it.

THE CASUAL OBSERVER.

These are the Sort of Men that Make a Paper and a Denomination.

(Baptist Courier.)

H. G. Lucas, Parnassus, S. C., who says that he would rather get along with scant rations than do without *The Courier*.

A Striking Way to Put it.

(J. H. Mills at the Liberty.)

I saw something in the Bible this morning I never saw before in my life—it was that the Lord grew sick at the stomach. That which makes him sick at the stomach is a cold church. He says of all such churches that he will spew them out of his mouth.

The Result Largely of Many Hotels and Railroads--People are too Hurried to be Thankful.

(Southern Churchman.)

"He that sitteth down to his meat without giving thanks,
Sitteth down like an ox and riseth up like an ass."

So somebody wrote, in strong if not in beautiful English. "Grace" getteth scarcer; men and women grow independent by their wealth, and so this old family trait dieth out.

Many of the Descendents of those People have Since Become Missionary Baptists.

("John Sevier.")

"They (the early settlers of Tennessee) were, almost without exception, of the 'Hardshell' Baptist persuasion, and firm believers in immersion, plenary inspiration, election, predestination, and reprobation. Their theory of morals was condensed into one phrase, 'Thus saith the Lord.' What he commands is right; what he forbids is wrong; and the Bible is his infallible word. A faith how simple, and yet how sublime."

Here is one Good Thing Gilmore says in his "John Sevier."

("John Sevier.")

"What a blessing," says Wilberforce, "is Sunday interposed between the days of the week like the divine path of the Israelites through the Jordan!" No institution has contributed so much to the welfare of the human race. To it, more than anything else, are due the peace and good order of every civilized community. Where it is neglected, are found ignorance, vice, disorder and crime; where it is observed, peace prevails, good morals are promoted, vice is suppressed, the poor are elevated, and the nation prospers.

The New Testament Organization for "King's Daughters" is the Church.

(Baltimore Baptist.)

We have sometimes wondered if humanity was not run mad after societies. It seemed to us that there was a society for everything under the sun. But no, a new society called the King's Daughters has appeared. The badge is a small purple ribbon and a queer-looking medal, and each "daughter" is expected to take under her care a certain number of people and try to christianize them—in other words, do the work of a thoroughly revived church member. And yet the order is spreading. It may be that the striking name, "King's Daughters" and the purple ribbon, and queer badge account for the popularity.

PERSONAL & OTHER ITEMS

....Rev. J. M. McManaway, of Wilson, preached in Shelby Sunday week.

....Greenville and Yanceyville are much pleased with their new pastors.

....The Women's Benevolent Society of Sandy Cross Baptist church, in Gates county, has contributed $13.30 to the Orphanage.—*J. H. Mills.*

....Rev. A. T. Hord, of Cleveland, N. C., is anxiously looking for the money promised on the church building. He needs it now, and badly.

....Brother Jonas Costner and Miss Carrie Wilson, of the North Carolina Institution for the Deaf and Dumb and the Blind, were married in this city on August 31st.

....Bro. H. L. Deans, of Wilmington, writes us that an eligible [illegible]ner lot has been purchased in Brooklyn, for the new church the brethren are building up in our leading city.

....Mineral Spring church, South Carolina, is doing the sensible thing of erecting "a snug and convenient study on the parsonage lot for their pastor, Rev. Rufus Ford."

....In the absence of Prof. Hilliard, who has been studying law at Chapel Hill, Fred. Manning has had sole charge of Vine Hill Academy, Scotland Neck. It is new work to him, but he has shown that he was born to success.

....The next session of the Western Baptist Missionary Union, colored, will be held in Concord, N. C., commencing on the 14th September, 1887. Churches are expected to send up ten cents for each member represented.—*D. W. Montgomery, Sec.*

....Bro. J. W. Fleetwood, of Margarettsville, has removed to Jackson, and will begin his school on 12th inst. He reports a good meeting held with the church at Galatia by brethren John Hoggard and T. C. Britton, that resulted in the addition of seventeen members.

....Rev. Baylus Cade, of Louisburg and Franklinton churches, has been called to the pastorate of Goldsboro. He is one of the strongest men we have, and illustrates what the Louisburg and Franklinton people have always said, that they always have good preachers.

....Rev. W. J. Hopkins preached his farewell sermon at Farmington, Sunday, Aug. 28. He has several calls, but has not yet accepted work. He says: "After the fifteenth of September, I will be ready to go wherever the Lord may, as I believe, direct."

....The brethren made Dr. Hufham preach and talk himself almost sick during his last trip to several of the Associations. He has been recreating at one of his mission stations, in Halifax county, where he has been preaching every night.

....Rev. W. E. Penn, the Texas evangelist, has moved to Eureka Springs, Ark. He has recently conducted a series of meetings in Bentonsville, that resulted in the baptism of 30 persons. During the meeting ten persons joined the church by letter. Some of the letters were twenty years old.

....The church in Fayetteville is to celebrate her 50th anniversary on the 25th of November. The RECORDER extends congratulations to her and to good bishop Eason; hopes also to be with them as a sharer and chronicler of the festivities of the joyful occasion.

....Rev. J. R. Pace, after finishing up his summer work, has returned to Wake Forest College. During vacation he held and aided other brethren in protracted meetings with the churches at Garner's, Oak Grove, Bethlehem and Samaria, where about fifty professed faith in Christ.

....To the traveller from Reidsville to Yanceyville the appearance of Trinity church is a little depressing. There is a dearth of glass in some of the windows and of paint on walls and roof. The old church has had a glorious history. Let it rise and shine once more.

....We will send a copy of Abstract of Systematic Theology by Rev. Dr. J. P. Boyce to any of our pastors, who will get up a club of twelve new one-year subscribers in their church or churches. The subscribers must be new ones, and for twelve months. There are, at least, fifty of our country pastors who can get this book by an hour's work among their brethren.

....We have learned with much genuine pleasure that it is now definitely known that Rev. G. B. Taylor, of Charlottesville, Va., will go to Chapel Hill, this State, as pastor. All hands are to be congratulated. The Chapel Hill brethren are warm-hearted and progressive, whilst the young pastor elect is—well, why say anything about him, more than that he is the son of Geo. B. Taylor, Sr., and the nephew of James B. Taylor, formerly of Wilmington, and of our own Wake Forest President.

....A night with Capt. Jas. Poteat, of Yanceyville, is a thing to be pleasantly remembered forever. He is beyond fourscore years, but alert and keenly alive to all the interests of our Zion. His look is forward, not backward, and so he is cheerful above most men of his years. He can no longer go to the large gatherings of the denomination as he used to do, but he reads the RECORDER closely and thrills with delight at the steady march of the Baptists as they go forth, conquering and to conquer.

....W. S. Ballard, a Wake Forest boy, is doing well as bishop of the flock at Franklin, Macon county, and the church is prospering under his care. He has a wise and efficient helper in our old friend J. B. Franks, who, we are glad to learn, is still alive and lively. It is many a year since we looked into his face and took him by the hand. We are hungering to do that thing again, and we hereby invite him to attend the approaching session of the Convention at Durham.

....Many of us were saddened by the absence of Sam Cannady from the late session of the Central Association. We were compensated in some measure by a delightful night with him in his own home. Few men in Granville county have led a busier or more useful life. It is pleasant to see how gracefully and sweetly he submits to be petted and waited on after having waited on everybody else for so many years. Very manfully he bears himself in the grip of a painful and trying disease. Many hearts in many places turn to him in prayerful sympathy.

....Rev. W. B. Wingate preached at Wake Forest Sunday, August 28th. He is on his way to his new labors in the eastern part of the State. If the people there are not pleased with him, both as preacher and man, we shall be disposed to ask if they want the earth. In many ways he reminds one of his distinguished father.

....The serenest face that we saw at the Central Association was that of M. L. Rickman, bishop of the flock at Brassfields. He had just returned from a visit to his home in Macon county, and the glow of the mountain glory was still on him. He had held a meeting with A. B. Thomas, at Oak Dale school-house, Macon county, which added 22 persons to the church; led also to a woman's missionary society and a weekly *prayer-meeting*. Rickman was a very busy man during the session of the Association. The delegates and visitors will long remember his kind and wise thoughtfulness for their comfort.

....The election of Walter Stradley to the clerkship of the Flat River Association was a surprise not wholly joyful to the young brother. The filling of that office was not down on his slate when he started to Roxboro. It was not in all his thoughts. He had other and different plans, vast and far reaching. But he let the brethren have their way and settled down to his work with an air of saintliness edifying to behold. The Flat River Association has never had a better secretary. He goes to Johns Hopkins University for the study of *English language and literature* in October.

One More Week.

I write to urge upon the brethren the importance of complying with the request, or proposition, of one of our missionaries to be one of 1,000 to put $2,000 into the treasury of the State Board for State Missions within 30 days. A goodly number of brethren have responded, and several $2 subscriptions have been paid in. But not more than one-tenth of the thousand. Will not the other nine hundred brethren and sisters respond *at once?* Only one week more and the 30 days will have expired. Who will do this small thing to relieve the Board and missionaries of the present pressing embarrassments, against which they are struggling? Please send your $2 *at once* to F. H. Briggs, Treasurer, &c., at Raleigh.

I wish also to call attention to the DAY OF PRAYER FOR STATE MISSIONS, the first Sunday in October, and to urge every church, Sunday school and family within the bounds of our Convention to observe that day with prayer and a contribution to State Missions.

I hope the several hundred delegates and visitors who attended the last Convention at Wilmington, will remember the resolutions offered and so *enthusiastically* passed, instructing the State Board to appropriate $10,000 this year, and pledging *yourselves "individually"* to do more than ever before for State Missions, and to put forth every effort to raise this $10,000. Now, my brethren, be as good as your word, and come to the aid of your great work.

Let me repeat it. If the $7,000 necessary to relieve the Board of its liabilities is raised, it will require the utmost endeavors of us all. Every one must do his part. Let there be no laggards, but let every child of God come up to the help of the Lord. The appeal from Hyde county in the last RECORDER is enough to move us all to greater diligence and earnestness.

JOHN E. RAY.

State Missions.

Resolution unanimously adopted by the Baptist State Convention, Nov. 18th, 1886.

Resolved, That our State Mission Board be authorized to expend ten thousand ($10,000) dollars in the mission fields of this State, during the next year, and we, in Convention assembled, representing 95,000 members of our churches, pledge ourselves each individually to do more this year than we did the last, and use our best endeavors to induce others to do so.

It would seem from the foregoing resolution that there would be no trouble about getting the money to pay our missionaries. Has each one who attended the Convention that adopted the resolution authorizing the Board to spend ten thousand dollars for State Missions, done what he *promised?* My brother, have you thought of the position you occupy in regard to that resolution? *You* said, go ahead, appropriate the money, and *you* would do more this year than last, and that *you* would use *your* best endeavor to induce others to do so.

Relying upon this, the Board employed more missionaries than at any other period of our history, and we now have eighty-one of these looking to us for the pay we have promised. Our Secretary has been called to another field, and in the next ten days will leave us. Shall the work be crippled for want of your effort? One Association, the Central, though a small body, has pledged $1,000 for this object. This is an increase of some $300 over last year's work. If the other Associations were to give in the same proportion, we would have no trouble. We have but a few weeks before the conventional year closes. Brethren, live up to your *pledge*, and State Missions will not be crippled by reporting a debt to the Convention.

W. H. PACK,
President Board of Missions.

Sandy Creek Association.

The 129th annual session of this Association will convene with Gum Spring church, Chatham county, N. C., on the 29th day of September, 1887, at 11 o'clock. Those coming to the Association by rail, will find a home with Bro. B. G. Womble, at Montcure, over night, and take the Pittsboro train next morning and run up to the church, a distance of three miles. Bro. Watson, the conductor, will stop for you to get off at the church. We want a good delegation from Ralegh, Wake Forest and Durham.

T. J. POE.
Lockville, N. C.

From Dr. Thos. Hume, Jr.

Dear Recorder:—It gives me pleasure to say that we have to-day received a letter from Rev. George Braxton Taylor, of Virginia, accepting the unanimous call of the church here. We congratulate ourselves on securing the services of so accomplished, devout and thoughtful a young brother. His training, his associations and his personal character lead us to hope that he will have a useful pastoral career. I am sure that our brethren everywhere will sympathize with the church in the cordial welcome that awaits him, and will pray for a special blessing on his labors. He will enter on his duties on the third Sunday in this month.

THOMAS HUME, JR.
Chapel Hill, Aug. 30th, 1887.

Received for Swepsonville Church Building.

From Putman, Hooker & Co., Cincinnati, $10; Jas. L. Morgan & Co., 47 Fulton st., New York, $25; Browning & Bros., 42 N. Ft. St., Philadelphia, $10; G. Rosenthal, Esq., Raleigh, $10—making $55.

W. L. WRIGHT.
Riedsville, Aug. 30, 1887.

To Brethren Interested in the Education of Young Men.

Dear Brethren:—Wake Forest College has opened well. A large number of students are there—boys who have the good fortune to be able to pay their way. But many still look longingly at the advantages offered by our College—they are not able to pay their way. They thirst for an education. They are willing to sacrifice for it. But not knowing how they may accomplish their cherished desire they turn back with sad faces to the plough, the yard-stick, the hammer and saw. "Let them save their money," does any one say? Before he repeats the question let him consider, 1. That a boy at the plough handle in these times has no opportunity to do that. Boys at work in the shop and store get little more than enough to feed and clothe them. 2. A boy after education has many opportunities for making money that he has not before education. 3. Boys who undertake to save money in order to educate themselves, waste the flowering time of their youth—the time which God intended for the education of their minds. It is not right to expect that of them.

Out of a population of 125,000 white Baptists in North Carolina, there are 25,000 families. In these families we may safely say that there are from 3,000 to 5,000 Baptist boys who are of a proper age to attend College. Not one-twentieth of these are at Wake Forest. God gave these young men to our people to educate.

How are we to meet the demand these young men make upon us? It would not do to raise a fund for their free education. That might cripple whom we intend to strengthen. We can best accomplish our purpose by loaning these young men money, to be paid back, with interest, after they leave college. The Students Aid Fund is the institution to do this. It obtained a new charter during the last session of the Legislature, and has as its trustees the following-named brethren: C. E. Taylor, Chairman; J. L. White, Secretary; W. C. Powell, Treasurer; C. S. Farriss, Agent; L. R. Mills, C. Durham, W. H. Pace, J. M. Heck, C. B. Edwards, F. P. Hobgood, H. C. Dockery, J. B. Powers, C. T. Bailey, J. S. Purefoy, R. T. Vann, P. W. Johnson, W. G. Simmons, W. L. Poteat, J. W. Denmark, W. L. Wright, T. E. Skinner and T. H. Pritchard.

During the past few months, I have been receiving many letters from young men who wish to borrow money. There is none in the Treasury. I have not pressed the brethren for funds, because of several objects that stood in the way. But *some* brethren have *promised good* contributions. I am hoping to hear from them soon.

It is high time the friends of education were utilizing the Aid Fund. Will they not give this matter their attention and their money? The following is a sample letter, which speaks for itself:

"OAK RIDGE, N. C., May 9th, 1887.

Rev. C. S. Farriss—*Dear Sir*:—I am in school at this place. I can, if I may be so fortunate as to return in the fall, finish up here next year. Then I wish to spend two years in college. I have made by hard work enough money to send me here this year, but have not enough to send myself longer. I have now reached that age that I must continue till I finish or stop for good before I finish. I then will be forced to borrow the money if I continue. Then I would apply to the Students' Aid Association for the loan of some money to me for this purpose. I would be very grateful for any favor of this character.

I have a splendid policy on my life under the Tontine plan, and would gladly make it over to the Association as security. The policy is all safe and all right. Your percentage would be large. If you can, please furnish me with the money: it would certainly prove a blessing to me. Please write me soon. * * *."

I trust, my dear brethren, that this shall find many of you disposed to invest in this means of doing good. Who will send me $1,000, $500, $100, $10, $5, or $1 for this great work? This is addressed to every reader of the RECORDER, and therefore means *you*. And the best time to do good is *now*.

Fraternally,
C. S. FARRISS, *Agent.*

NEWS FROM THE CHURCHES.

Mt. Moriah--Robertson's Grove--Olive Branch, etc.

Dear Recorder:—While others are rejoicing on account of the presence of the Lord, *it is* with pleasure that I can report favorably from my field of labor.

I began a meeting with Mt. Moriah church Monday after the fifth Sunday in July, immediately succeeding the Mt. Zion Union Meeting. We protracted the services twelve days. In many respects this was the best meeting I ever attended. Old difficulties between brethren were settled, and many who had grown cold, some of whom had asked for their names to be taken off the church book, were reclaimed, and had the joys of salvation restored unto them. There was a wonderful development in many respects. Friday, the last day of the meeting, I baptized fifteen who had been enabled to trust Christ as their Savior. One other was approved for baptism, and, very probably, others will be received at our next meeting.

I began a meeting with Robertson's Grove church Saturday before the second Sunday in this month, which continued eight days. The Lord's presence was manifested in the beginning of this meeting. The last day of the meeting, five were received for baptism, and we expect several others to unite with us at our next meeting.

I am now in the midst of a meeting with Olive Branch church. The interest, which is very good, and is developing daily. To-day there were six professions of conversion. Many of the unconverted are inquiring what they must do to be saved. We have reason to believe that the Lord has greater blessings in store for us yet.

Next Sunday I expect to begin protracted services with the church at Bethesda. During the year, at our regular stated services, there has been much interest manifested; and we confidently look for a great blessing. More anon.

Fraternally, JOHN C. HOCUTT.
Dayton, N. C., Aug. 23, 1887.

Mt. Hermon.

Dear Brother:—The Lord has greatly blessed my people at Mt. Hermon, Orange county. Backsliders were reclaimed, sinners converted, and the church greatly encouraged. The rain has broken us up to-day, but hope to have a high day to-morrow if it is fair.

Bro. A. Crabtree was with us a few days and did good service. To God be all the glory. Yours in Christ,

R. A. MOORE.
Saxapahaw, Aug. 27, 1887.

School-house--Woodlawn--Mount Olivet--Cypress Chapel.

Dear Recorder:—As I have been engaged in meetings for several weeks, I will let you hear from me.

I held my first meeting at a school-house on the turnpike in Warren county. Aided by L. H. Joyner, Jr. Twenty-three professed faith in Christ.

Second meeting at Woodlawn church, Wake county. Aided by Revs. Poston and Joyner. Nine professed faith in Christ, and the church very much revived.

Third meeting at Mount Olivet, Franklin county. Aided by Revs. Cullom and Joyner. Twenty-five professed faith in Christ.

Fourth meeting at Cypress Chapel, Franklin county. Twenty-five conversions. Aided by Bro. Joyner.

I can safely recommend Bro. Joyner to the hearts of the people for his piety and faithfulness in the cause of Christ.

Yours truly, J. W. SLEDGE.
Cedar Rock, Aug. 26, 1887.

Sawyer's Creek.

Dr. Overby's church at Sawyer's Creek held a protracted meeting the third week in August, which resulted in the addition of 31—24 were baptized and 7 restored. Rev. George Baker preached one good sermon for us, and left for Pennsylvania to remain only a few days. Rev. Thomas Babb came in on Wednesday and remained the remainder of the week. He did some preaching for us. The church was revived and the cause strengthened.

Yours in love, W. G. F.
Belcross, Aug. 27, 1887.

Independence Hill--Burrill's School-house--Concord.

Dear Brother:—I helped Rev. R. H. James in a meeting this week at Independence Hill, in Mecklenburg county, continuing seven days. Result: one by letter, four baptized, and a difficulty settled, and the church united to work.

I preached the week before at Burrill's school-house, and baptized two into the fellowship of the Concord church.

I go next week to help Rev. C. H. Martin at Palmersville.

Fraternally, GEO. P. BOSTICK.
Concord, Aug. 27, 1887.

Bethlehem.

Dear Recorder:—I have just closed a glorious meeting with the Bethlehem church, which resulted in about thirty-five professions. I buried with Christ by baptism twenty-seven, two were restored to the fellowship of the church, and two received by letter, making thirty-one accessions during the meeting. Brethren J. D. Hackney and T. M. Baldwin were present and rendered good service. God be praised for His wonderful love to the children of men.

Fraternally, W. F. WATSON.
Jonesboro, Aug. 29, 1887.

New Light.

Dear Brother:—I have just closed a series of meetings held with the church at New Light, assisted by our beloved brethren J. H. Hutchinson, B. F. Lawrence and others, which resulted in 26 confessions and a general revival among christians in the church and community. It was one of the most remarkable meetings I ever attended, while there was but little or no excitement. Christians were actuated by a principle of love to God and their fellowmen to deny themselves, shoulder the cross and go forward in the discharge of duty with an eye single to the glory of God, the building up of His kingdom in the hearts of His people, and the salvation of sinners. While christians were being impressed, the voice of God was speaking to the ungodly, saying, "This is the way, come, walk ye in it." May God grant to continue the work thus begun in the hearts of his people, and forbid that it shall cease, until many more who are out of the ark of safety shall be brought into His precious fold.

Your Brother in Christ,
J. W. ATKINSON.

Meadow Branch.

Dear Recorder:—The church at Meadow Branch has just enjoyed a gracious revival. A meeting was begun on Saturday before the second Sunday in August, and closed on Saturday following. As a result twelve young men and five young ladies were "buried with Christ in baptism." One young man still awaits baptism; two were restored, and one received by letter. The church was greatly revived. Rev. E. L. Davis, who has been pastor of the church for about thirty years, had the faithful assistance of Rev. A. C. Davis, Rev. W. M. Johnson and Rev. T. B. Phillips.

This church is situated six miles east of Monroe, on C. C. R. R.; has completed a large and comfortable house, except painting; and is the place of meeting for the next session of the Union Association, Come.

Yours truly, J. W. BIVINS.
Ames, Union Co., Aug. 27, 1887.

Under a Bush-arbor--Bethel Church formed--New House to be Built.

Dear Becorder:—Bro. Limbrick and myself commenced a meeting under a bush-arbor in the upper part of our county near Carpenter's Knob, and it continued ten days. The Lord was pleased to bless His word, and there were about 22 conversions, and 13 joined to form a new church by the name of Bethel. They intend to build a good house there. On the last day of the meeting between $400 and $500 was made up for this purpose, and they expect to increase the amount to $600, which will build a good house.

T. DIXON.
Shelby, N. C., Aug. 30, 1887.

Clemonsville--Beck's.

Dear Recorder:—The church at Clemonsville is now enjoying a most gracious revival. I am being assisted by Bro. Haymore, who is doing some good preaching. We have had several professions, and the interest seems to be constantly growing.

We had an excellent meeting at Beck's church last week. Bro. Crews baptized eight, and the cause was left in a most excellent condition. I will write you again. Yours in Christ,

S. F. CONRAD.
Clemonsville, Aug. 31, 1887.

Wake Cross Roads--John's Chapel--New Bethel--Hopkins' Chapel.

Dear Recorder:—I held a meeting at Wake Cross Roads, commencing on Friday before the fourth Sunday in July, lasting twelve days, resulting in 14 conversions. Brother D. J. Broadwell, of Wakefield school, assisted me. The gospel was preached with simplicity, the church thoroughly revived, and sinners at once awakened.

My next meeting convened with the John's Chapel church, a mission station, on the fifth Sunday in July, continuing eleven days. Bro. J. L. Cothingham helped me six days. There were thirty-eight conversions. The cause was greatly built up in that section. There will, I think, be at least 15 additions to the church, if no more.

Saturday before the second Sunday in August I commenced my meeting at New Bethel church, Vance county, which continued nine days. Thirty converts. Bro. R. C. Coghill helped me a few days.

Saturday before the third Sunday in August, I commenced a meeting with the Hopkins' Chapel church, which continued seven days, resulting in ten conversions. I was helped by brethren R. C. Coghill and J. L. Cothingham, the latter doing the greater portion of the preaching. Bro. Coghill was with us but a few days.

The Lord has been gracious to me and my brethren this year. His holy and blessed name be praised for it all; for without Him we could have done nothing. Please pray for us, brethren, that the word of the Lord may continue to prevail. Yours in Christ,

G. W. COPPEDGE.
Moore's Mills, Aug. 31, 1887.

Sharon--Holloway's.

Dear Recorder:—After the session of the Pilot Mountain Association it was my privilege to spend two weeks in preaching in protracted meetings. I was with Bro. W. H. Wilson at Sharon, in Rockingham county. Bro. Wilson is bishop of a large section. He preaches to four churches in Rockingham, besides churches in an adjoining county. He is young, vigorous and full of zeal. It fills a weakly man with amazement to see what he can do. He rides long distances, preaches day and night, leads the singing, &c., and always seems ready to do more. It is pleasant to know that he is held in affectionate remembrance by a widening circle of friends. With Bro. Richardson at Leaksville, Bro. Wright at Reidsville, and Bro. Wilson to ride around the county and "up and down in it," the good people of Rockingham may consider themselves favored of God.

From Sharon to Holloway's in Davidson county, it is more than fifty miles. Here with Bro. Turner and Bro. Lummey I labored for several days in a precious revival. The membership at Holloway's has in it some choice spirits. The church and pastor work harmoniously together. The Crosses, the Palmers, the Carricks, the Prims and others will not be forgotten soon.

I wish Bro. Turner would give some reminiscences of his long ministry for the benefit of younger preachers. The journeys he has made, the sermons he has preached, the influences he has set to work here had much to do with the planting and the growth of Baptist principles in all this portion of North Carolina.

I still think, my brother, that the education of poor young men, *called of God to preach*, is a matter that should lie very near the hearts of our Baptist people. To falter here is to stay our denominational progress and shut our ears to the voice of God.

H. A. BUNN.

Forks--Meadow Branch--Grove Springs--Philadelphia.

Dear Recorder:—It was my delightful privilege to attend four protracted meetings this season.

The first was at Forks, which was continued from the fifth Sunday in July. After spending three days in the Union Meeting at the same place, the meeting was continued the next week by Rev. J. L. Bennett and Rev. D. A. Snyder, assisted by Rev. T. B. Phillips and Rev. A. Marsh. Eight were baptized at the close of the meeting, and one restored. It was a delightful meeting.

The next was here at Meadow Branch. Seventeen were baptized, one approved for baptism, and two restored, one by letter. It was a good meeting. Rev. A. C. Davis, Rev. W. M. Johnson and Rev. T. B. Phillips assisted our pastor, Rev. E. L. Davis. Rev. D. A. Snyder preached one sermon of great power during the meeting.

The next was at Grove Springs, near Beaver Dam. It was a meeting of great power. Sixteen were baptized—eight men and eight ladies, one little girl eleven years old. Rev. D. A. Snyder and Rev. A. Marsh did most of the preaching. Rev. E. C. Williams preached two good sermons during the meeting, and Rev. J. L. Bennett one of great power.

The next was at Philadelphia. I was there only three days, and left before it closed, but expect to hear good news from it. There seemed to be deep interest before I left.

The brethren at Grove Springs intend *building a good church house at Beaver Dam*; and if any brother who reads this wants to do a good work, let him send a contribution to aid in this building. It will be gladly received and receipted in the RECORDER. They can send it either to me, or Rev. A. Marsh, Beaver Dam P. O., Union county, N. C.; if to me, direct to Ames P. O., Union county, N. C.

Yours in Christ,
JOHN W. GRIFFIN.
Ames, Sep. 1, 1887.

Warren Plains.

Dear Recorder:—Pastor T. J. Taylor, assisted by brethren W. R. Cullum, who is on his way to Wake Forest College, and L. C. Perkinson, has been preaching Jesus Christ and him crucified as the only means of salvation to large congregations at the church here for the last few days. There have been several conversions, and the christian people are much revived. The good work continues to move on, and, we trust, before the meetings close, many souls may be added to the church. This organization is not an old one, having been built up within the last eight or ten years, and now has a membership numbering near one hundred, with several working laymen and praying lady members and a flourishing Sunday school. Our people are very fond of their pastor—both christian and sinner have much love and respect for him. Bro. Cullum, though a young man, preaches Jesus Christ with earnestness.

T. R. WALKER.
Warren Plains, Sep. 1, 1887.

Acknowledgments.

State Missions.—Sulphur Springs church, Brushy Mt. Asso., $2.40; Meadow Branch ch., Union Asso., 7.00; Lexington church, Liberty Asso., 2.68; Lexington S. S., Liberty Asso., 87c.; Liberty Asso., 26.36; Piny ch., Liberty Asso., 1.75; L. M. S., Greensboro ch., Beulah Asso., 5.00; Rev. H. Sheets, Liberty Asso., 5.00; Harrellsville S. S. Miss. Society, 2.32; Rolesville ch., Central Asso., 16.45; Bear Branch S. S., 1.00; Bear Creek ch., Yadkin Asso., 2.50; Rev. S. S. May, Yadkin Asso., 5.00; Brushy Mt. Asso., 7.31; Mrs. W. S. Taylor, Brushy Mountain Asso., 25c. Total 85.89.

Foreign Missions.—North Catawba church, Catawba River Asso., $12.75; East Bend ch., Yadkin Asso., 2.00; Island Ford ch., Yadkin Asso., 1.40; Flat Rock ch., Yadkin Asso., 2.50; Deep Creek ch., Yadkin Asso., 3.10; Reece's ch., Yadkin Asso., 6.25; Yadkinville ch., Yadkin Asso., 75c.; I. D. Phillips, Yadkin Asso., 1.00; J. R. Reece, Yadkin Association, 25c.; Liberty Asso., 20.21; Rolesville church, Central Asso., 13.25; L. M. S., Rolesville church, Central Asso., 5.50; New Hope ch., Central Asso., 20.00. Total, 88.96.

Education.—Sandy Run ch., West Chowan Asso., $6.69; Mrs. M. D. Baxter, West Chowan Asso., 2.50; Sawyer's Creek church, West Chowan Asso., 10.00; Wake Forest ch., Central Asso., 5.00; Forestville church, Central Asso., 10.00; Liberty Asso., 20.99. Total, 55.18.

Home Missions, S. B. C.—Mt. Zion ch., South Fork Asso., $2.00; Harrellsville S. S. Mission Society, 2.32; Liberty Asso., 19.30; Aulander church, West Chowan Asso., 7.15. Total, 30.77.

Baptist Orphanage.—Buckhorn S. S., $5.00; Mrs. J. L. Camp, 1.00. Total, 6.00.

F. H. BRIGGS,
Treas. Bap. State Con.
Raleigh, N. C., Sept. 3, 1887.

Information Wanted.

A Baptist wishes to know how many Baptist pastors in North Carolina attend their Sunday schools, how many have regular classes to teach, and how many are Superintendents of Sunday schools. Every Baptist pastor in the State is kindly requested to send an answer to these questions at once on a postal card addressed "Box 61," Raleigh, N.C. and it will be a service to the Sunday school cause in our State.

NEWS OF THE WEEK.

STATE ITEMS.

Monroe *Enquirer-Express*: Mr. Archibald Griffin, who lived near Euto, in New Salem township, was killed by lightning on last Wednesday afternoon.

Warrenton *Gazette*: Osborne Fitts, a very worthy colored man, was fatally shot on Saturday last by a companion who was carelessly handling a shotgun.

The Roxboro *Courier* has entered upon its fourth year. The *Courier* is the best paper ever published in Person county. It gathers the news and we hope is prospering.—*Star*.

Asheville *Advance*: The Western North Carolina Railroad Company is putting in about two miles of side track at Hot Springs. At an early day the Company purposes to make that place the terminus of the road.

Reidsville *Weekly*: An almost fatal mistake occurred yesterday evening near Pelham. Mrs. Willie Bethell swallowing nearly a tablespoonful of nitro glycerine, thinking it was bromide.

Raleigh *Visitor*: The North Carolina Car Company are building some splendid box cars for the Palmetto Railroad, which runs from Hamlet to Cheraw, S. C.——The time is running down and no definite news from President Cleveland as to his intentions concerning the trip to Raleigh.

Lenoir *Topic*: Last Sunday, during preaching at King's Creek, a dog, supposed to be rabid, rushed into the church and bit a little child four or five years old of Mr. N. A. Laxton, and then ran away. It was pursued, captured and killed. The little child was brought to Lenoir and the wounded places, three or four in number, cauterized.

We copy the following from the *News-Observer* with great pleasure. We are pleased that Mrs. McDonald goes to that admirable institution of Shelby Baptists:

Mrs. McDonald will leave in a few days for Shelby Female College in which institution she has accepted a position as teacher. She is the foremost lady teacher in the State and is as well and widely known within its borders as any member of its great educational force. For six years she was the central member of the educational corps of the Raleigh graded schools. For five years she has been a member of the faculty of Peace Institute in this city. She has occupied the highest positions in several normal schools in the State during their respective sessions, among them the Newton and Winston normals. Her assistance and counsels have also been sought and obtained by various County Teachers' Institutes for some years past. Among these she attended the Institute of Cleveland county for three years, Lincoln three years and Mecklenburg one year. She is devoted to her profession and during her five years' connection with Peace Institute, she was not absent a single day. She is known and recognized as a most thorough and successful teacher by the leading educational journals and assemblies of the entire country. The Shelby Institute may well feel proud of having secured her as a member of its corps. It could have nothing greater for its advantage.

◆

GENERAL NEWS.

The German Socialists defy a police order against their assembling.

The Democratic State Convention of New York will meet at Saratoga, September 27th.

The English Cabinet has determined to modify the proclamation against the Irish National League.

Robert Han Howel's Sons & Co., large coal and iron operatives of Philadelphia, have made an assignment.

The Southern Express company has submitted to the Inter-State Commerce Commission an answer to a communication from the latter.

The German Catholics in their annual assembly expressed great gratification at the friendly relations existing between the Pope and Germany.

◆

New Firm.

The new firm of "Whiting Bros," successors to R. B. Andrews & Co., dealers in clothing, &c., start to-day at the old stand, with very flattering prospects. The firm is composed of Seymour W. Whiting, of the old firm of R. B. Andrews & Co., and Chester G. Whiting. Mr. S. W. Whiting is well and favorably known not only in this city, but throughout the county and State. He has been in the clothing business for the past eighteen years and has gained a wide experience as a buyer, and understands fully the wants of the public in that line. He is an earnest and zealous worker and gains the confidence of those dealing with him. Mr. C. G. Whiting makes his debut in mercantile life, fitted by experience and natural business talents. He was for a number of years in the employ of the old firm and for the last five years has been entrusted with the entire management of the business. There is for the new firm a successful future, as it is composed of energetic and progressive young men, well qualified by long experience in the clothing trade. They have that "snap and go" about them that, together with a liberal use of printer's ink, have gained for them not only a city, but a State reputation, as their house is well known throughout this State.

◆

Such of our readers as intend embarking in the mercantile life, will do well to read the advertisement of Mr. S. Wittkowsky, of Charlotte, N. C.

◆

It was James Russell Lowell who asked, "What so rare as a day in June?" It seems likely that Mr. Lowell had never breakfasted at a restaurant and ordered his steak well done.

◆

The great success of many agents employed by B. F. Johnson & Co., of Richmond, is a pretty good evidence of the excellence and popularity of the books they offer to sell through their agents. This is a reliable house, and any contract made with them you can depend on will be faithfully carried out.

◆

"Professor," said a graduate, trying to be pathetic at parting, "I am indebted to you for all I know." "Pray do not mention such a trifle," was the not very flattering reply.

◆

GRAYVILLE, IND., Feb. 2d, 1887.
DR. A. T. SHALLENBERGER,
Rochester, Pa.

Dear Sir: I have used your Antidote for Malaria for over a quarter of a century and have found it to be in every respect all that you claim for it. It not only cures chills and fever of every kind, but it is the best medicine I ever knew to build up the system when broken down from any cause.

Respectfully yours,
F. M. BROWN.

Disorders of the stomach, liver and kidneys, can be cured by restoring the blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, most powerful, and most highly concentrated alterative available to the public.

MARRIED.

CARR—LITTLE—On the first instant, at 7 o'clock A. M., Mr. Titus W. Carr to Miss Dora E. Little, Rev. Wm. J. Fulford officiating. All of Greene county.

HANKINS—SMITH—In Lexington, N. C., August 24th, 1887, at the residence of the bride's father, James Smith, Esq., Mr. John K. Hankins to Miss Grace Smith, Rev. Thos. Carrick officiating.

DIED.

KIVETT—Edward Clark, son of Henry J. and Isabell M. Kivett, died August 25th, 1887, aged 11 months, 1 week and 1 day. A bright and precious jewel is taken from earth to shine with heavenly radiance in the realms of glory. The parents are prominent members of Manchester church, and while grief smitten with their loss, yet they rejoice in that they can go to him, though he cannot return to them. The dear parents have our sympathy in their bereavement. And we pray the consolations of God's grace to be abundantly meted out to them, that they may be able to say, "Not ours, but thy will, oh God, be done."

A. R. PITTMAN, Pastor.

BYRD—At the residence of his son, in Harnett county, on the 29th day of August, 1887, Daniel Byrd, aged 87 years, 7 months and 29 days. Bro. Byrd was born January 1st, 1800.

D. McL.

MOORE—Mary E. Moore departed this life August 19th, 1887, aged 45 years. She was baptized at Cross Road's church, in Halifax county, Va., in 1864, by Rev. Mr. Mills, the father of J. H. Mills, of the Baptist Orphanage, and moved to Beulah church, Caswell county, N. C., where she remained a true christian and a loving mother until her death, caused by measles. She was a lover of her Sunday School, and a teacher. She is gone to meet her husband in heaven, and left in my care seven little children.

JAS. B. HUDGINS.

MOORE—Little Ether Moore, the daughter of John L. and Mary Moore, departed this life August 24th, 1887, with measles, aged five years. We believe she is gone to meet her mother with Jesus, as her last words were, "I want to go up there, up there," and calling her mother once. She leaves four sisters and two brothers.

JAS. B. HUDGINS.

CHEEK—Of whooping-cough and pneumonia, in Hillsboro, July 17, 1887, little Ralph Maxwell Cheek, son of Mr. E. D. and Mrs. E. L. Cheek, aged 4 months and 24 days.

"Oh, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth
And took the flower away."

W. L. W.

DEANES—Departed this life at the residence of C. T. Deanes, of Hertford county, N. C., on the 25th day of August, 1887, Mrs. Maud A. Deanes, the beloved wife of M. W. Deanes, a member of Pleasant Grove Baptist church—young, beautiful, and universally beloved. Her early death carries sadness to the hearts and homes of all who knew her. Her christian life was as a "city set upon a hill, whose light could not be hid," and by patience, meekness, and faith, she greatly glorified the grace that saved her. May the same grace comfort and abide with broken-hearted husband and distressed sisters.

J. G. M.

NEWBY—At Beaufort, N. C., Nannie D. Newby, infant daughter of J. A. and M. M. Newby. Nannie, though only two years and five months old, sang the "Sweet by and by," just before her death. Bereaved parents, in the sweet "by and by" you may meet her.

PASTOR.

HUNT—In Granville county, N. C., August 29th, 1887, Mrs. Isabella Hunt, wife of Wm. T. Hunt, aged 56 years. She had been married about 40 years, and was the mother of thirteen children, two are gone and eleven mourn the loss of a devoted mother. Two years she was in poor health, and died unexpectedly of paralysis. The day before her death she was up and apparently better in body and spirits. Her family were much encouraged, but suddenly she was taken violently ill and remained speechless till death. Husband and children are in the deepest grief, well nigh heart-broken. The Lord only can supply the light and comfort of such a wife and mother.

She was a most exemplary member of Tally Ho Baptist church, and will be missed by all—by none more than her pastor. A consecrated mother in Israel is gone, but we hope to meet her again.

M.

WISEMAN—At his residence in Rowan county, August 29th, 1887, Mr. Jesse R. Wiseman, aged 75 years and 6 months. Bro. Wiseman professed faith in Christ November, 1833, and united with the Jersey Baptist church, Davidson county. He was twice married, first to Miss Hettie P. Gibson, October 29th, 1836, afterwards to Mrs. Mary Hicks, April 29th, 1841. He leaves two children, a son and daughter, brothers and other relatives, I think, to whom he was devotedly attached. Three days before his death it was my privilege to be with him, and to those who knew and loved him, it will be a great comfort to know that he exhibited an unshaken faith and abiding trust in Christ Jesus, his Lord.

"The last enemy that shall be destroyed is death."

J. F. TUTTLE.

HALL—Mrs. Sarah Ann Hall, wife of James Hall, departed this life August 23d, 1887, aged 72 years, 4 months and 27 days. Married January 1st, 1835, they lived together 52 years, 7 months and 22 days. She leaves a disconsolate husband, five sons and five daughters to mourn their loss, but they mourn not as those who have no hope. She professed religion in early life, and united with the Methodist church, and remained a member of said church till 1866, at which time she joined the Baptist church at Beaver Island, Rockingham county, N. C., and was baptized by Rev. G. W. Griffin. She was a loving wife, an affectionate mother, and a good neighbor. The husband and children have our sympathies.

JAMES A. VERNON.

Tribute of Respect.

Again has the hand of death descended and struck down from among us our sweet, amiable and best loved sister, SALLIE J. HARRELL, in the very bloom of womanhood, the light and life of her happy home, the joy and idol of her parent's hearts. She has been with us, as it seems, but a brief time, but in that time she has won the love, esteem and highest regard from all with whom she has come in contact. At home or at church, or in the Sabbath school, she was always the same, pleasant and courteous to every one. "We shall meet but we shall miss her." Wherever she went there seemed to be a halo of light shed upon the whole assemblage; her merry laugh was the first to greet our ears, and no one could feel otherwise than happy to be in her company. Her death has cast a pall of gloom over the whole community. Another has been added to the great company on the other shore. Who among us will go next? What solemn warnings come to us from these mournful calls, and none sadder than hers of whom we speak. All that she had to say was, "I am ready to go."

And rests now, quiet sleeps,
And the wind sad requiem keeps;
And wafts along the gentle sigh,
Ready to go am I.

Therefore be it

Resolved, That we bow in humble submission to the will of our heavenly Father, believing that He doeth all things for our good, and that our loss is her gain.

Resolved, That the Sunday school at Sandy Cross tender its warmest sympathies to the grief-stricken ones at home, beseeching them to rely on Him "who giveth and taketh away."

Resolved, That a copy be sent to the bereaved family, a copy be spread upon the minutes of our Sunday school, and one sent to the BIBLICAL RECORDER with a request of publication.

A. M. RUSSELL,
T. J. RIDDICK,
Committee.

Sandy Cross, Gates Co., N. C.

PISO'S REMEDY FOR CATARRH is agreeable to use.
It is not a liquid or a snuff. 50c.

◆

A correspondent writes: "Can you recommend a really good book to take on a brief outing to the Thousand Isles?" With pleasure. The pocketbook.

◆

The huge, drastic, griping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets."

◆

"Mamma," said a little boy, as he left his bed and crawled into her's one night, "I can go to sleep in your bed, I know I can, but I've slept my bed all up."

◆

When used according to directions, Ayer's Ague Cure is warranted to eradicate, from the system, Fever and Ague, Intermittent, Remittent, and Billious Fevers, and all malarial diseases. Try it.

◆

We don't question the statement that George Washington never told a lie, but he certainly was never asked by a fond mother what he thought of her cute little baby.

Millinery! Millinery!

We have now opened our

Fall and Winter Millinery.

Our shapes and styles are

Very Attractive.

And among the great variety you are sure to find just what you want, for we have fine and cheap and medium priced goods. Attentive sales-ladies will take pleasure in showing the

Lovely Hats and Bonnets.

We have this season quite a nice line of

Fancy Collars and Cuffs, Ruchings, Ties, Handkerchiefs, &c.

MISS MAGGIE REECE,
209 *Fayetteville Street*,
RALEIGH, N. C.

Sept 6 3m

ORDER NOW.

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Sunday School Helps.

FOR FOURTH QUARTER, 1887.

TERMS: Cash in Advance.

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PICTURE LESSONS.—Beautifully printed in colors. Published Quarterly. No subscriptions taken for less than five copies. We furnish them in divisions of five—as 5, 10, 15, etc. TERMS: 3 cents for one quarter; or 12 cents for one year.

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BIBLE LESSONS.—TERMS: 100 copies for one month, 50 cents; for three months, $1.50; for six months, $3.00; for one year, $6.00.

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SENIOR QUARTERLY.—TERMS: Single copy, 7 cents. In packages of five and upwards, 6 cents per copy, making $24.00 per hundred for twelve months.

OUR YOUNG PEOPLE.—Published monthly. TERMS: Single copies, 50 cents per year. In clubs of four and upwards, 25 cents per copy for one year.

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BAPTIST TEACHER.—A monthly Journal for Sunday School Workers. TERMS: Single copy one year, 75 cents. Five or more copies to one address, 50 cents per year.

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Sept 7 1t

Agents Wanted, our prices the lowest. Send $1.00 for RED PLUSH PHOTOGRAPH ALBUM, 8¼ x 10½, Embossed padded sides, Gold edges, extension clasp, 26 cabinets, 24 cards. Retails $2.25. Circular free of all **FORSHEE & McMAKIN**, CINCINNATI, O. **ALBUMS**

May 25 26t ojly

NEW ENGLAND CONSERVATORY OF MUSIC **Boston, Mass.**

THE LARGEST and BEST EQUIPPED in the **WORLD**—100 Instructors, 2186 Students last year. Thorough Instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition $5 to $25; board and room with Steam Heat and Electric Light, $5.00 to $7.50 per week. **Fall Term** begins Sept. 8, 1887. For Illustrated Calendar, with full information, address E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.

Aug 24 eow3t

MEDICAL
College OF Virginia
RICHMOND.

Fiftieth Session Commences Oct. 3d, 1887,

CONTINUES SIX MONTHS.

For further information, write for Catalogue.

J. S. DORSEY CULLEN,
Professor of Surgery, Dean of Faculty.

July 6 3m

TO THE PUBLIC.

Associating ourselves as WHITING BROS., to engage in the clothing business, we have purchased the entire stock and good-will of R. B. Andrews & Co., and as their successors will continue the business at the old stand. Our constant aim and endeavor will be to supply the wants of the public for clothing in all its branches at popular prices. Thanking the public for the liberal patronage of the past, we hope to merit a continuance of the same in the future.

Respectfully,
S. W. WHITING,
C. G. WHITING.

Our Fall Stock

Is arriving daily, and we are now prepared to supply your wants.

Our Custom Department

Is ready for inspection, as we have received the latest fall styles of samples.

WHITING BROS.

(*Successors to R. B. Andrews & Co.*)

Clothiers and Hatters,

RALEIGH, N. C.

CHILDREN'S DIADEM.

New Sunday School Song Book.
By ABBEY & MUNGER.

By a happy thought, the above endearing name was given to a book containing the last compositions of Mr. A. J. Abbey, a good composer of refined taste, a child lover and successful teacher, who has recently passed away. This new collection of the sweetest of children's hymns and songs is likely to be received with great favor.

35 cts., $3.60 per dozen.

Jehovah's Praise. L. O. EMERSON, is an entirely new and superior book for Choirs, Singing Classes and Conventions. A large and attractive collection of Sacred and Secular music for practice and Church Service, Anthems, and Hymn Tunes.

Price $1.00, $9.00 per dozen.

Voices of Praise. Rev. CHAS. L. HUTCHINS, occupies a high place in the esteem of those who need a collection of music of convenient size, not difficult and of moderate price, to use in religious meetings and in the Sunday school service. Everything is dignified and in good taste, yet there is spirit and brilliancy throughout. Please examine.

Price 40 cts., $4.20 per dozen.

Books mailed for Retail Price.

Oliver Ditson & Co., Boston.

C. H. DITSON & CO.,
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July 9 1y

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED.

This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

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GET UP CLUBS.

April 27 26t

RICHMOND FEMALE INSTITUTE.

MISS SALLEY B. HAMNER, Principal.

36th Annual Session opens Sept. 14th.

The course of study is arranged according to the University system, and is divided into Eight Independent Schools.

Candidates for the full degree are required to complete the courses of Philosophy, Natural Science, English, History, Mathematics, English Literature, Ancient and Modern Languages.

The Literary Degree is conferred on those completing five of these Schools.

The Musical Department enjoys a reputation for thoroughness; and some of the finest teachers in the South and West are sent out from this School.

Special care is given to Voice building. The students of Music have, in Richmond, an opportunity of hearing classical music and of forming correct musical taste.

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Richmond is noted for its culture and refinement, and parents and guardians appreciate such surroundings for young ladies.

The health record is unsurpassed, entire sessions having passed without the necessity of a physician's visit; and in a history of 35 years not a single death has occurred among the boarders. The city is not subject to the malaria of tidewater, and is free from the pulmonary diseases of the mountains.

For Catalogue, address the Principal, Richmond, Va.

Aug 3 6t

Swithin C. Shortlidge's

MEDIA ACADEMY,

At Media, Pa.

(*Near Philadelphia.*)

30 minutes from Broad Street Station. One of the best equipped and best managed Schools. All Students board with the Principal. Teachers all men and graduates of Harvard, Yale, Princeton, University of Penn., or other first-class Colleges. Fine buildings, single, double or communicating rooms, with ample bath accommodations. Every room has in it a steam radiator and is completely furnished. New Athletic Grounds. Gymnasium refitted and heated by steam. Best instruction, best care, best table. Special opportunities for apt students to advance rapidly. Special private tutoring for backward boys. Patrons or students may select any studies or choose an English, Scientific, Business, College-Preparatory, or Civil Engineering course. New Physical and Chemical Laboratory, with twenty-four cases. Superior Practical Business Department in Commercial course with Bank, Offices, Telegraphy, Short-hand, Type-writing, &c., &c. More fully supplied with apparatus than any other College-fitting or Commercial school in the United States. Twelve teachers for about one hundred students. Every teacher devotes his whole time to one or two subjects. Media Academy affords every home comfort, the best education and the best training. A fixed price covers every expense, even books. No extras except for music. No incidental expenses. No examinations for admission. New illustrated catalogue sent free to any address.

Swithin C. Shortlidge, A.B., A.M.
(Harvard Graduate,) Media, Penna.

Aug 24 4t.

HARVEST BELLS, in round and character notes. Filled with new and beautiful Sunday-School and Revival Songs. Sample copies Nos. 1 or 2, 30 cents; No. 3, 35 cents. The Upas Tree or Dynamite in Dancing exposed, 10 cents. Per 100, $5.00. Good chance to make $5.00.

W. E. PENN,
Eureka Springs, Ark.

Aug 10 1y

FREE. A Sample Packet of the celebrated Everett High Grade Wheat, together with a full history of the same, to any one sending me the address of ten farmers, large growers of wheat. Address L. D. STAPLES, Portland, Michigan.

Aug 17 6t

$100 TO $300 A MONTH can be made working for us. Agents preferred who can furnish their own horses and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1013 Main St., Richmond, Va.

Aug 17 3m

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July 27 6t

TO MERCHANTS,

And those about to enter into

Mercantile Pursuits.

The unprecedented large sales by my House, as is evidenced by railroad receipts for shipments between August 1st and 20th, of over nine hundred (900) cases and bales of goods, show how successful my "Wholesale" business is. Yet far larger shipments would have been made were it not that my salesmen were prevented by the heavy rains from making all the points mapped out by me; and to all such of my old customers I say come to Charlotte, see my colossal lines of Goods, from which you can make your selections far more satisfactory than from sample. And moreover, I will *reimburse* you in part and perhaps in full of your outlays. Is this not fair and liberal on my part?

A Word to New Beginners.

After 33 years of close observation in business, I am fully convinced that by far the greatest number of unsuccessful Country Merchants is traceable to their "first purchase." How? I will tell you. By being lured by men representing "Northern Houses" to go there for their first purchase, and many a one in doing so is thus virtually "busted" before getting home. Why? Because,

1. Buying in Northern Houses where the Goods kept are not selected (like mine) to suit this section only, the chances are that the new beginner will buy the most unsuitable stock for his section; hence has his shelves full, yet none to suit his customers. Fatal mistake No. 1.

2. In the excitement and rush of Northern Market he buys twice, perhaps thrice as much as he can and ought to do. Fatal mistake No. 2.

3. The injudicious and disproportionate quantities bought—too much of some things and not enough of others (generally the most needful)—the new beginner finds out, *too late*, that while he has more Goods than he ought to have, yet must order more Goods to help sell off the badly bought ones, thus being loaded too heavily at the start—you can imagine the rest. This much and more could be said, but a word to the wise is sufficient.

How to avoid all this:

I have now been in business near you for 33 years, commenced from the stump up at a cross road and grown up with the country, know exactly what and how you ought to buy, and I point (with just pride) to my record as a man and merchant, and say come to me and I pledge my record to take good care and protect you, and you will say, as hundreds of others have done, I owe my success to you.

S. WITTKOWSKY,
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Aug 3 3m

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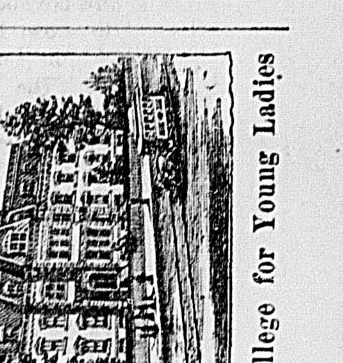

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Aug 17 toctl

[illegible] poems that have come down from antiquity [illegible] the following, from the Latin of Stephen the Sabaite, who flourished in the sixth century:

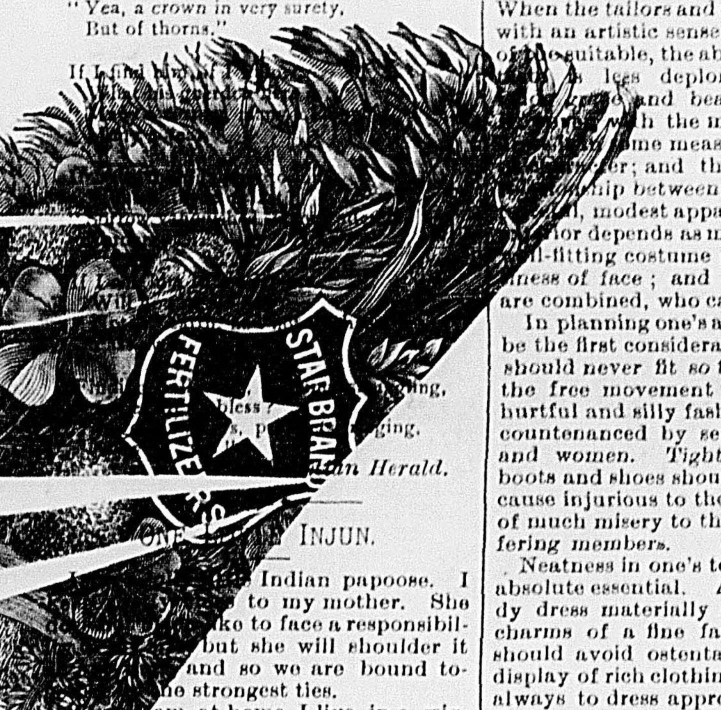
Art thou weary? Art thou languid?
Art thou sore distressed?
"Come to me," saith One, "and coming
Be at rest."

Hath he marks to lead me to Him,
If he be my guide?
"In his feet and hands are wound-prints,
And his side."

Is there diadem as monarch,
That his brow adorns?
"Yea, a crown in very surety,
But of thorns."

If I find him, if I follow,
[illegible]

[illegible]ing,
[illegible] bless?
[illegible]s, p[illegible]ging.
—[illegible]an Herald.



ONE [illegible] INJUN.

I [illegible] Indian papoose. I [illegible] to my mother. She [illegible]ke to face a responsibility, but she will shoulder it [illegible] and so we are bound to[illegible]he strongest ties.

[illegible] am at home I live in a wigwam [illegible]ch mother and I built. We made it of poles covered with bark and skins. We made it together. Mother did the work, and I backed her up heavily, and between us both we pulled through without interrupting father, who was busy sitting around basking in the sun and smoking. My father is bound to bask in all the sun there is, no matter how much time it takes to do it, and he is just as ambitious about the smoking; he is bound to do it all himself, and he does not want mother and me to meddle with it; and it is a good deal the same way with the eating. He works at basking and smoking and eating nearly all the time when he is not sleeping, unless there should be a war or a hunt; then he goes off with a gun. It gives a look of luxury or repose to our wigwam to see father sitting out against the warm side of it watching mother and me work. Without this our home would seem cold, stern, and uninviting.

Mother and I do all the rest of the work; we plant and hoe and harvest the crops; we grind the corn between stones or pound it in a mortar; then we make it into cakes, and roast them in the fire for father to eat. Mother does it, but I keep right around after her, and see to it all.

Sometimes we've nothing to eat—roots, berries, acorns, everything given out. My father can shoot no squirrels, my mother can get no corn. Then we start for the agency to get rations. It is a long tramp, but I don't mind, for mother does the walking. We form a procession of two—a double-header. Mother heads the front and I head the rear. As the column moves forward I go ahead backward like a born leader of the hindmost, and I pass everything on the road that is not going my way. Of course, I can't see what I am coming to till I am going away from it.

The first thing I notice is our wigwam and corn-stalks and bean-poles. They are large at first, then they get smaller and fainter, till they are no bigger than a mosquito, and then they fade quite away. So all our village goes from sight, and the sky gets big and empty, and the earth has no end. At length we come to things; horses, mules, ditches, rivers, trees, houses. One by one they bounce out upon me from around mother's shoulder. They all begin big and strong, and they go away little and faint. Everything I see is going away from me. I don't know what is coming, and I can't dodge it till it is past. That is what comes of going ahead backward.

My people are pretty much like me. The old Mother Government straps them upon a board and shoulders them around from one place to another. If she hears them moan with hunger, she feeds them; if she sees them shiver with cold, she blankets them; when they shriek and kick with rage, she beats them. She lets them live on the hindside of somewhere till somebody else wants it, and then she bundles them off to the other side of nowhere which nobody wants.

My people, like me, are going ahead backward. Once they had all America to hunt and fight in; now they have only a small portion of the land where they can stay. The father of all my fathers could shoot an arrow right through a bison, but his son could only kill a bear, and the bear-killer's son could only kill a deer, and the deer-killer's son shot foxes, and the fox-killer's son shot squirrels: and the squirrel-killer's son—that is myself—can only catch flies. Ah! my people started in "big injun," but they are coming out little papoose.

White men who stay at home and make books say my people are dying out; but white men who look around and count say my people are living on, as many as ever. Oh! it is chaps like me that keep the Indian question going. There are thousands upon thousands like me, bright-eyed, brown-skinned, lusty young braves, at this very minute cutting our eye teeth on our knuckle bones and toughening our lungs on young war-whoops, but we are always on the hindside and looking backward.

They say there are white babies who are carried upon their mothers' hearts and next to their cheeks; these babies always look forward, and everything starts small and grows large and comes toward them, and they can catch it if they want it. These babies have their eyes and ears trained to find out what is coming; their foreheads bulge out to meet future events, and their noses are sharpened upon them as they whiz by. So these babies grow to be strong men. They talk with the lightning, fire and water are their horses, and the smoke is their banner. The forests and the mountains bow down to them.

Oh, old Mother Government, take up my poor people and bear them upon thy heart; feed them with the milk of human kindness; give them justice, and teach them, by example, the law of love. Then shall my people lift up their heavy hands; they shall look forward, and not backward; up, and not down, and lend a hand.—*Harper's Young People.*

◆

We may lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—*Rev. A. L. Guss.*

DRESS.

The American principle [illegible] equality to all, in a civil [illegible] plainly seen in [illegible] dress [illegible] in any other one particular. [illegible] dress as we please [illegible] ourselves [illegible]. Hence all dress [illegible] possible [illegible] monotonous display of broadcloth [illegible] hats, and Derbys, on the part of the masculine element; and of brocades, velvets, silks, satins, glaring [illegible] parasols [illegible] on the part of the feminine portion. [illegible] when dressed, [illegible] on the [illegible] that [illegible] and Bridget's costume is almost identical with that of her mistress, with the exception that it is, perhaps, of cheaper material, and in a style [illegible] more showy.

With the rich, and with many who are not rich, costumes are much the matter of the taste of tailors and dress-makers; and there seems little room for the exercise of an individual preference. When the tailors and dress-makers unite with an artistic sense an understanding of the suitable, the absence of a personal [illegible] is less deplorable, and wealth [illegible] and beauty to the toilet. [illegible] with the majority of people, [illegible] some measure an indication [illegible]er; and there is assuredly a [illegible]ship between fine manners and [illegible], modest apparel. An attractive [illegible]ior depends as much upon a dainty, [illegible]l-fitting costume as upon mere prettiness of face; and when these forces are combined, who can withstand them?

In planning one's attire, health should be the first consideration. The clothing should never fit so tightly as to hinder the free movement of the body; and hurtful and silly fashions should not be countenanced by sensible young men and women. Tight and high-heeled boots and shoes should be eschewed, because injurious to the gait and the cause of much misery to the faithful but suffering members.

Neatness in one's toilet and dress is an absolute essential. A slovenly or dowdy dress materially detracts from the charms of a fine face or form. One should avoid ostentation, either in the display of rich clothing or jewelry. Seek always to dress appropriately, and in a style consistent with your means and position in life. It is right and natural that one should desire to dress attractively; and a love for the beautiful may thus be cultivated and exercised. One may dress in perfect taste on a very slender income. When a person possesses a pure and delicate taste, the most charming costumes are often the most inexpensive. Avoid extremes and cultivate simplicity, adopting patterns suited to your own personal peculiarities. A taste for dress becomes hurtful when it engrosses time and thought to the neglect of weightier matters. Persons who allow a fondness for dress to absorb nine tenths of their mental and physical energies are pitiable objects.

If a proper attention to health and apparel, and a careful cultivation of mind and morals, does not render a person beautiful, one may justly despair of reaching that end by the use of artificial devices to which worldly and fashionable people sometimes resort. The increase of the use of these artificial aids to the toilet is to be deprecated. They indicate the placing of a disproportionate value upon purely physical beauty; and their indiscriminate use shows pettiness of character, and tends insensibly towards laxness of morals. Such expedients belong to luxurious and licentious people, and have been used most freely in luxurious and licentious ages in the history of the world.—*E. E. B., in Our Young People.*

THE ANGEL OF LITTLE SACRIFICES.

Have you never seen her at work? Have you never at least felt her influence? In every christian family God has placed the angel of little sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life; because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who remove the stones from the road lest they should bruise the feet of travelers.

There is a place less commodious than another—she chooses it, saying with a sweet smile, "How comfortable I am here!" There is some work to be done, and she presents herself for it simply with the joyous manner of one who finds her happiness in so doing. How many oversights repaired by this one unknown hand! How many little joys procured for another, without his ever having mentioned to any one the happiness which they would give him!

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one and falls upon the slight disturbance like a ray of sunlight upon a cloud. Should she hear of two hearts estranged, she has always new means of reuniting them without their being able to show her any gratitude, so sweet, simple and natural is what she does. But who will tell the thorns that have torn her hands, the pain her heart has endured? And yet she is always smiling.

Have you never seen her at work, the angel of little sacrifices?

On earth she is called a mother, a friend, a sister, a wife. In heaven she is called a saint.—*French Writer.—Christian Advocate.*

NEATNESS IN DRESS AT HOME.

The importance of neat and tasteful house dressing cannot be over-estimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed, she takes the trouble to make one at all—"that it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her span of life; that husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance.

Not even the burden of care and constant employment can furnish excuse for careless personal habits, for few things are more important to the well-being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress: the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly-brushed hair and orderly dress, at least at every meal where the family assemble.—*Brooklyn Magazine.*

STORY OF TH[illegible]SER.

The Emperor displayed great interest in the working of the steam hammer, and Herr Krupp took the opportunity of speaking in high praise of the workman who had special charge of it.

"Ackerman has a sure eye," he said, "and can stop the falling hammer at any moment. A hand might be placed on the anvil without fear, and he would stop the hammer within a hair's breadth of it."

"Let us try," said the Emperor, "but not with a human hand—try my watch," and he laid it, a splendid specimen of work richly set with brilliants, on the anvil. Down came the immense mass of steel, and Ackerman, with his hand on the lever, stopped it just the sixth of an inch from the watch. When he went to hand it back the Emperor replied, kindly:

"No, Ackerman, keep the watch in memory of an interesting moment."

The workman, embarrassed, stood with outstretched hand, not knowing what to do. Krupp came forward and took the watch, saying, "I'll keep it for you if you are afraid to take it from His Majesty."

A few minutes later they again passed the spot, and Krupp said, "Now, you can take the Emperor's present from my hand," and handed Ackerman the watch wrapped up in a 1000 mark note.—*Vienna paper.*

THE DEAD LINE.

Around the guarded camp occupied by prisoners of war a line is drawn called the "dead line," marking off a space where prisoners may not come. They are not allowed to come to the outer edge, or to the extreme limits of the enclosure. They are to keep at a distance from the boundary, and the space marked by the dead line tells them how far they can come with safety. Crossing that line they are liable to be shot at sight; remaining within it they are safe from harm.

God guards men from sin, and he does it by commanding them to *halt at a distance from it;* by drawing a dead line around it; restraining men, not only from evil acts, but from evil thoughts and evil desires. He not only forbids men to do the prohibited thing, but he forbids them to wish to do it, or think of doing it. He marks the beginning of evil in the secret thoughts of the heart, and warns them away from every form of evil, nipping it in the bud and bidding men beware of the very thought that leads to sin.

Many unwary souls have been lost by crossing the dead line, dallying with temptations, going too near the presence of evil, until finally they have been drawn onward and swept downward into the abyss. The christian's safety is not in seeing how firmly he can stand in the midst of temptation, but how far he can flee from its very presence, so that in thought and purpose and heart, as well as in life, he may be like the great Exemplar, "holy, harmless, undefiled, separate from sinners."—*Christian.*

THE DIFFERENCE.

"Willie, why were you gone so long for the water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?—*Christian at Work.*

◆

We may talk of our faith till the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin.—*Farrar.*

Frightful Waste.

Consumption carries off its thousands of victims every year. Yes, thousands of human lives are being wasted that might be saved, for the fact is now established that consumption, in its early stages, is curable. Dr. Pierce's "Golden Medical Discovery" will, if used in time, effect a permanent cure. It has no equal as a remedy for bronchitis, coughs and colds. Its efficacy has been proved in thousands of cases. All druggists.

◆

Girls, beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path.

◆

"Be wise to day; 'tis madness to defer." Don't neglect your cough. If you do, your fate may be that of the countless thousands who have done likewise, and who to-day fill consumptives' graves. Night-sweats, spitting of blood, weak lungs, and consumption itself, if taken in time, can be cured by the use of Dr. Pierce's "Golden Medical Discovery." This wonderful preparation has no equal as a remedy for lung and throat diseases. All druggists.

◆

After a short courtship there was a brilliant wedding. The bridal gifts were costly and elegant. The most elegant of them was a New Home Machine from the well known Music House of J. L. Stone, Raleigh, N. C.

◆

Times and Places for Meetings of Associations.

South Yadkin.—Eaton's church, Sept. 8.
Three Forks.—Beaver Dam, thirteen miles north-east of Boone, Sept. 13.
Ashe and Alleghany.—New Hope, Alleghany Co., Sept. 22.
Brier Creek.—Swan Creek, Sept. 22.
Kings Mountain.—Bethel, Sept. 22.
Elkin.—Mt. Pisgah, Sept. 29.
Green River.—Cooper's Gap, Sept. 29.
Sandy Creek.—Gum Spring, Sept. 29.
Eastern.—Well's Chapel, Oct. 4.
Tar River.—Samaria, Nash Co., Oct. 4.
Catawba River.—Abee's Chapel, Oct. 6.
Union.—Meadow Branch, Oct. 6.
Mt. Zion.—Rose of Sharon, Oct. 11.
West Chowan.—Winton, Oct. 11.
Cedar Creek.—Cumberland Union, Oct. 12.
Mecklenburg and Cabarrus.—Arlington, Oct. 13.
Pee Dee.—Troy, Oct. 13.
South Fork.—Macedonia, Oct. 13.
Cape Fear.—Mt. Pisgah, Brunswick County, Oct. 18.
South River.—Canaan, Oct. 19.
Anson.—Brown Creek, Oct. 20.
Caldwell.—Piny Grove, 5 miles east of Patterson, Oct. 20.
Atlantic.—Goldsboro, Oct. 25.
Raleigh.—Morrisville, Nov. 2.
Robeson.—Pleasant Grove, Nov. [illegible]
Little River.—Piny Grove, Nov. [illegible]
Stanley.—Poplin's Grove, Nov. [illegible]
Baptist State Convention.—D[illegible] Nov. 16.

Any errors will be gladly c[illegible] if you will notify [illegible]AY.

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June8 6m

Drug Dealing--Its Relation, as a Profession, to the Public.

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