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Echoes from the North Carolina Pulpit.

Sermon Preached before the Ministers' Conference.

ROCKINGHAM—REV. LIVINGSTON JOHNSTON.

John 10: 10—"I came that they might have life, and that they might have it more abundantly."

In every human heart there is a desire to live in this world as long as God sees fit to spare us. When a man takes, or attempts to take, his own life, he is at once supposed to be in a state of mental aberration; for it is presumed that no sane man would commit a deed so rash and unnatural.

I believe in dying grace. I do not believe that God's people ever reach the point where they would willingly meet the black angel until they receive special grace for the dread ordeal. Those who have not been regenerated, most of them at least, seem to think that to become a follower of Christ means to bury one's self as far as this world is concerned. There never was a more mistaken idea. Christ did not come with shrouds and winding sheets; he didn't come to dig graves and make coffins; he did not come to bring darkness and death; but, blessed be God, he came that those who believe on him "might have life, and that they might have it more abundantly." In offering some thoughts, then, on more abundant life, I remark, in the first place—

I. THAT ALL LIFE MUST COME FROM JESUS CHRIST.

When Adam fell, the death sentence passed on all mankind. The irrevocable decree went forth that "the soul that sinneth it shall die." This world was transformed from a paradise to a cemetery. Then there came, vague and dim at first, the first promise of a coming Messiah. After centuries of anxious waiting, we hear a voice clear and sweet, saying, "I am the way, the truth and the life—no man cometh unto the Father, but by me." All who do not believe in Christ are dead—dead in trespasses and in sins. To those thus dead there is no hope except through Jesus Christ. When he raised the young man of Nain and restored him to his mother, that mother and son, doubtless locked in a loving embrace, praised the power that brought them such a blessing.

As he stood over the grave of his dear friend Lazarus, and spake the life-giving words, who can describe the ineffable joy that filled the hearts of the sorrowing sisters! This was only faintly typical of the higher, nobler life which Jesus came to bring.

Brother, is there some one near and dear to you, it may be an only brother or an only son, who is dead in sin? Let me whisper to your sorrowing soul that Christ has come to bring life. Carry thy dead and cast them at the feet of Jesus, the source of all life.

Did you ever stop to think what it required on the part of Christ to bring us this life? It was a work, in the first place,

1. *Of pure unselfishness.* We had violated God's law and forfeited all claim to his mercy. Our blessed Master, out of the pure unselfishness of his love, came to bring us life. But more than this. It required,

2. *Real self sacrifice.* A life of sorrow and suffering closed in agony and blood. He came to bring you life, my friend, but it cost him his own to bring it.

"Renounce thy works and ways with grief, And fly to this divine relief, Nor him forget who left his throne, And for thy life gave up his own."

3. *Again, it required great humiliation.* He was despised, rejected, spit upon. For our sakes he felt the pangs of hunger. For our sakes he put off the shining robes of heaven and wore a simple garment for which his murderers cast lots. For our sakes the king of glory laid aside the royal diadem of heaven, and in its stead wore a crown of thorns. Died for us worms of the dust. O, blessed Saviour, that thou shouldst give thy great life for this worthless life of mine! Yet, passing strange, some before me now spurn the life which Jesus came to bring. Christ might say to you as he did to the un-

believing Jews, "Ye will not come unto me that he might have life."

Not only does all life come from Christ, but I notice, in the second place,

II. THAT THERE ARE DIFFERENT DEGREES OF ATTAINMENT IN THIS LIFE.

"I came that they might have life, and that they might have it *more abundantly.*" We see this illustrated in nature. You pick up a little acorn. It is so small that if you hold it on your little finger, you'd hardly feel its weight. There is life, small 'tis true, but life. That acorn is covered with soil. It sends up a tiny green sprig which in course of time develops into a stately tree with outspreading branches. You can scarcely realize that it came from that little acorn. The very same life that was in the acorn is now in the oak. It has the same life, but it has it more abundantly.

A little babe lies on its mother's breast, the very embodiment of helplessness. In course of time it develops into a stalwart man with brawny muscle and active brain. He has the same life as when a helpless babe, but he has it more abundantly.

As in natural, so in spiritual life. At first those who are born into the kingdom are babes in Christ. Alas! that so many seem content to remain babes so far as their spiritual lives are concerned. We see the difference in Christians every day. Some are so cold and distant. They follow the Master afar off. But, thank God, in every community and in every church there are some who live near to the great heart of God and have this life abundantly. This thing of growth of grace is something that can be attained. This leads me to say, in the third place, that—

III. IT IS THE DUTY OF EVERY CHRISTIAN TO HAVE THIS LIFE ABUNDANTLY.

1. *It is a duty we owe ourselves.* As the helpless infant is unable to appreciate the beauties of the world around him, so those who are babes in Christ cannot fully appreciate the glories of the higher life which Jesus came to bring. When God showed Moses the land of Canaan, it was on Pisgah's top they stood. He couldn't have seen the goodly land from the valley below; but when he reaches the mountain top, from that exalted height its beauties are plainly seen. So, brethren, if we would get a glimpse of that heavenly Canaan while here on earth, we must climb the mountain of faith. We should not always be looking back to the time of our conversion as the apex in our Christian journey. It is well for us to look back occasionally, but it ought to be to see how high we've climbed. Some birds are largest when they first leave the shell, and some Christians are largest when first born. This isn't right. We ought to grow larger all the time. I am not one of those who believe in sinless perfection on this sin-cursed earth, but I do believe in Christian growth. If any human could ever have claimed sinless perfection, it seems to me Paul was the man. And yet near the close of his life we hear him say, "Not that I have already obtained, or am already made perfect. But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal of the high calling of God in Christ Jesus. Brethren, we should not be satisfied with past achievements or present attainments, but like Paul we should look *forward and press on.*"

2. *Again, it is a duty we owe others to have this life abundantly.* A cloud surcharged with electricity will give off to others having less quantity. So a Christian surcharged, if I may use the expression, with this spiritual life, will give off to others with whom he comes in contact. Our examples are moulding and shaping the lives of others. "Ye are living epistles, known and read of all men." An aged Christian man was dying. Looking up at his weeping children who were gathered around him he said, "It is a solemn thing to die, but it is more solemn to live."

3. *Furthermore, it is a duty we owe to Christ to have this life abundantly.* Do we not manifest a want of appreciation of his great work if we are satisfied with anything less than full spiritual growth? It ought not to be enough for us just to get to heaven, but we should strive for an "abundant entrance." Not like an old ship whose sails are all torn away by the storms and tempests that drags slowly into port, but with sails all up and filled with the breeze to sweep through the gate, this is "an abundant entrance."

IV. FINALLY, HOW CAN WE HAVE THIS ABUNDANT LIFE?

1. Well, in the first place, *we must bury our lives in Christ's, and lose our wills in his.* "Except a grain of wheat fall into the earth and die, it abideth alone; but, if it die, it beareth much fruit." These may be almost called the words of Jesus. They were spoken just in sight of the cross. This was the ruling principle of his life. It should be of his followers. In the hand of an Egyptian mummy were found a few grains of wheat, which had been there three thousand years. They were shriveled and shrunken, but when planted came up. If that wheat had fallen into the ground when placed in the hand of the mummy, and had been reproducing itself all these centuries, it would now afford much more than bread enough for all mankind. "Except a grain of wheat fall into the earth and die, it abideth by itself alone." No man ever amounted to much in the world who didn't somehow give himself away. You never read a novel where the hero was worth a thought unless, in some way, he sacrificed himself for others. The authoress of that thrilling story, "Scott-

tish Chiefs," tried to make Wm. Wallace a hero while in his beautiful country home, but she failed. His happy home was destroyed and his devoted wife brutally murdered. Wallace then entwined the tendrils of his great soul around old Scotland and gave his life in her defence. Ah! now we have the hero, for he lays down his life on the shrine of his country. Brethren, if we would grow in grace, we must "present our bodies living sacrifices, holy, acceptable to God, which is our reasonable service."

2. *Again, to have this life abundantly, we must have the Holy Spirit in large measure.* So important is he that even Christ said it was expedient that he go away in order that the Spirit might come. Peter trembled like a coward before a little servant girl, but when the Holy Spirit filled his soul, he spoke those bold and burning words on the day of Pentecost.

We receive the Holy Spirit by asking for him. "If ye, then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to all them that ask him."

Brethren, we have met for prayer and consecration. Let us thank God for what spiritual life we enjoy, and God grant that as we leave this meeting, we may feel that we have this life *more abundantly.*

Is the Tendency of the Y. M. C. A. Towards the Usurpation of the Prerogatives of the Churches of Christ?

A. W. PRICE AT RICHMOND COUNTY UNION.

Some of our brethren will doubtless ask, "Why this question? Why not confine our discussions to the work with which we have immediately to do? Why go out of the way to take a side issue when we have so much in our own work to engage our attention?"

These questions are very natural, and I shall answer them in all seriousness. The question before us is a practical question, and one which deeply concerns us. The Young Men's Christian Association movement is squarely before the world challenging the attention of Christian people, and each one for himself must meet it. And the only way to meet it intelligently is through free and candid discussion. Already many of our people are asking, "What shall we do about it?" Some of our people have gotten into the current and are floating along with it without giving the subject much serious consideration. Others have carefully investigated it and satisfied their minds of its scripturalness and expediency, and have entered into it with the enthusiasm which is born of conviction. Others are seeking light, fearing to antagonize the movement lest haply they be found to fight against God, yet not convinced of its scripturalness or its expediency. With these facts before us, the question is a practical one, and should be frankly and fully discussed, so that our convictions, on whichever side they may be, may be intelligent.

But before entering upon the discussion, let us thoroughly understand the question before us. "Is the tendency of the Young Men's Christian Association towards the usurpation of the prerogatives of the churches of Christ?" The word "churches" is used here advisedly, because it only will comport with the Baptist conception of what a church is. Dr. Smith made an eloquent address at Goldsboro on "The Young Men's Christian Association and the Church," in which he attempts to prove the negative of the question before us.

You might know that Prof. Smith is a Pedobaptist by the way he states the subject: "The Young Men's Christian Association and the Church," using the church as the sum total of all the Christian denominations. The word "church" is used in the New Testament only in two senses. First, it is used to designate the aggregate of all true believers in all ages of the world, all that have been saved and all that will be saved. This is purely an ideal conception of the redeemed in all ages, dispensations and climes. This is not an aggregate of local churches nor of religious denominations, because many in the local churches and denominations are not of this church at all; while many, not members of any local church or denomination, are members of the church in this sense. This is the meaning of the word church in such expressions as "Who loved the church and gave himself for it;" "the general assembly and church of the first born." But the word church as thus used is never applied to an organization. It is purely a spiritual conception of the church, and has no organization whatever, and consequently has no prerogatives whatever. The only organized church known in the New Testament is the local church, and consequently it is the only church that has any prerogatives. So that the universal theory of the church as is maintained by the "Holy Catholic Church," or the provincial theory as "The Church of England," "The M. E. Church, South," "The Presbyterian Church of the United States," and so on, is altogether foreign to the New Testament conception of the church. The messages of Christ as given in the book of Revelations were not given to the "church" of Asia, but to the "churches of Asia." The local church, then, is the only church that Christ has given any prerogatives at all; and any other combinations of societies claiming the name of "church," is extra biblical. The sum total of the New Testament church is the local church. Hence the question: "Is the tendency of the Y. M. C. A. toward the

usurpation of the prerogatives of the churches?"

Mark you, the question is not whether there is a legitimate field for such an institution, but whether the tendency is not rather to get beyond the field which may legitimately belong to it. The question is not, Has the organization accomplished any good? but, Is its tendency towards usurping the prerogatives of the churches? The question is not, Has it already usurped the prerogatives of the churches? but, Is its tendency in that direction?

Now, then, I am not here to argue that the Y. M. C. A. has done no good; neither am I to maintain in this discussion that it has no legitimate field to work in; but I am here to maintain that the tendency of the institution is toward the usurpation of the prerogatives of the churches.

In order to understand the matter, let us notice what some of the prerogatives of the church are. The prerogatives of the church are those functions and powers divinely vested in the church, and consequently possessed by no other institution. Now, then, one of the first and highest prerogatives of the church is the *preaching of the gospel*. I do not mean that the church in her collective capacity actually preaches the gospel. What I mean is that she is the custodian of the gospel. She was instituted to maintain and propagate the gospel. Consequently it belongs to her, and only her, to set apart the gospel ministry. It is true she is to do this in recognition of a special divine call of the individual asking ordination at her hands. But the final appeal on the matter God has vested in the church. The church is to decide as to the candidate's character and gifts, and no matter how strongly the convictions of duty touching the ministry the candidate may have, if the church fail to recognize his fitness according to the standard of character laid down in the Holy Word, there the matter ends.

Now, then, the history of the Y. M. C. A. shows that it is taking into its own hands this prerogative of the church. It is true it does not ordain preachers. It has not reached that point yet. But it does recognize, encourage and send out men to preach the gospel who are not authorized to preach the gospel. 'Tis true, in one sense, any Christian has the right to be a preacher; any Christian man has the right to read and comment on a passage of Scripture; any Christian man has the right to make an exhortation when necessary or expedient; but no man has the right to go into this thing regularly, to lay aside all other avocations, and make a *business of preaching*, assuming its responsibilities and sharing its honors, without being authorized by the church, and he who attempts it pours contempt upon the church of Christ, and whosever or whatever encourages him in such a course pours contempt upon the church. The most common thing in this decade is for a revival meeting to be conducted under what! The auspices of the church? No; under the auspices of the Y. M. C. A. Many of the modern evangelists go out not under the auspices of the churches, but under the auspices of the Y. M. C. A. And in many instances these self-constituted evangelists are forced on the community not only without the consent of the churches, but over their heads and against their protest. And the character of the evangelists which generally go out under the auspices of the Y. M. C. A. is such as to bring into reproach the office of the ministry. As a rule he starts out with a very superficial preparation. Three months in some summer "short-cut" training school is about as much he starts out with, if even that. Having caught up a few Bible readings which are made to hand for such emergencies, and memorizing the passages which he proposes to use, often doing violence to the sense and connection of the Holy Word, and with a flexible Teacher's Bible he starts out to instruct and exhort. Knowing nothing of the struggles of the regular ministry in preparing themselves for and maintaining themselves in the ministry, it is quite natural that the evangelist should not have much sympathy or respect for the regular preachers, so that about the first thing he does when he goes into a community is to give the pastors a downright belaboring. And the inevitable tendency of such a system is to the depreciation of the authorized ministry of the churches. Then he adopts methods and a style, which an authorized minister would shrink from; he works up the community in such a frenzy of fervor that when he is gone the people can't settle down again to the staid, solemn and dignified preaching of the regular pastors. The modern evangelist, with his slang and impudence and sensationalism, is largely the outgrowth of the Y. M. C. A. He is responsible to nobody and to nothing. Still he works under the auspices of the Y. M. C. A.

If the tendency of the institution is not towards the usurping the function of preaching and of authorizing preaching, I fail to see the signs of the times.

Another prerogative of the church, which she has well nigh surrendered to the Y. M. C. A., is the *training and developing of her converts*. If this is not a part of the church's work, I have failed to learn what the object of church organization is. The command of the Master is, "feed my lambs;" but the Y. M. C. A. seems to have monopolized all responsibility in this particular. But its advocates say, "We are trying to train the converts for the church." Nay; but in many instances the Y. M. C. A. trains them away from the church, for many of the

most enthusiastic workers in the Association were the least account to the churches. They never miss a convention of the Y. M. C. A., whether district or State; yet they never in all their lives attended the State Convention of their own church. The expression of Solomon might be applied to them, "They have made me keeper of the vineyards, but mine own vineyard I have not kept." They are so busy in attending upon these extra ecclesiastical meetings that they have no time to devote to their own local church, the vineyard which divine wisdom has committed to their keeping. I know of nothing so calculated to weaken one's loyalty to the church as an absorbing interest in the Y. M. C. A.

But some say the churches have so failed in this matter of training converts that some such an organization is necessary. But let those who put so much enthusiasm in the Y. M. C. A. put that same energy in the local church, and see what a difference it will make. Besides, look at the logic of the position. You say the Y. M. C. A. is a necessity because the church has failed to do its duty. Aha! which being interpreted means the church is a failure. The very institution is a reflection on infinite wisdom, and implies that the Lord made a mistake in organizing the church. And again, admitting that the church has failed to do its duty in this respect, which is better, to reform the church, or create a great big extra ecclesiastical, extra biblical organization to do the legitimate work of the church? Better expend your zeal and money in developing the church.

But you say the Y. M. C. A. does a work by the union of effort of all the churches which no one church could do. They build large and attractive halls, which contain libraries and gymnasias, which afford a counter-attraction to the places of vice which are in every city. But it is a very serious question whether the vast amount of money expended in Y. M. C. A. buildings is, after all, a wise investment. If the millions of money now invested in costly Y. M. C. A. buildings were put into missionary channels the millennium would be more rapidly hastened. But you say these buildings and appliances attract people who would never go to church. The same as to say that the style of our church architecture is altogether a failure. Grant that in many respects this is true, and what then? Why reform your church architecture? I never see the cupola of the Y. M. C. A. building, but it seems to say, "The church of the living God which is the pillar and ground of the truth" is a failure. But you may say that the money which builds these buildings and appliances is collected from people who would not give anything to the church at all. So much the worse. The same as to say, "People have not enough respect for God's authority to give to the support of the divinely established church; therefore we will get up something that meets their approbation." Nay, for my part, I would say to any such person, "Thy money perish with thee."

The avowed field or object of the Y. M. C. A. is "Young men's work for young men." But the Association has long ago broke away from this narrow trammel. It takes in young men and old men, and seeks by its open meetings and revival efforts to reach all men. If there is a field for a non-denominational organization of this kind, why no square the name with the facts and leave off "Young Men" and call it "Christian Association."

The Y. M. C. A. has never attempted to administer the ordinances yet that I know of, but that this is a possibility in the not far distant future is the indication of the trend of things. It is altogether possible that the enthusiasm will reach such a point that they wind up some big convention with the celebration of the Lord's supper, as they do some of their interdenominational missionary societies in England. This may never be realized, there may be conservatism enough in the institution to hold it in check; but the tendency is inevitably in that direction. If it were ever to tamper with the ordinances, then Baptists would have to withdraw. Baptists believe that the communion is a church ordinance and can be administered only by the local church and not by any association or convention of churches. Consequently you never hear of a Baptist association or convention celebrating the Lord's supper. The Methodist conferences and the Presbyterian assemblies often celebrate the Lord's supper; the Baptists believe that this is not warranted in Scripture.

I do not, however, think, as some people do, that the Young Men's Christian Association will ever become a church, but my fear is that it will become a gigantic organization above the church which will force its decisions and methods upon the churches, and so instead of being amenable to the churches, it will attempt to make the churches amenable to it.

These convictions have been crystalized within the last few months, and I now state them honestly and candidly and fearlessly, and "if this be treason, put it into your pipes and smoke it."

The man who prays, "Thy kingdom come," ought to be willing to go the ends of the earth to help establish it.

Peace is the proper result of the Christian temper. It is the greatest kindness which our religion doth give us, that it brings us to the settledness of mind and consistency within ourselves—Bishop Patrick.

The Biblical Recorder.

WEDNESDAY, AUGUST 6, 1890.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
REV. J. A. SPEIGHT, - - ASSOCIATE EDITOR.

A CALL TO THE MINISTRY.

There are differences of opinion among evangelical Christians as to what a call to the ministry is, whose official duty it is to preach the gospel, &c., &c. Before proceeding to notice what we consider a call to preach, it may not be amiss to mention some of the false theories in vogue concerning this important matter.

One of these is, that a man may choose the ministry, just as he would law or medicine, and that the principle matter for such to decide is, does he prefer the ministry to any other calling. This view lowers the ministry and its work to the mere level of business or secular employment. This theory is so manifestly false to the teaching of God's word, and to the genius of Christianity, that we wonder that any professing to be Christians can hold it; and yet they can be found among those who claim to be among the more intelligent and progressive Christians of America.

Another false theory is, that the ministry is a work for delicate or enfeebled men. We once knew a worldly-minded lawyer who argued for some time with a younger brother who was preparing to preach, and who was a young man of fine physical development, with a view of persuading him not to enter the ministry. He claimed that God did not need such stout men in the ministry; that it suited delicate or feeble men better, &c. The brother very properly replied, "God needs strong men to do his work." That reply was sensible, for God does need some who are strong physically. The immediate followers of Christ were doubtless strong men physically, accustomed to hardship, and hence prepared to work and suffer for the Master. The Apostle Paul was evidently a man of great physical endurance, and knew what was often required of the preacher when he exhorts Timothy to "endure hardness as a good soldier of Jesus Christ." Whoever heard of a king selecting the weakest and feeblest of his subjects for soldiers? Christ is too wise to make the same mistake in calling men for laborers in the arduous work of preaching his gospel. It is true that God calls some who are very weak in body to preach his gospel, for a feeble body may contain a great soul, and the "weapons of our warfare are not carnal," and yet it is equally true that he has called, and will continue to call, many who are strong physically, for he needs such men. It is then a downright misinterpretation of God's plan of calling men, and a reflection on his wisdom, to claim that he calls, or that he needs, only feeble or delicate men to preach the gospel. It required not only the scholarly, yet feeble Melancthon, but also the sturdy Luther and Zwinglius to effect, under God, the reformation in Europe. It has required the sturdy hearts and strong bodies of such men as John Bunyan, Robert Hall and Roger Williams to reform the Reformation, until we have in America, at least, liberty of conscience and liberty of worship. So mote it be!

Another false theory about the work of the ministry is, that it is a work suited especially, if not exclusively, to men of a mild, gentle, effeminate disposition. This idea is so prevalent, especially in countries that have State churches, that those who have sons who show a want of more manly qualities, and a preference for employments better adapted to women than men, readily conclude that they are peculiarly fitted for the ministry, and hence they persuade them to enter that work. This theory is both false and dangerous. It exists no doubt partly from the somewhat popular conception of the person and character of Jesus, the founder of the church. It is true that Christ was the Lamb that was slain, but he is also the Lion that liveth again. Gentle and loving, yet brave and heroic was the man of Nazareth! There was nothing effeminate about the men Christ called to follow him. The calling of most of them before following Christ afforded no leisure for Eutopian dreams, or the enjoyment of "dilettante days." Two of them were called, "sons of thunder," and what a contrast between Peter and such a character as Oscar Wilde! There was nothing effeminate about the great Apostle to the Gentiles, and there are some directions in his epistles that manly women and womanly men are very unwilling to obey.

What, then, is a call to the ministry? It is a deep abiding impression that God himself makes upon the mind, heart and conscience of those whom he would have to preach his gospel as to their peculiar, and often exclusive, work.

God, in ancient times, called Abraham to

depart from his country. In his own peculiar way he called other patriarchs and prophets to the special work assigned to them. When Christ was on earth he undoubtedly called certain men to follow him and preach his gospel. After his ascension he called others. But some may say the Lord used in those days *miraculous* means to make his will known and to designate the men selected. Granted. It does not follow, however, that he has ceased to call men, or that he employs *no* means now, to make his will known. He now uses *spiritual* means, and those whom he calls are so impressed as to duty that they cannot shake off their convictions, go where they may, and attempt what they may, to rid themselves of them. Yea, they are so followed up by the Lord that they are finally constrained to say, "Woe unto me if I preach not the gospel!" This is the Baptist theory, and it is held more or less clearly by some other Christians of our day.

It does not follow, we think, that all of those thus divinely called to preach the gospel are required to cut loose entirely from any and all connection with worldly pursuits. It is a well-known fact that many of our strongest churches were founded, under God, by the faithful labors of men who followed the plow through the week and preached the gospel on the Sabbath. This generation of men is rapidly passing away, it is true, in America, under the changed condition of society, and the altered condition of the churches; but we question whether the time will ever come when the demand for such men will entirely cease. Nor does it follow that men thus called to preach are compelled to confine themselves exclusively to the actual work of the ministry. Men can preach successfully and yet fill the president or professor's chair in the literary or theological school, or in the conduct of religious journalism. If one is called to preach he is apt to find out by his own experience how he can best do that work. There are other ways to preach than by direct pulpit ministrations.

Yet when one is called, in his youthful days, and has gifts that qualify him especially for the pastorate and pulpit work, he should not only prepare himself for his life work, but should *confine* himself, as a rule, to the peculiar sphere of labor into which he has been inducted, and when possible he should free himself from all entanglements with worldly pursuits. This remark is intended to apply with special force to pursuits that have little affinity to his calling.

THE ASSOCIATE LOOKING FOR COOL SHADES.

It is not often that we fall into the hands of the doctors, or even complain of the troubles incident to mortality, but the hot weather—oh, the memorable hot weather of July '90! Well, it didn't slay us, but it knocked the vim and elasticity out of body and soul, and in spite of resolutions and fans and changes, we had to succumb, and then our wits were taxed to their uttermost to muster up a successful relief.

LITTLETON

is on the Raleigh & Gaston railroad, and is one of the most charming little towns in the State. We came to this place to get relief, and we found it at Shaw's Chalybeate and Lithia Springs, right at the town. Bro. Shaw lives here, and his springs are at the rear of his farm, and he keeps a boy to bring the water to his house for the relief of those who are here, like ourselves, for the benefits of the water. To those who are broken down from malaria or liver and kidney and nervous troubles, it seems to us that these waters are specially valuable. We found one family there from far-off Kentucky, and it is only a question of time before the crowd will be very large.

Our Baptist people here are doing well, though they are without a pastor at this time. Rev. M. C. Adams, a student of Wake Forest College, is supplying them at this time.

A short while at this place put us on our feet, and we move on to Weldon, and talk a moment with Bro. Morton about the saints in and around the Roanoke region. And then we strike for the lovely city of

GOLDSBORO.

We had been wanting to spend a Sabbath in this place for quite a time, and we moved up here, or rather down here, with real pleasure. Bro. Dill met us at the depot and piloted us to his home, and there, with himself and his lovely and accomplished wife, the hours sped so rapidly that we were bewildered by their flight. Bro. Dill is one of the most eloquent, as he is also one of the best of our pastors and preachers, and one of the most vigorous and progressive thinkers of his age. The Goldsboro people are a choice people, and they love their pastor and rally around him with an energy that is rattifying in the extreme. The church house is a gem, and the congregation is large and enthusiastic. At night we went with Bro. Dill to his mission in the southeastern part of the city, and found a good house of worship and a fine congregation. Bro. Dill has managed his work and the mission interests of his church so admirably that we give our readers the substance of a talk we had with him on this and other subjects.

In the course of the interview we said: "You haven't the strongest church in the State, but you have one of the best organized, and, in missionary matters, one of the liveliest in the State. Will you tell us how it is?"

Bro. Dill—"Well, I hardly know how to begin. You are correct about my church being one of the best. No pastor could wish for a more united, devoted and helpful people. When I came here and began to look around, I found that my people were ready for work, and I was not long in finding an opening for usefulness all around me. My first work was to project these mission stations that we have been talking about. The one in Webb Town you saw last night, and that nice house that you preached in, is paid for. That Bro. Parker that you met at church here in the morning is from one of our country missions, and he is a good one, too. I think every church should have one or more missions, and the church would be the better off for it, too. Take places like Newbern, Kinston, LaGrange, and this place, for instance. And we pastors should have points for work on both sides of us, and this work should be done without any cost to the State Board until churches are organized, and then they should be helped if it is needed; and let them move out beyond them, and the mother church still help them. Why, that is the secret of Dr. Hufham's great work, just north of me. He is all the time going, and has something for everybody to do, and as a result, look at the immense number of churches which have grown up around him within the last ten years. If all of us would do that, the great destitution which you referred to here in the Eastern part of the State would under God soon be a thing of the past."

"Now, Bro. Dill, we expect to give some of these good things to the public, and as you are pushing Sunday-school missions, tell us your views of the Sunday-school literature subject, and what is the duty of our schools on that line."

Bro. Dill—"I am glad to do that, because you know I am a great friend to the Kind Words Series; and with all the lights before me, it seems to me that all our schools should use these Lesson Helps. I believe it is conceded by impartial judges that in point of merit the Kind Words have it. They are prepared by men who know our people and their wants, and the missionary facts put before the young of our land in these lessons will be valuable indeed in the future. One of the felt wants of the South to-day is a publishing interest sustaining the same relation to our Convention that the Philadelphia house does to the Baptists of the North. The committee to look after this matter are in Louisville, Ky., and that is the place for this interest to be located. The Seminary is there, and a large per cent. of our rising ministry will attend lectures there, and be brought into sympathy with these publications, and it will not be long before our people will all, or nearly so, at least, adopt them. Some say it will take an order several days to get there, and that may operate against many of our schools. But to facilitate matters there could be branch houses at Richmond, Atlanta and Dallas, and at as many other points as the case may require. To my mind, this is a forward movement, and one that should enlist all our schools, and then we will have the finest graded Sunday-school helps in the world. The Baptists are here, the brains are here, and the money is here."

"We like to hear you talk, Bro. Dill; and now we have one more question to ask you. This is the day for Union Evangelists. Tell us what should be the attitude of the Baptists towards these men and their work?"

Bro. Dill—"I don't know. I have thought the subject over some, but I am dumb for an answer. You are right when you say that this is their day. The air is full of them, and they and their friends are pressing them upon nearly every community. Bro. Nelson has told me of a bit of history about this community that I have thought over just on that line. We should not ignore altogether these men, or the work they are doing. We should direct the matter as far as we can, and always make ourselves felt in that direction. And yet the Baptists haven't much to gain in a union meeting. The thing we need is to have two or three Baptist evangelists in the State, going from place to place, assisting our pastors in this work. If we could get a man like Bro. J. L. White, or Bro. W. A. Nelson, or Bro. Austin of Monroe, or a layman like Bro. N. B. Broughton, or any one who is fitted for this work, you would see the cause pushed forward all along the line. No, don't let us antagonize these men or their work, but let us add to this force some of our own and our best men, and then we will lead, and our pastors and churches will be behind these men to give additional impetus to the work."

We thanked Bro. Dill for these suggestions, and after a very pleasant talk with Bro. Nelson, we rode out to see Maj. Grant and his pottery works, and thought of how this great big hearted man came here a stranger and first took hold of his church and became one of the leading Baptist laymen in the State, and then took hold of this clay soil which for a thousand years had not been disturbed, and is doing well with the business.

We left these people reluctantly, and pitched our tent in

WILMINGTON.

We did not stay here long, because Dr. Pritchard and Bro. Peele were both out of the city; and then while this is a good place in the winter, yet it is not so good in the summer, when the thermometer has climbed up in the nineties, and gone higher still. We spent a delightful hour with Dr. Baldwin, one of the best of friends and dentists, and with the family of Bro. Mitchell, where are to be found some of the Lord's anointed, and then down the river to old

SOUTHPORT.

or perhaps we had better say New Southport, because, while the town is very old,

yet its name is new, because up to a very few years ago this place was called Smithville. The place is rather attractive, in full view of the great big bounding billows of the deep blue sea, and with lots of history and good people and good water and fish and oysters by the wagon load, and yet some of these are not happy. Yonder in our front is Fort Caswell, and away yonder to the left is a large mound of white sand which they tell us is all that is left of Fort Fisher, the once famous rebel stronghold. Up this shore to the North is where the old town of Brunswick was, but it is all gone now, while up and down these waters used to ply the swift crafts of the pirates. Bro. Ballard is pastor of our people at this place now, and he is one of the hardest working pastors in the State. Tireless and wide awake, he goes all over this flat, sandy country, trying to unite the brethren and build up the kingdom, and for a compensation that some men would call almost without money and without price. J. A. S.

PROF. JOHN F. LANNEAU.

PROFESSOR-ELECT OF PHYSICS AT WAKE FOREST COLLEGE.

THE Trustees of Wake Forest College held a meeting in Raleigh on Thursday, July 31st, and after due consideration elected John F. Lanneau, A. M., President of Pierce City Baptist College, Pierce City, Mo., Professor of Physics and Applied Mathematics in Wake Forest College. Prof. Lanneau is a scholarly and experienced teacher, and comes to Wake Forest with highest endorsement and recommendations. The following extracts from a few of these testimonials may be interesting to the friends of the College:

Prof. R. B. Semple, Professor of Ancient Languages in William Jewell College, writes:

"I was associated with Prof. Lanneau for several years in William Jewell College, and know him intimately. I can endorse him most cordially. He is a good teacher, having not only a thorough acquaintance with the subject he proposes to teach—which is a thing not uncommon—but having also the gift of transferring his own knowledge and spirit into those he teaches—which is much rarer—so that his pupils are filled with enthusiasm and zeal, and an appreciation of, and love for, the subject they are studying. As a Christian man, his character is beyond reproach. He is not only a man of strong faith, but of simple and earnest piety, which made him one of the most pleasant and profitable associates I have ever enjoyed in my church relations."

Prof. A. F. Fleet, Professor of Greek in the University of Missouri, writes:

"Prof. L. is a Christian gentleman of the highest character, is highly cultivated, has had extensive experience in teaching, and for years has made a specialty of teaching Physics and Applied Mathematics. He was so highly esteemed here in Missouri where his professional life has been largely spent, that he came within a single vote of being elected Professor of Physics in the State University."

Hon. L. B. Ely, Financial Secretary of W. J. College, says:

"I take the liberty of recommending Prof. J. F. Lanneau as a man well qualified for the position. He was professor in W. Jewell College, and resigned of his own choice. At that time the College was too poor to pay him a living salary, and he had a call to a position which he felt it his duty to accept. He is a Christian gentleman of the highest type and an experienced educator. He is probably not under forty-five or over fifty years of age."

Prof. D. G. Lyon, of Howard University, writes:

"While Prof. L. was connected with W. Jewell College, it was my good fortune to enjoy his instruction in Mathematics. The thoroughness of his scholarship, excellence of his methods, dignity and considerateness of bearing won the confidence and esteem of his students. I believe that the unanimous verdict of his classes would be that our teacher was enthusiastic, genial and successful."

Rev. John A. Broadus writes:

"I regard him as a man of decided ability and good specific talent for teaching; also as a man of thorough integrity, with a high sense of honor, who would be an agreeable associate; and I believe that his tone of character would exert an excellent influence among students."

Gen. R. E. Lee wrote in 1868:

"Capt. Jno. F. Lanneau was an officer of Engineers in the Confederate Army. His services were satisfactorily performed, and he proved himself a worthy and admirable officer."

Rev. James C. Furman writes:

"Prof. Lanneau filled the Chair of Mathematics in Furman University with marked ability. As a student he gained the chief honors, and through his life as a professor he has been devoted to science. He is a man of vigorous purpose and pleasant address."

Prof. W. R. Rothwell, of Missouri, writes:

"We have no better man and no better teacher than Prof. Jno. F. Lanneau. He is ripe in experience, and yet in the fulness of his manhood. He held the Chair of Mathematics in this institution with great ability until he resigned to take charge of the female college in Lexington, Mo. Your institution gave us our Prof. Emerson. We should be glad to return the favor in Prof. Lanneau, though we would not let him leave Missouri if our places, just now, were not all filled."

Hon. Hugh S. Thompson, late Assistant Secretary of the U. S. Navy, writes:

"Believing Prof. J. F. Lanneau to be peculiarly well qualified for the Chair of Ap-

plied Mathematics, I venture to call your attention to his claims. He was my classmate at the So. Ca. Mil. Acad., and I speak of my own knowledge, therefore, as to his natural gifts as a mathematician."

The degree of A. B. was conferred upon Prof. W. F. Marshall of Lenoir.

Rev. George W. Greene, the new Professor of Latin, having resigned as Trustee, Mr. W. G. Upchurch was elected a Trustee of the College.

The College has now a full and most efficient faculty, and will begin the fall session with greatly improved prospects. All the indications point to a largely increased number of students and a decided increase in the endowment.

The following Trustees attended the meeting: Rev. Dr. R. H. Marsh of Oxford, President, Rev. Dr. T. H. Pritchard of Wilmington, Rev. Dr. N. B. Cobb of Cary, Rev. J. W. F. Rogers of Apex, Rev. W. R. Gwaltney of Greensboro, Rev. Dr. T. E. Skinner and Rev. Dr. C. Durham of Raleigh, brethren P. A. Dunn of Neuse, A. R. Vann, F. M. Purefoy and W. C. Powell of Wake Forest, W. W. Vass, J. C. Scarborough, W. H. Pace and the writer, of Raleigh.

PERSONAL AND OTHER ITEMS.

Rev. W. B. Morton preached for Pastor Taylor in Warrenton last Sunday.

Rev. J. S. Hardaway, of Oxford returned from his trip to Virginia, last week.

Rev. W. R. Cullom has just closed a very successful meeting with the church at Warren Plains.

Rev. J. R. Pace spent last week in a gracious series of meetings with the church at Garner's.

Rev. C. A. Jenkins, of Oxford, spent last week in a series of meetings with his church at Enon.

Capt. N. L. Shaw of Warrenton, N. C., called to see us on his return from the meeting of the Orphanage Association.

Rev. Dr. George F. Bagby, of Frankfort, Ky., is supplying the pulpit of Rev. Dr. R. H. Pitt, of Richmond, Va.

Rev. R. T. Vann's address for August is 439 George St., New Haven, Conn. He is supplying for Rev. Dr. E. M. Poteat.

We are glad to announce that Prof. F. P. Hobgood has entirely recovered his health, and that he has returned to Oxford.

Rev. C. E. Smith, one of our missionaries to Lagos, Africa, has returned to this country for a short time, and is in Judsonia, Arkansas.

Rev. T. G. Wood, of Murfreesboro, spent the past week with Rev. Dr. Overby in a series of meetings with the church at Providence, N. C.

Mrs. Matoaca Williamson, wife of Rev. Robert Williamson, of Farnham, Va., died after a lingering illness on July 29th, aged forty-eight years.

Rev. N. S. Jones closed a series of meetings last week with the church at Knap of Reeds, Granville county, with fourteen additions to the church.

An article from Dr. Tupper of Richmond, Va., and one from Rev. D. W. Herring of China, are crowded out of this issue, but shall appear next week.

Bro. Austin of Tarboro, father of our Bro. C. J. Austin, died on Thursday. It was the quiet closing, not unexpected, of a long, blameless and useful life.

Rev. J. W. Ward has returned from the eastern shore of Virginia, and entered upon the pastorate of the churches at Moore's Swamp and Surry C. H., Surry county, Va.

Rev. T. J. Baker of Barnwell, N. C., writes us that there were twenty-one additions to the church at Pine Grove during the meeting held by Bro. Finch and himself.

Rev. Dr. Cobb is this week engaged in a gracious meeting with the church at Sharon, and is hoping to have the assistance of Rev. T. J. Taylor of Warrenton, as soon as he returns from South Carolina.

The Baptist church at Dego, W. Virginia, which was in course of construction, was destroyed by fire on Wednesday night last. Loss about \$1,000 with no insurance. Supposed to have been set on fire.

Prof. Collier Cobb, son of Rev. N. B. Cobb of Cary, N. C., has been elected Professor of Geology in the Boston School of Technology, Boston, Mass. This is a high and richly deserved compliment.

Rev. Dr. J. J. Hall of the Raleigh Baptist Tabernacle is engaged in a series of sermons to the working classes. These sermons are preached on Sunday evenings and attract large and interested congregations.

Rev. Wm. Phillips of Mt. Airy, N. C., suffered a sad bereavement in the accidental death of his thirteen-year old son on the 28th of July. The little boy, in fixing his gun, in some way discharged it, killing himself instantly.

In keeping with the suggested schedule of the meetings of Associations for 1891, to be seen in this paper, the Trustees of the Orphanage changed the time for their annual meeting one week sooner, to Tuesday and Wednesday before the fourth Sunday in July, 1891.

Mr. John D. Rockefeller has given \$50,000 to the endowment of Morgan Park Seminary, conditioned upon the raising of \$50,000 additional. We wish Mr. Rockefeller had added a condition that no more hymns to the Virgin Mary shall be sung at the commencements of a professedly Baptist Theological Seminary. The papers stated that such a hymn was sung at the last commencement, and we have seen neither denial nor apology to the denomination.—Western Recorder.

...Rev. E. F. Baldwin has removed from Morocco to Brumana, near Beyrou, Syria. He hopes to be able to travel over Arabia, Egypt, Tunis, Tripoli and Algeria, as well some of the lesser States and plant mission stations. He leaves in Morocco thirty devoted missionaries.

...Prof. J. B. Carlyle of Wake Forest College, in a letter to us from Fayetteville, says: "At a Sunday-school picnic held at McAlpine's Grove church on Saturday last, excellent speeches were delivered by brethren E. K. Proctor of Lumberton, and T. M. Hufham of Scotland Neck."

...In nearly all city churches there are rival families who seem to contend with each other as to which shall be latest to arrive at church. The audience is often amused at this, and sometimes unpleasantly disturbed. Which will come in next? is a doubtful question with the ungodly.

...Rev. J. F. Love, one of our most useful State missionaries, and the only Baptist preacher in Pamlico county, has organized a new Baptist church at Bay Creek in that county. This was done out of entirely new members who had professed faith under Bro. Love's preaching and had been baptized by him.

...I have just closed a glorious meeting at Union, one of my mission-stations. There were nine additions to our little church there, and most of them were heads of families. Rev. T. J. Baker, of Fort Barnwell, aided me and preached us some strong gospel sermons.—G. L. Finch, La Grange, N. C., Aug. 2, 1890.

...Rev. Dr. J. D. Hufham and Bro. Noah Biggs, of Scotland Neck, stopped in Raleigh for a few minutes on Thursday morning last, returning from the meeting of the Baptist Orphanage Association. Dr. Hufham was too feeble to stop over and attend the session of the Board of Trustees of Wake Forest College.

...Rev. W. L. Wright of Reidsville preached a very able and striking sermon on "Some Phases of the Modern Dance" on Sunday evening, July 16th, which has created quite a sensation in that section. This sermon appeared in *Webster's Weekly* of the 23d ult. The sermon will be printed at an early day in pamphlet form.

...The contract for the building of the new house of worship for the Grace Street church, Richmond, Va., has been signed, and work will begin at once. The house is to be the finest in the city, costing \$55,000, with a seating capacity of 1,500. It will be provided with all the modern appliances, such as kitchen, ladies' parlor, &c.

...Revs. J. A. Bivens and A. B. Caudle, of the Baptist church, commenced a protracted meeting at Macedonia, three and a half miles south of Monroe, on Saturday. We learn that considerable interest was manifested Sunday, and the meeting is expected to continue through the week, if the weather is not too bad.—Register.

...Rev. R. E. Peele, pastor of Brooklyn Baptist church, left the city yesterday morning to be absent two weeks. His address while absent will be at Scotland Neck, N. C. Rev. Mr. Rogers of Pender county, a young preacher of much promise, will supply Rev. Mr. Peele's pulpit during the absence of the latter.—Wilmington Star.

...Rev. Dr. W. H. Edwards, pastor of the church in Morrisville, closed a ten days meeting there on Wednesday last. During the meeting he was aided by Rev. D. D. Edwards, Rev. J. R. Maynard, Rev. Dr. Herndon and Rev. W. G. Clements visiting ministers. Ten persons professed faith in Christ, and the church was greatly blessed.

...Rev. J. R. Pendergrass, on his return from the Southern Baptist Theological Seminary, accepted the pastorate of the church in Franklin, Macon county, N. C., where he is now engaged in earnest work for the Master. Bro. Pendergrass is in the most beautiful section of North Carolina, and preaches to a noble band of brethren and sisters.

...Rev. E. Allison, who has labored for several years in East Tenn., has, we learn, returned with his family to his farm near Brevard, Transylvania county. Bro. Allison is an able and successful minister of the gospel, and we welcome him back to Western North Carolina. We are sorry to learn that Mrs. Allison's health is not good.—Asheville Baptist.

...The Independent of July 31st, devotes a good deal of space to denominational statistics for the year 1890. In its table showing the "Standing According to Numbers," we have Methodists, 4,980, 240; Roman Catholics, 4,670,292; Baptists, 4,292,291; Presbyterians, 1,229,013; Lutherans, 1,086,088; Congregationalists, 491,985; Episcopalians, 480,166.

...We heartily endorse the sentiment of the Birmingham brother who said the other day: "We must stop all our foolishness about criticising the Alabama Baptist, Howard College, etc., and go to work to make all these causes a success." Yes, indeed, time is too precious and God's cause should be too sacred for us to stop to find fault.—Alabama Baptist.

...Rev. J. O'B. Lowry, while taking a rest in the East, received from a friend in his congregation a check, and an injunction to use it in taking a trip abroad. He accordingly sailed with his family, in the City of Rome, on Saturday. This example of timely and thoughtful generosity is to be commended for frequent imitation outside of Kansas City.—N. Y. Examiner.

...The ordinance of baptism was administered to six candidates at the Baptist church last Sunday and five others were received by letter. These added to the list heretofore make a total of seventy-three that have been added to the membership since Rev. Mr. Bagby was installed as pastor. This is an unusually large increase for so short a while.—Suffolk, Va., Herald of Aug. 1st.

...Prof. E. B. Smith of Richmond College, who has occupied the Chair of Mathematics in that institution since 1866, died suddenly at his home in Richmond on Thursday morning last. Prof. Smith was a learned and distinguished teacher and has done much for the College. He was an Episcopalian and was buried from Grace Episcopal church at 5 p. m. on Wednesday last.

...Rev. W. A. Pool of Statesville, N. C., was with me at Bethel church last week, and preached seven sermons of decided power and great benefit to every one attending. Heavy and protracted rains caused us to close the meeting, with one profession and one addition by letter. Many were serious concerning their spiritual interests.—W. J. Hopkins, Mooresville, July 27, 1890.

...The centennial of the Wake Union church on Saturday, was largely attended. Rev. Dr. Carter, of Raleigh, preached the sermon, and Rev. Dr. J. J. Hall, and Rev. Dr. Wm. Royall delivered short addresses. Hon. George W. Thompson prepared a history of the one hundred years of the church's existence, which was read by Bro. W. O. Allen. The meeting will be long remembered.

...We recently heard of a good brother, pastor of one of the best churches in another State, who, on going to his church to preach found that most of his congregation had gone to hear Sam Jones. This so offended him that he then and there tendered his resignation as pastor. This was, in our opinion, unwise. All of us cannot preach as entertainingly as Sam Jones does, and this is a free country.

...Our brethren who have sent us long articles on the Y. M. C. A. and the Sunday-school Union and union Sunday-schools will please excuse us for withholding their articles. We have given full space to all as they came up to date, but the season of protracted meetings and associations is upon us, and these are the matters our readers wish to hear about, and they are of far more importance than any of the questions which have been so fully discussed.

...We received a call last Saturday from Dr. Thomas Hume, professor of Rhetoric and English in the University of North Carolina. He gives a very encouraging account of educational prospects in his State, especially of the future of Wake Forest College, under the presidency of Dr. Taylor. Dr. Hume is an enthusiast in his own department, and reports greatly increased interest in Southern institutions, during the last decade, in the study of English.—N. Y. Examiner.

...Rev. C. W. Matthews, the young pastor of Columbia, spent week before last preaching in Pantego, and will occupy the pulpit once a month at this place for the remainder of this year. His letter in another column evinces a heroic spirit of devotion to the cause of the Master. Dr. J. B. Bullock of Pantego, one of our most influential brethren, thinks that section is soon to witness great prosperity. The new railroads and new citizens are coming in and the prospect is very hopeful.

...Dr. W. W. Rowe, of Greensboro, in sending us the resolutions of the Greensboro church, thanking the State Mission Board for the help it has given the church, gives the gratifying information that the church is united, clear of debt and self-sustaining. Bro. Rowe says: "We are about to part with as brave, as true, as loving a pastor as ever preached the word of life. His work in our midst will endure long after he leaves us. Wake Forest is gaining a pastor who will stand up without fear, and proclaim what are his true and honest convictions, yet a pastor who loves his people and who will serve them with faithfulness and zeal."

...Colby University, the Baptist University in Maine, having tried co-education, has decided it is best to have two separate colleges, one for girls and the other for boys. This decision pleases our friend, the Journal and Messenger, who is old-fashioned enough to believe in the wisdom which made men and women to differ, and who evidently stands in no awe of the wrath of the "advanced" who admire manly women. We admire our brother's courage and his indifference to vials or rather hogsheads of wrath which will descend upon his devoted head. But we are not brave enough to follow his example, with the thermometer at ninety-eight degrees, for said wrath will be at boiling point.—Western Recorder.

The following resolution was read and unanimously adopted by the Greensboro Baptist church in called conference August 3d, 1890:

RESOLUTION TO THE STATE BOARD OF MISSIONS. Resolved, That as we are now entirely free from the debt that has been hanging over our church for so long, we think it our duty to tender to you our sincere and heartfelt thanks for your aid in the support of a pastor for this field for many years. Furthermore, that from the date of Bro. Gwaltney's resignation (going into effect September 1st, 1890,) we expect to become self-supporting.

W. R. GWALTNEY, Moderator.
W. W. ROWE, Church Clerk.

A Request.
Greenville Baptist church to the churches composing the Tar River Association—Greeting:

The undersigned respectfully request the churches composing the above Association to notify him as early as possible of the number of delegates that will attend the Association to convene in Greenville on the 9th to 12th October, 1890, inclusive.

L. W. LAWRENCE, Com.

Rev. J. F. McDuffie closed a remarkable meeting with the church at Bethesda. Twenty-five persons professed faith in Christ, and in one or two instances whole families were converted. Eleven were baptized, and others await the ordinance.

Notes of Travel.

To the inhabitant of eastern Carolina a journey through the "land of the sky" is fraught with deepest interest. The scenes that greet him and the people who meet him are so different from what has been seen that he can hardly realize that he is still in the "Old North State." Especially is this true when he visits for the first time our western city,

ASHEVILLE.

I had heard much of the Asheville "boom," but was not prepared for what I witnessed. And in the this wave of prosperity and progress, the Lord's people are not idle. They are moving forward. I spent an hour very pleasantly with Dr. Nelson, the pastor of the First church. I found him busy, bright, hopeful and happy. His people are united, earnest, and progressive. They are preparing to build a magnificent church. One feature of their work is especially to be commended. They support one of their members, a young minister, at Wake Forest. Will not others of our strong churches follow their example? I was not a little pleased to meet in Asheville, Bro. Daniel Morgan, who has been a constant subscriber and reader of the RECORDER since it was edited by Rev. J. J. James. The RECORDER has no warmer friend than he.

MORRISTOWN, TENN.

This was twenty years ago little more than a village. Now it is a thriving town of four or five thousand inhabitants. It is full of push and progress. It is at the junction of the Western North Carolina and East Tennessee, Virginia and Georgia railroads, and has, besides, the advantage of being situated in the centre of a fine farming and mining section. Its people are kind, hospitable and energetic. The Baptists are in the front, and I was glad to see as their pastor that gifted North Carolinian, Rev. J. C. Rockwell. Not yet twenty-three years old, he is already a great preacher and pastor. His people love him. His plans are progressive and successful. His church is a magnificent structure, a model of beauty without and within. It was a rare pleasure to spend an hour with him and his accomplished wife. From them I learned of the continued success and popularity of Prof. Henry Simmons at Carson & Newman College. An earnest Christian, a ripe scholar and successful teacher, he gives evidence already that on his shoulders rests the mantle of his father.

HICKORY.

Like most of our western towns, Hickory is growing. Signs of life and progress greet the traveler at every step. The Baptists are weak in numbers, but strong in faith and good works. They have had many struggles, but the Lord has blessed them. I had the pleasure of meeting the brother who was at one time the only male member of the church. Now they are earnest, prayerful, hopeful. Under the wise leadership of Rev. H. D. Lequeux, of whom I heard many good things, they are moving forward. With such a wise and consecrated layman as Dr. Whiteside to lead them, they cannot do otherwise.

LINCOLNTON.

This is an old town. Here again the Baptists are weak in numbers. Rev. C. E. Gower, their new pastor, has just taken charge of the work. He is a man of power, full of energy and zeal, and we may expect that the work so nobly begun by Bro. Matheny will be carried on to glorious results. Our cause in this section needs just such a man as Bro. Gower.

SHELBY.

It was my privilege to spend one night with that prince of Baptists, Bro. J. B. Wilkinson, the proprietor of Cleveland Springs. I found about one hundred and fifty guests enjoying the health-giving properties of the water and the excellent accommodations of his hotel. Our genial, and jovial State Auditor, Sanderlin, was the life of the company.

The brethren of Shelby are happy over the completion of their beautiful church. They are to be congratulated on their good fortune in securing such a pastor as Bro. Hamrick. Young, talented, progressive and consecrated, he is just the man to lead the man to lead the forces in Shelby.

MOORESBORO.

This is a stirring little town, ten miles west of Shelby. Sandy Run Baptist church, situated near its suburbs, is a strong body, with a membership of about three hundred. Rev. A. C. Irvin is pastor. It was a pleasure indeed to spend a Sabbath with this church. The Sunday-school was bright and interesting; the music helpful and inspiring. The sermon was by Rev. I. E. Green, one of our ministerial students, and a member of this church. It was an earnest, practical sermon. The brethren gave me a good collection for education.

My travels convince me that the Baptists are the biggest hearted and best people in the world; that our State Mission Board in establishing and aiding weak churches has done and is still doing a work, the magnitude and importance of which can scarcely be measured; and that Wake Forest is very near the hearts of all our people, and will welcome at the opening of the approaching season the largest number of students that ever entered its walls.

The Associations will soon convene. Will not all our churches see to it that their pledges to ministerial education are paid?

From all sections of the State letters are coming from worthy, capable, consecrated young men asking to be received and aided by the Board.

We cannot help them unless the brethren respond to our appeals for contributions.

J. B. CARLYLE.

The Louisiana Lottery.

On Sunday morning, July 27th, Rev. Dr. J. W. Carter, pastor of the First church, Raleigh, preached a very impressive sermon from 1 Kings 22: 52—"And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the son of Nebat, who made Israel to sin." The Chronicle says of the sermon:

"It made an impression on every hearer, and has been referred to many times since its delivery in various conversations."

The general subject was "the wickedness of provoking others to sin." He used several illustrations and analogies, and among other things he touched upon the Louisiana State Lottery as an agent provocative of sin. He gave a short but remarkable history of the efforts of that company to get its charter renewed by the State, in which he said:

The charter of the Louisiana State Lottery is about to expire. To get that charter renewed requires an amendment of the constitution, and a two thirds vote of both houses of the legislature is necessary to carry this amendment. An amendment which will permit a renewal of the charter of the lottery was passed in the house by a two thirds vote. Then the bill went to the senate.

The lottery people worked with the senate by their peculiar methods until they felt certain that they had secured the necessary two thirds to carry the measure through that body. A senator who went to the legislature, professing to oppose the lottery, but who afterwards agreed to support it, died. His successor was against the lottery, and another man had to be secured. When he was secured, the senate met one day to vote on the bill; but when the senate met, a lottery senator fell down in a fainting fit and the matter had to be postponed.

Another day when the senate met to vote, another lottery senator was taken violently ill and sick, and again the matter had to be deferred. Another day, the leader of the lottery party took the floor to make a speech, but the heavens suddenly grew dark and flamed with lightnings; the thunder roared and rolled until the voice of the speaker was drowned; the lightning disturbed the electric wires and put out the lights in the capitol. Again the legislature had to adjourn, while the word went round that God is AGAINST THE LOTTERY. But the measure finally passed the senate by a two-thirds vote.

Then the Governor met it with a brave, ringing, stinging veto. The house promptly passed it over the Governor's veto, and again it went to the senate.

Then another lottery senator was taken sick. A time was fixed when he should be brought into the senate chamber on his sick bed to vote for it. But the time came, the rains poured down and he could not be brought. Then it was proposed that the senate should meet in the sick senator's room to give him an opportunity to vote for the wicked measure; but DEATH came and defeated the plan. Then both branches of the legislature hurriedly passed a resolution, declaring that the Governor had no right to veto the measure and adjourned, and now it will go to the courts.

If many people were to read in the Old Testament a record of such a series of events, they would declare that the record could not be true; but these things have recently occurred in the State of Louisiana."

Our Orphanage.

Last week marked the close of a year's work at the Orphanage. At 10 a. m. there were some interesting exercises by the children. At 11 o'clock the annual sermon was preached by Dr. W. A. Nelson of Asheville. Dr. Nelson is so well known throughout the State that we need not say more of the sermon than that it was in the best style of his best work.

Prof. John E. Ray, now of Colorado, spoke to the children. His voice still has the persuasive tenderness which for ten years was so familiar to North Carolina Baptists. All the people were glad to see him on his native soil again.

Profs. Patton and Poteat also spoke very entertainingly.

The sum of \$640.00 was raised to aid in building another house.

Tuesday were given up to the Trustees of the Orphanage. We note a few particulars. There are now 128 children in the institution. The receipts from all sources for the year were \$9,540.30. The expenses for the same period were slightly in excess of that amount. Through the liberality of Dennis Simmons, Esq., of Williamston, a cottage for smaller children than could be received heretofore, has been erected. A convenient and comfortable bath-house has also been built. Funds are in hand for the erection of an infirmary, a building which is sadly needed.

The Orphanage journal, *Charity and Children*, has had a successful year. It now has 3,300 subscribers.

J. H. Mills, who organized the institution and under whose wise management it has risen to such great proportions, was re-elected General Manager. Treasurer Watson was also re-elected.

There has been an unusual amount of sickness among the children, but the causes, which were local, having been removed, the old standard of healthfulness has been restored.

Among the preachers in attendance we noted many whose names are household words among the North Carolina Baptists: Pritchard, Durham, Gwaltney, McManaway, Mitchell, Carrick, Wright, Sheets, Patton, Cashwell, Lequeux and C. J. Woodson. Among the laymen were Dr. Fleming and N. L. Shaw, of Warrenton; N. Biggs and Frank Shields, of Scotland Neck; Dr. R. H. Lewis, of Judson College; Prof. Poteat, of Wake Forest College; Prof. James A. Delke, of High Point; Hon. John C.

Scarboro; Ed. Williams, of Lexington; R. Spaulhour, of Wilkes; John L. Markham, of Durham. Many others were there, and a host of noble women, but we cannot mention them all.

Among those whose absence was noted regretfully were Rev. H. A. Brown and Dr. Montague, of Winston; R. McBrayer and John Brevard, of Asheville.

The Orphanage enters the new year with promise of greater prosperity and enlarged usefulness. It is an honor to the Baptists of the State and its place in their hearts is secure.

J. D. H.

Editor of Recorder:—Will you allow one who happened to be at Wake Forest when Messrs. Worth and Graham made their visit in the interest of foreign missions to say a word with regard to what Dr. C. Durham has been pleased to say in a recent issue of the RECORDER. Certainly not in defense of Dr. Hume's reply to Dr. Durham, but rather in the interest of truth and in justice to the young men who came from the University.

The June Student contained the following: "Messrs. Worth and Graham of the State University, under the auspices of the Young Men's Christian Association, visited Wake Forest recently in the interest of foreign mission work." Dr. C. Durham takes this plain, unvarnished statement and changes it as follows, or says, "Suppose we change it as follows:

"Messrs. Worth and Graham of the State University, under the auspices of the Young Men's Christian Association visited Wake Forest recently in the interest of the gospel ministry, urging the young men of our college to enter the ministry." The italics are ours.

Now we would like to ask where Dr. Durham gets the right to make any such change? Are not the words of the Student sufficiently plain in making the statement that Messrs. Worth and Graham came to the College, not in the interest of the gospel ministry but in the interest of foreign missions? The writer heard every word that was said by Messrs. Worth and Graham and knows they did not say one word about young men entering the ministry. They are not even ministers themselves. They simply spread maps and charts across the rostrum in the chapel, and by the aid of these maps showed all who were present, what were the needs of the foreign field, where ignorance was darkest and where heathenism was most hopeless. They showed by comparison how blest are we with the gospel and how cursed the heathen are without it.

They did exactly what is done on the first Sunday night in each month at Wake Forest by the missionary society.

This much in justice to Messrs. Worth and Graham, who were listened to by the students of Wake Forest with greatest respect, and who were and are regarded by them as young men of the deepest consecration.

J. E. WHITE.

Apex, July 31, 1890.

Siler City.

Bro. Bailey:—Rev. J. B. Richardson of High Point is doing a good work at Siler City. The brethren have nearly completed a good Baptist church house here. And so far as I know, they have built entirely without outside help. Bro. Richardson is a faithful pastor, and he has here a working church and an excellent Sunday-school. He is an able preacher and devoted to his Master's cause.

Your former townsman, Bro. Duncan L. Webster of the firm Hadley, Peoples & Co., and Prof. A. W. Wilson and family, formerly of Chapel Hill (now he is professor of vocal and instrumental music in Thompson school), have added greatly to the church at Siler City, and their work in the community and in the church speaks for itself.

This church, 36x50 feet, with the steeple eighty feet high, is situated on a beautiful lot in one of the prettiest portions of the "town," and nearly facing the Thompson school-building, the best school-building in the county and one of the best in the State.

Siler City is one of the "coming" towns in the State, if they will but add to their mercantile interests manufactories, and they speak of putting up an \$80,000 cotton factory here soon. The healthfulness of the place is very good, and its situation favorable to building up a permanent "city," and we are glad to know that the Baptist cause is flourishing here.

B.

Martha's Vineyard.

The annual meeting of this Association comes off August 10-17, consisting of sermons, discussions, songs and prayer-services. There is a good bill of fare for the next meeting. MacGregor, Ford, Morehouse, Faunce, Willard H. Robison, B. H. Carroll, M. B. Wharton and many others will be sure to feed the inner man, while the good tables, sea-baths, "October air" in hot August will keep the body in good condition (if you don't eat too much).

Go to New York City and take the Fall River line, or go to Boston direct, and from there.

I spent two weeks last August at the Vineyard, in Boston and New York for \$56.00. This covered everything from the time I left home.

Stop at the Highland Wharf and go to the Baptist Reception House, and Deacon Chipman, brethren Jones, Dean and others will make it pleasant for you. They did for me.

W. L. WRIGHT.

Bro. Bailey:—I see in the RECORDER of last week, in a letter from Bro. T. H. Street, that the nearest depot to Pleasant Grove church at which the Flat River Association is to be held, is Stem, a station on the Oxford and Clarksville Road.

This is a mistake. The nearest depot is Creedmore, a station on the Durham and Northern Road. Very truly,

J. P. CANNADY.

Oxford, July 28th, 1890.

A Baltimore Letter.

Many people, it is said, are now out of the city at the mountains, the watering places, boarding at farm houses and gone to Europe. It may be so; but on our streets, in the city parks and all places of popular resort, to all appearance, there are quite as many people in the city as usual. Places of amusement, I am told, are largely patronized, and I am sure as many pleasure carriages, with as splendid equipage, may be seen on the streets, in Druid Hill Park and on all the pleasant drive-ways as at any time. People who regard their personal comfort, rather than the claims of fashion, have found little cause to leave Baltimore this summer. True, we have had some hot, very hot days, but they have been few, and pleasant days, many. Moreover, the hot days here have been hot likewise in other parts of our country. At this time a cold wave is passing over us, making summer clothing too light for part of several days, and causing us in the city to feel sorry for friends shivering at the sea-shore.

If facts could be collated, perhaps they would show that more discomfort and sickness are caused by much going abroad rather than by much staying at home during the summer season. But the hebes of fashion are imperious with a large part of mankind—with womankind especially, it is said—and I reckon many will continue to go as heretofore, however much may be said to show that it is neither necessary nor wise.

Nowhere else are people so missed just now as at the churches. Nearly all Sunday congregations are sadly depleted. Seeing the crowds everywhere else and so few at the churches is enough to make one think that the sinners are all at home and only the saints are taking vacation. Excepting the Methodist churches, quite a number are holding only one Sunday preaching service. The rule here is, that a deacon gives the notices for the week, which often is really a relief to the preacher, for the notices are legion and of great diversity. Last Sunday a deacon, in making announcements, said, "And I am told to say that there will be no night service; some of our people seem to think the Lord has gone on a vacation." Glancing my eye over the congregation, which was good for the season, I saw everybody looking quite serious about it, but whether at the statement or the fact (?) stated, I know not.

The above somewhat peculiar statement brings to mind another, made by a deacon under like circumstances on a recent Sunday. He said: "Next Sunday Rev. — will be here and preach a trial sermon so that we may see how we would like him for pastor." A goodly number of open-air meetings are being held every Sunday, and good congregations are reported at them. As to results, I am not informed. Since the ministers' Monday meeting stands adjourned until September, it is not so easy to learn of labor and results in religious matters.

The old First church is holding on her way with usual fidelity. No other church in the city, I think, has a membership of better people in true piety, devotion and consecration. They have, too, one of the best church-houses in the city, in a good neighborhood, but not as well located on the street as it should have been to attract attention. There is not to me another church audience room here so cozy, beautiful, home-like and inviting as that of the First church.

It was thought by some that the locating of the Brantly Memorial church so near to the First would be to the injury of the latter, but it has not proved so.

The First church, pastor and people, are stable and abiding. How could it be otherwise after a continuous ministry of nearly forty years? The pastor says to his church of to-day, "You did not call me, I have called you." The church that called him has gone to join the church triumphant. All honor to Dr. Williams for his long and faithful ministry in one place. If any think he has held on by easy compliance, they are simply mistaken, for no pastor, I presume, ever carried his points and had his way more entirely. He is a man of convictions and has the courage to maintain them. They who train with him must keep step to the music, or fall out of rank. The Doctor's mannerism is not apt to favorably impress those who do not hear him often, for it has an appearance of disagreeable affectation, but they who hear him steadily think it all natural and right. God bless "the old shepherd," and help him to finish his ministry with joy. Bro. Taylor, who labors with Dr. Williams in the gospel, is a man of excellent spirit, and so far as I know, is meeting the expectation of pastor, church and congregation. A. J. H. Baltimore, Md.

Don't Do it.

If you are requested by a friend, or appointed by a church to see a brother who is supposed to have erred, do not wait until church meeting, and then, in the presence of the congregation, take him and talk to him. You ought to talk with him privately. If you talk to him publicly, it will make him feel he is exposed, it will have a tendency to irritate him. He knows the crowd will ask, "What has that man done? Look yonder, they are taking him through about something!"

All such work should be done privately. It will have a better effect. S.

Prohibition! Why not Now?

The liquor traffic in North Carolina wastes so many millions of money every year, breaks so many hearts, destroys so many lives, and ruins so many souls that I cannot bear the thought of our sitting still and silently allowing the dreadful work to go on.

Men and women of North Carolina, what say you? Let us ask our next Legislature to give us prohibition or give us a chance to vote on it. A. D. BETTS.

Dear Bro. Bailey:—Will you allow me to thank Sister E. M. Yates for information received from her letter published in RECORDER of July 23d. It came at the right time to answer the many thoughts and questions asked by so many relating to actions, notions, resolutions and requests of our dear brethren in China. This letter will answer once for all the whole, and will fix the matter in the minds of all concerned by putting every one in sight of the field of action. It seems to have been suggested in the mind of Sister Yates by a whispering angel sent to administer to the saints in America, to write these words at this time.

We were pleased to see she is with our dear Bro. Smith, who has a straight-seeing eye, a mind to think and a nerve to say halt at the line. Bro. Smith is not alone on the Chinese dress. Sister Yates says with Bro. Smith, that Bro. Bryan made one mistake—"putting on the Chinese dress."

We are living in a progressive age, an age that looks ahead, and is wanting in experience. Book information is a thing much to be desired and should be sought by all. But the College boy or man without some experience is like a great ship at sea without anchor, whose power alone is to go ahead, matters not where, to land. It has been said, "Besure you are right, then go ahead." Books are like finger-boards, pointing to experience as a starting point so we may go ahead. One great mistake many young men make on leaving places of book instructions is in thinking they are complete and wanting in nothing, but seem to act as though they had the key of all wisdom, and often act upon their own judgment, to their own hurt and the downfall of many.

We thank God for such sisters as E. M. Yates. May God grant to her many years yet on earth and in China to work for the Master and instruct the saints at home. May her last days be the happiest, brightest and most useful of all her days on earth. T. B. NEWBERRY.

Fayetteville, July 25, 1890.

The Journal and Messenger of July 24th says: "Speaking of the declared atheism of the notorious Hugh O. Pentecost, the Christian Evangelist says: 'The man's fall began by posing as a sensational preacher; then he dabbled in politics; and then he let go.' Not quite so. He began by cherishing what seemed to those who knew him best a precarious hope of salvation through Christ. He saw that his brother George was highly regarded as a preacher, and he saw no good reason why he could not become as conspicuous as George was. He therefore determined to enter the ministry, and hastened to do so. He then became broad in his sympathies, inviting his unbaptized wife and her family to the table of the Lord. Thus he began to make a name for himself, attracting the favorable notice of other denominations. Then Baptist churches of a certain class began to admire and covet him, and he came to think himself about as big a man as George was. But he wasn't made of the same spiritual stuff. He could not maintain himself in a Baptist church without the grace of God. So he had to 'step down and out.' Then he began to exhibit himself in his true light, which has now become generally recognized. The condition of H. O. Pentecost to-day is the logical outcome of his beginning."

The distention of the stomach which many people feel after eating, may be due to improper mastication of the food; but, in most cases, it indicates a weakness of the digestive organs, the best remedy for which is one of Ayer's Pills, to be taken after dinner.

Very few men break their necks by falling from the tops of mountains. It is the little falls that are the most deadly.

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Report of the Woman's Central Committee.

FOR QUARTER ENDING JUNE 30, 1890.

Atlantic Association—Beaufort, \$5.00.
 Beulah Asso.—Yanceyville, \$7.00; Greensboro, 5.00.
 Caldwell Asso.—Union, \$1.45.
 Central Asso.—First church, Raleigh, \$54.69; Mt. Vernon, 2.00; Brassfield, 2.04; Wake Forest, 9.05; Sunbeams, First church, Raleigh, 7.91; Sunbeams, Franklinton, 8.10.
 Chowan Asso.—Cool Spring, 4.57; Elizabeth City, 14.60; Sawyer's Creek, 34.00; Reynoldson, 4.23; Sunbeams, Reynoldson, 9.25; Mt. Tabor, 40.24; Middle Swamp, 42.35.
 West Chowan Asso.—Buckhorn, \$9.80.
 Eastern Asso.—2 quarters, Girls' Band, Goldsboro, \$40.00; Mt. Olive, 2.10; New Hope, 1.00; Sunbeams, New Hope, 3.49; Mt. Gilead, 4.00.
 Flat River Asso.—Henderson, \$10.65; Sunbeams, Oxford, 2.25.
 Mt. Zion Asso.—Bethel, \$4.24; Lystra, 9.25; Chapel Hill, 10.00.
 Pilot Mountain Asso.—Winston, \$7.30; Leaksville, 2.18; Sunbeams, Winston First church, 25.00.
 Raleigh Asso.—Apex, \$4.10; Inwood, 5.00; Holly Springs, 9.88; Sunbeams, Holly Springs, 1.70; Morrisville, 7.38; Shady Grove, 7.5c; Tabernacle, 22.80; Garner's, 1.00.
 Robeson Asso.—Lumberton, 21.46; Sunbeams, Lumberton, 3.50; Fayetteville, 12.00.
 Richmond Asso.—Spring Hill, \$9.75.
 Sandy Creek Asso.—Manly, \$1.75.
 South Fork Asso.—Sandy Plains, \$1.00.
 South Yadkin Asso.—Salisbury, \$2.00; Eaton's, 4.10; Sunbeams, Enon, 2.00.
 Tar River Asso.—Weldon, \$6.70; Sunbeams Greenville, 4.00; Poplar Springs, 4.31; Reedy Creek, 43c; Sharon, 90c; Warren Plains, 2.11.
 Western Convention—Ahoskie, \$10.00; Berea, 2.85.
 Total amount, \$524.11.

CONTRIBUTED AS FOLLOWS:

Foreign Missions.....\$383.22
 State Missions.....70.05
 Home Missions.....79.54
 Education.....16.17
 Orphanage.....64.18
 Object not stated.....10.95

\$524.11

Miss F. E. HECK, Pres. C. C.
Mrs. J. A. BRIGGS, Cor. Sec.

Superstition.

Superstition is the source of untold suffering in the world. It is the scourge of heathen countries, and in our own land it makes the lives of many almost unendurable. And the saddest thing about it is that many Christian people are its hopeless victims.

I have known a godly woman to suffer a constant martyrdom from her superstition. She had suffered herself to yield to her belief in signs and premonitions until she came to look for some weird significance in every passing event. A dream, by no matter whom, was sure to yield her some dark forecast of the future. If a little child happened to say, when she knocked her blockhouse down, "It's all over now," straightway this good woman would shake her head and say, "Ah, that sick man across the street is sure to die. Didn't you hear what the little angel said?"

If one of the family was sick and delirious, everything he would say whilst "talking out of his head," was made an index finger pointing to the grave. Thus would this pious woman torment herself and others with her ever ready evil prognostications.

I once quoted, in the presence of an intelligent infidel, the commonly accepted truth that "Man is a superstitious animal." "That may be true in a general way," said he, "but it is not true in my case." I remarked that I had no doubt but that he had the element of superstition in his nature. With a sudden snap of his finger, he said, "Yes, you are right. This very day as I was riding along the road, an old hare darted across the path just before my horse's feet, and I confess that I had a disagreeable impression that it boded me no good, and if anything bad should befall me to-day, I should, in spite of my better judgment, be sure to associate it with that old hare's having 'crossed my path.'"

I can conceive of nothing more distracting to the human mind than a morbid belief in all the signs of "bad luck" which are afloat. It occurs to me that many of these "signs" wear their origin on their faces. Thus, it is said that for a sick man to have a mirror brought to his bed that he may look at himself, is a bad sign. Certainly it is. It is bad that he cannot walk to the mirror. And if his sickness has greatly affected his appearance, the sight of himself might dishearten him, and so militate against his recovery.

And so the bad luck attributed to one's having to walk back five miles to get something forgotten, is bad in that it converts a walk of five miles into a walk of fifteen miles.

Rightly regarded, this whole thing of attaching some prophetic meaning to the "howling of dogs," the "screeching of owls," the "crowing of roosters," and so forth, is a reflection against the Bible and common sense.

It seems to imply that the Scriptures are to be supplemented by revelations from the meanest of God's creatures.

J. E. HUTSON.

Father.

Loss of sleep sustained from anxiety spent over the little one so slowly and pitifully wasting away from the effect of teething, unfit you for business, why not try Dr. Biggers' Huckleberry Cordial.

Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—*Tyson Edwards.*

The full official report of the great meeting of The American Baptist Education Society in Chicago is now ready for distribution. It is issued in a neat pamphlet of eighty pages. It will be mailed to any applicant on receipt of five two-cent postage stamps. The pamphlet is more than a report, for it contains, besides all the papers and addresses of the sessions, an exceedingly able and variously suggestive plea for academies by Prof. W. C. Wilkinson, which was not delivered on account of the lateness of the hour. The constitution of the Society, the names and post-office addresses of its officers and Board of Managers, the by-laws of the Board and the charter of the Society find place in the report for all who desire accurate information regarding the legal powers, organization and methods of the Society. The following addresses, in addition to Prof. Wilkinson's, are printed in full: "The Churches and the Education Society," by Galusha Anderson, D. D.; "The Needs of Western Education," by C. R. Henderson, D. D.; "Three Points of View," by Col. J. A. Hoyt; "The Education Society in the South," by J. B. Gambrell, D. D.; "Christian Academies in New England," by Hon. Chester W. Kingsley; "Higher Christian Education," by A. C. Dixon, D. D.; the announcements of the Secretary and the address of Dr. Henson at the Auditorium. The report of the Executive Board covering the special relations of the Society to the institutions aided, is a valuable endorsement of their work while the special report on the founding of the new University at Chicago marks the dawning of an era of splendid possibilities in Baptist education. If read aright this second annual report of the Education Society is significant of future achievement even greater than that of the past. The following is a list of the appropriations of the Society to date, with the supplemental sums required to be locally raised:

Cook Academy, Havana, N. Y.	\$10,000	\$4,000
W. Pa. & Sci. Inst. Mt. Pleasant, Pa.	7,500	42,500
Hall Institute, Sharon, Pa.	5,000	30,250
Worcester Univ., Greenville, S. C.	8,000	32,000
Furman Univ., Greenville, S. C.	7,500	20,000
Mississippi Col., Clinton, Miss.	5,000	45,000
Des Moines Col., Des Moines, Ia.	12,500	112,500
California Col., Oakland, Cal.	5,000	27,875
" " " " " " " "	5,000	18,000
Sioux Falls Univ., Si. Falls, S. D.	5,000	15,250
Carson & Newman Col., Mossy Creek, Tenn.	5,000	40,250
Col. last given for Agent's salary	1,200	
Clinton (Ky.) Col.	1,200	
Des Moines (Ia.) Col., Prest's	1,500	
2d year	1,500	
Aggregate gifts	\$80,900	
Aggregate requirements		\$427,625
Grand total for education	\$508,625	

The figures given for Cook Academy and California College are the sums actually raised and are in excess of the requirements. All desiring the report should send their names with five stamps to

REV. F. T. GATES, Cor. Sec.,
Morgan Park, Ill.

Dear Recorder:—The third Sabbath in June Elders Isaac Oxford, D. K. Bennett and C. M. Murchison organized a church at Granite Falls, Caldwell county. The number to begin with was about twenty, and we have received others since.

There is much promise of development here, if prudence is maintained, in the near future. A neat, commodious house is ready for the pews and ceiling to be added to make it a complete church edifice. This work was accomplished by a few very poor brethren who were determined to have a house regardless of sacrifice on their own part. They have not begged one dollar ten miles from home.

There are some difficulties to be overcome, but, God helping, they hope for the best results to accrue from all opposition.

The writer will be their pastor.

Sincerely, C. M. MURCHISON.

Penelope, July 24, 1890.

Deafness Can't be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free. Sold by druggists for 75 cents.

F. J. CHENEY & Co., Toledo, Ohio.

The Rev. Mr. Harding, a disciple of Alexander Campbell, was in Oxford, N. C., a few years ago, and preached a month, every day. He has just closed another month's preaching. The preaching of this last month was, largely, a rehearsal of the preaching of the first month.

Mr. Harding is a man of fine personal appearance, of pleasing manners, and is a very attractive speaker. But it is not easy to learn from his preaching exactly what he believes. He does not state the doctrine of his church with that clearness and candor as Moses E. Lard does, who was endorsed by Alexander Campbell as the ablest exponent of their faith.

Out of a few persons of his persuasion who live here, and a few new converts made by his two months' preaching, he organized a church.

The vicissitudes of climate are trying to most constitutions, especially to people having impure blood. For all such (and they constitute the majority), the best safeguard is Ayer's Sarsaparilla, the use of which cleanses the blood and strengthens and invigorates the system.

Sufferers

FROM Stomach and Liver derangements—Dyspepsia, Biliousness, Sick-Headache, and Constipation—find a safe



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"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

"I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown, Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

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A beautiful Cashmere finish, with a fine triple twill, and are warranted to be very durable in weave. We bought them in Zurich, Switzerland, from a celebrated manufacturer—one of the largest and most creditable silk houses in the world. We imported these goods for the express purpose of securing the

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of North Carolina people, believing that if they are really offered extraordinary values, they will confine their purchases to a North Carolina house.

We solicit correspondence in regard to these goods, cheerfully answering all questions, and sending samples when requested. In fact, we beg you to write for samples to compare them with what other houses are doing.

This line of Surahs includes blacks as well as all desirable and stylish shades.

Awaiting your orders, we are

Very Respectfully,

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

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This book is in the popular shape of Gospel Hymns, and contains 193 songs. Has just been adopted by the Sunday-school of the Baptist Tabernacle of Raleigh. Price, \$3.60 per dozen by mail. Sample copy by mail for 25 cents. These books just received at the Supply Store.

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A Baptist Paradise.

The district covered by the West Chowan Association is a highly favored section of the Old North State. Besides its natural advantages (and they are many), it is a Baptist paradise. Embracing only three counties within its territory, and being one of the youngest Associations in the State, it nevertheless has a membership of forty-four churches and 7,613 communicants.

All these churches are supplied with pastors, while twelve of them have preaching twice a month.

It may be interesting to inquire into the causes of this prosperity. A Methodist circuit rider says it is due to the fact that the district is so well watered. Bounded north by the Meherrin, east by the Chowan, south by Albemarle Sound, and west by the Roanoke, and intersected by numerous creeks; when one is converted, he immediately cries out "Behold, here is water, what doth hinder me to be baptized?" and into the stream insists upon going. Well, that may have something to do with it. "Enon near to Salim" was a favored locality, and witnessed marvellous accessions to the ranks of Christ's followers.

But other causes conspire to make this a favored section. Let me mention some of them:

CHOWAN FEMALE INSTITUTE.

Our fathers planned more wisely than they dreamed, when in our midst they erected and equipped, at great cost, this magnificent school for the training of their daughters. Scores and hundreds of our girls have been taught within its walls. The mothers, and in many instances the grandmothers in our homes here, gathered inspiration for their life work; and so the generations have been trained in the principles we love and cherish. This must needs be a Baptist country so long as there presides over nearly every home, and sits by nearly every cradle a cultured Baptist wife and mother.

A UNITED AND EFFICIENT MINISTRY.

Nowhere in the State, perhaps, can there be found a group of preachers who love each other better, and who labor more diligently to excel each other in every good word and work. With such men for wisdom and experience as Savage, Hoggard, Fleetwood, the elder Williams; and for zeal and energy, as Speight, Jordan, Wingate, the younger Williams, Scarboro, Craig, Briscoe, Green, Cale, Matthews and Donaldson, progress is at once the watchword and sure result.

For greater efficiency these men have organized a

PASTORS' CONFERENCE,

and meet monthly to hear reports from the field, and consider ways and means for the enlargement of the work. Several of them have demonstrated the possibility of having infant classes in country Sunday-schools, and have persuaded seven of the churches to build for their accommodation comfortable and well appointed rooms in the rear of the church buildings. Others are planning to do likewise. This means baptisteries in country places in the near future, and a more becoming administration of the ordinance of baptism. Time would fail me to chronicle other agencies at work in our midst.

Dr. Dickinson must have gotten his idea of the "laymen's union" from the Baptists of the Chowan section; for ages before "Borumize" and "layman's union" were coined, the brethren here were doing just those things, meeting four times a year, discussing practical subjects, and planning and laboring to enlist the co-operation of the church-masses.

Hosts of laymen are at the front with us, and because they are, we prosper.

T. G. W.

Acknowledgments.

State Missions—Hamilton ch. Tar River Asso. \$2.20; Flat Top ch. Three Forks Asso. 1.38; Chapel Hill ch. Mt. Zion Asso. 25.00; Wells Chapel ch. Eastern Asso. 10.00; Rockfish ch. Cedar Creek ch. 11.10; Ross's ch. W. Chowan Asso. 5.00. Total, \$54.68. Previously reported, 3,957.47. Total this year, \$412.15.

Foreign Missions—Ross's ch. W. Chowan Asso. \$25.00; Flat Top ch. Three Forks Asso. 1.38; Mars Hill ch. W. Chowan Asso. 20.00; Fall Creek ch. Chatham County Asso. 75c; Rutherfordton ch. Green River Asso. (Bostick). 11.35; Bethel ch. ditto, ditto, 4.60; Green River ch. ditto, ditto, 1.83; Pleasant Hill ch. ditto, ditto, 20c; Montford's Cove ch. ditto, ditto, 5.45; Ministers and Deacons' Meeting, ditto, ditto, 2.80; Mrs. E. Grayson, ditto, ditto, 1.00. Total, 74.36. Previously reported, 5,525.29. Total this year, 5,599.65.

Home Missions—Rutherfordton ch. Green River Asso. \$2.49; Collection Ministers and Deacons' Meeting, ditto, 2.80; Fall Creek ch. Chatham County Asso. 75c. Total, \$6.04. Previously reported, 1,763.11. Total this year, 1,769.15.

Education—Cedar Creek ch. Cedar Creek Asso. \$2.00; Rutherfordton ch. Green River Asso. 83c; Kerr's Chapel ch. Beulah Asso. 2.20; Goldsboro ch. Atlantic Asso. 30.00; A Friend, 5.00; Sandy Run ch. King's Mtn Asso. 4.11; Winton ch. Eastern Asso. 3.73; Saddle Tree ch. Robeson Asso. 4.00; Sandy Run ch. W. Chowan Asso. 4.85. Total, 56.72. Previously reported, 1,516.72. Total this year, 1,573.44.

Orphanage—Yadkin ch. Cleveland County Asso. \$1.25; Rock Spring ch. Flat River Asso. 10.35; Sandy Run ch. W. Chowan Asso. 2.15; Fall Creek ch. Chatham County Asso. 75c. Total, 14.40. Previously reported, \$18.20. Total this year, \$32.60.

Sunday-schools—Rutherfordton ch. Green River Asso. 83c. J. D. BOUSHALL, Treas. Bap. State Convention. Raleigh, Aug. 1, 1890.

LADIES

Needing a tonic, or children that want building up, should take

BROWN'S IRON BITTERS.

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The College comprises eight Academic Schools and the professional School of Law. In addition, provision has been made for systematic instruction in Elocution by the appointment of Mr. L. R. Hamberlin as instructor.

Expenses per session of a non-resident student, embracing entrance fees and tuition in three schools, \$88.50.

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The next session of this school will begin September 10th, 1890, under a new management, and with a full corps of accomplished and experienced teachers. It is the purpose of the President not only to maintain the present excellent reputation of the Seminary, but to make it in all respects the equal of the best Southern institutions for the broad and liberal culture of our young ladies. His aim will be to offer every facility for a comprehensive and thorough course in Literature, Science, Art and Music. To these will be added the comforts of a refined and elegant home. The methods of instruction will be such as are approved by our best educators.

The President's long and successful experience and observation warrant him in commending this school to the patronage of those who desire substantial educational advantages, along with careful training in the various graceful and refined accomplishments that adorn the young woman. The expenses are very reasonable. For other particulars, please apply for catalogue to

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Southwest Virginia Institute FOR YOUNG LADIES.

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This flourishing and justly popular institution had last session one hundred boarders and forty day-pupils. There is now under construction a new building with sixteen new and elegant rooms. Its seventh session opens September 11th, 1890. Officers and teachers, fifteen in number, composed of graduates of the best colleges in Virginia, and two graduates of Vassar and two of the New England Conservatory of Music at Boston.

Its location is on the line of the N. & W. R. R., 2,000 feet above the level of the sea; twenty-eight miles east of the Tennessee line at Bristol; five minutes walk of churches of all denominations. Is absolutely unsurpassed for healthfulness; has never had a serious case of sickness in its history.

Its prices are adapted to the necessities of the changed condition of the noble people of our Southland.

Board, furnished chamber, tuition in eight collegiate schools with calisthenics, contingent charge, medicine and medical attendance, fuel and lights for session of thirty-nine weeks, \$155.00.

Music (vocal and instrumental), 20.00. Painting and drawing, each, 15.00.

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Parents and Guardians will do well to note the Following Facts:

The Institute was located at Murfreesboro in preference to many other very desirable places because of its celebrity for health; and the history of the school for more than forty years demonstrates the wisdom of their course.

The Institute owns twenty-eight acres of land, and its large and commodious buildings are so situated as to secure all the advantages of the country, while sufficiently near the town to secure all its advantages. The beauty of the location is not surpassed in North Carolina. The dormitories were refurnished and carpeted last summer.

The course of instruction is as extensive as the demands of the public will allow.

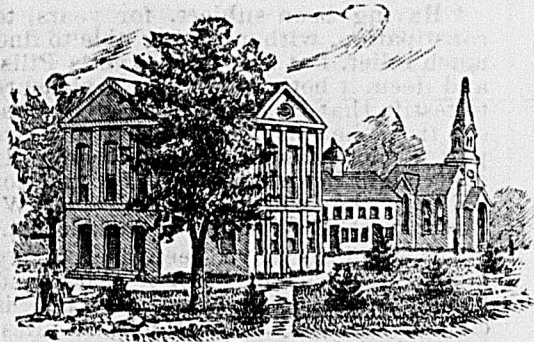
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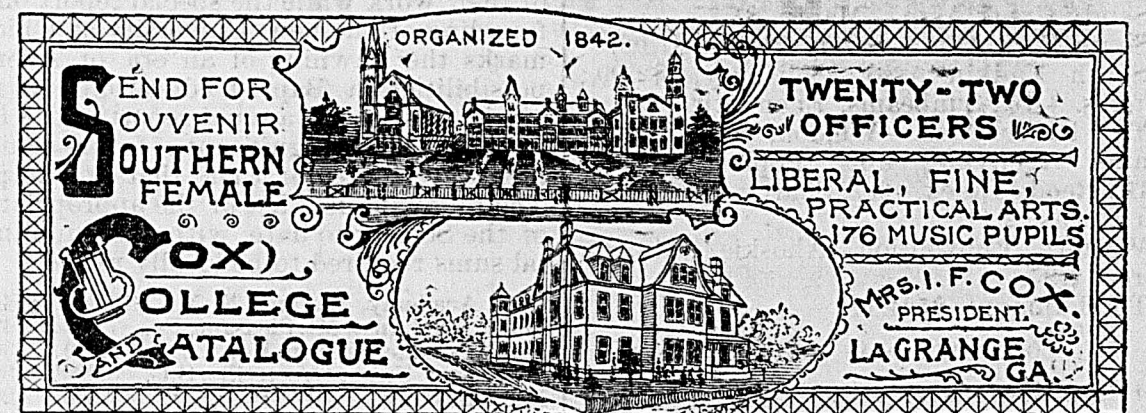
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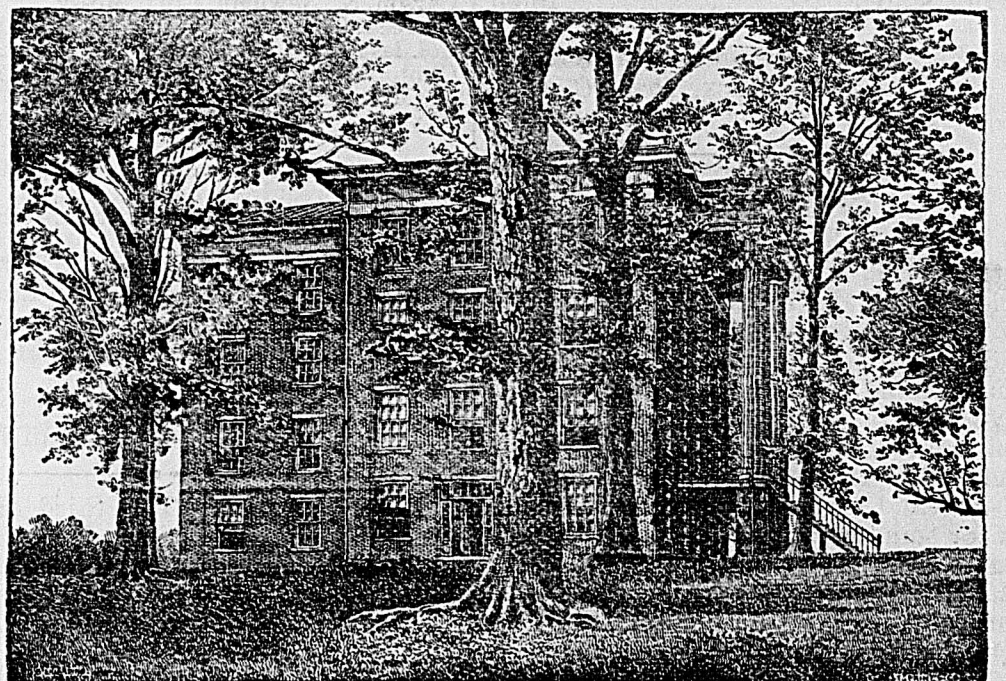
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CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

Dear Bro. Bailey:—The Baptists at Pantego are numerically weak. They have a house of worship, that is a credit to any little town in the State, and it is paid for. Rev. R. E. Peele worked earnestly for its completion. It is to be regretted that they have had no regular preaching for some time. Besides Bro. Peele, Bro. J. F. Love, Bro. Dowell and Bro. A. T. Howell have preached here since the church was organized. There are a host of good preachers who have splendid fields with no opposition excepting a few Methodists, but the man who labors down here has to face four or five denominations. A great many of our preachers are seeking, I fear, for easy fields, and know comparatively little about a hard field.

In these hard fields there are souls to save, and God's work must be pushed by some one. Why do not some of our worthy young ministers come and carry on the good work? "Am I my brother's keeper?" and this applies to hard fields as well as easy ones. The material is here and only needs careful working by a careful man. Why will not some one say "Here am I, send me"? Let the State Board come to the help of that man. One dear old sister—about eighty years of age—said to me yesterday morning, "I am hungry for a Baptist sermon." O, shall any body hunger for the gospel in North Carolina, when there are so many preachers? What can be the matter?

The people have taken a great deal of interest in our services, and all seem to be so anxious for the Baptist church to have a preacher, that I have consented to try and come from my home in Columbia, Tyrrell county, and preach for them once a month for the remainder of the year.

A Disciple brother said to me the other night, "Brothers Peele and Dowell did more good in Pantego than all the preachers that ever came." (i. e., of all denominations). So far as I am concerned, I am willing to give my life's work, if needs be, to these places. During this week I have tried to speak to the many people who came to hear me until my lungs seemed almost gone. But it is all right, and I am willing, regardless of silver or gold, for the death angel to come and take me into eternity while preaching the New Testament gospel to fallen humanity. While my ability is far below a great many of our preachers, yet I feel that my Lord and Master will say to me at last substantially what he said to the humble woman, "He hath done what he could."

Yours in sincerity, C. W. MATTHEWS.

FOR THE BLOOD,
Weakness, Malaria, Indigestion and Biliousness, take
BROOK'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

NEWS OF THE WEEK.

Raleigh Affairs.

Work is being pushed, on the new cotton storage warehouse, now being built on the cotton platform.

John Williamson, a negro, was arrested last Tuesday and jailed in default of bail, for counterfeiting. He had been at work some time.

The Raleigh ice factory was sold last week for \$4,200. The factory was purchased by Mr. J. N. Wiggins, of New York, through W. N. Jones, Esq., of this city.

Last Saturday evening, Policeman Hogue shot and killed Julian Jones, colored. Jones was under the influence of liquor, and engaged in a fistfight with a white man, and struck another who interfered to separate the combatants. The policeman, in endeavoring to arrest Jones, was resisted, and in the melee Jones was killed. Mr. Furman Betts, standing near, was shot in the leg.

State News.

The fall term of Oak Ridge Institute will open August 13th.

One half interest in the *Charlotte Democrat* is offered for sale.

It is stated that a new Republican paper is to be started in Greensboro.

The Republican State Convention is called to meet in Raleigh August 28th.

The proprietors of the *Monroe Register* have bought out the *Inquirer* and consolidated the two papers.

Capt. F. N. Strudwick, of Orange county, died at his residence in Hillsboro, on July 29th, in the 60th year of his age.

The Morganton freight depot, together with three box cars and a lot of freight, were burned on July 30th. Loss about \$10,000.

The Norfolk and North Carolina Canal Company has made a deed to the Holland Trust Company, for \$1,000,000, which sum will be used in improving and deepening the old Dismal Swamp Canal.—*Berkley Graphic*.

Charlotte's enterprises are still growing. The latest is a factory for the manufacture of a fine grade of shoes. The men interested are among the most enterprising and solid capitalists of Charlotte, and they mean business.—*Charlotte News*.

General News.

Workmen employed on the New York City's Public school buildings are on a strike.

A fire at Braddock, Pa., destroyed thirty-eight houses, on Thursday, 31st. Estimated loss, \$100,000.

On Monday, the 28th ult., eight people were killed and many hurt in a collision of steamers near Baltimore.

Seneca Falls, N. Y., was the scene of a million dollar fire, on Wednesday. The fire originated in a bar-room.

Gov. R. L. Taylor of Tennessee characterizes the force bill as an "envious strike at the prosperous South."

It is stated that the Pacific Seaboard of Canada is to be protected by fortifications, &c., to cost over \$3,000,000.

The Republican party in the State of Nebraska, the scene of the coming prohibition fight, has tabled a resolution endorsing prohibition as a constitutional amendment.

The tariff debate is in progress in the Senate, and Senators Vance and Vest have already made telling speeches. Vance will lead the debate on the Democratic side.

The extreme silver bill of western Kentucky have demanded of Senator Carlisle his resignation as a member of the Senate on account of his vote against the silver bill.

The force bill has met with more opposition from members of the dominant party than was at one time expected. It is counted that no less than nine Republicans in the Senate will oppose it.

Chicago is beginning to feel the weight of the World's Fair. Not feeling able to make a complete success of it, she is trying to lay the blame on the Eastern cities who opposed her having it.

Henry M. Stanley has signed an agreement with Major Pond to deliver fifty lectures in America, beginning in New York Nov. 11. He is to receive \$25,000 for the first lecture, and \$1,000 for each of the other forty-nine.—*The Voice*.

The Farmers Alliance are meeting with the same success in the West that has greeted them here in the South. From the present appearances it would seem that there would be no less than fifty of their number in the next House of Representatives.

DIED.

CARROLL—Died at the residence of Bro. Ben Carroll, her nephew, on July 17th, Sister Rachel J. Carroll, in her seventy-second year. For a half century she had been a faithful member of the Baptist church and labored for the advancement of the Master's kingdom. W. M. K.

Tributes of Respect.

WHEREAS, Death has removed from our midst our beloved and esteemed brother, Rev. J. P. Faison, therefore be it

Resolved 1. That we, his brethren in Lodge assembled, do resolve that while we bow in meek submission to the decrees of Providence, yet we cannot help deploring our irreparable loss.

2. Our brother was a minister of the Baptist denomination in high esteem, and we recognized his ability not only as a minister, but as a high-toned Christian gentleman.

3. That we tender to his children and grandchildren our heartfelt sympathy in this their time of bereavement.

4. That the country has been deprived of a valued and useful citizen, the community of a useful neighbor, and our Lodge of a valuable and useful member.

5. That we strive to meet our brother in the grand and celestial lodge above, where the grand and supreme Master of the universe ever presides.

6. That a copy of these resolutions be sent to the family of the deceased, and to the BIBLICAL RECORDER and *Clinton Caucasian* for publication.

N. F. HIGGINS, JOHN D. KERR, T. H. W. MCINTYRE, H. BLAND, Sec'y. Committee.

Walter Lee Vann died at Sausy, Georgia, after a few days of sickness, on June 28th. He was the son of Kedar and Louisa Vann of Sampson county, N. C.; was born June 26th, 1863, and united himself with the Baptist church at Ebenezer at the age of thirteen years, and remained a member of that church until about five years ago, when he moved to Harrell's Store, and there united with Well's Chapel, and remained until Siloam church was organized, when he united with Siloam, and there kept his membership until about two years ago, at which time he united with Spring Vale. Since then he has been living at Sausy, Georgia. Bro. Vann was a consistent member of the church.

Resolved, That Spring Vale church through the death of Bro. Vann has lost a worthy and valuable member. Notwithstanding Bro. Vann was separated from his church by distance, his prayers and his heart were with the church, and he gave very liberally of his means to the support of his church.

Resolved, That while we should submit willingly to God's will, we mourn with the family and friends, and tender to them our warmest sympathies, and point them to our Father in Heaven for condolence and an increase in faith to feel that God in his wisdom does everything for his own glory and best for us.

Resolved, That we ask God to remember the aged parents in their afflictions.

Resolved, That a copy of these resolutions be sent to the BIBLICAL RECORDER and *Caucasian* for publication, and a copy also be sent to the bereaved parents.

Done by order of Spring Vale church, July 12th, 1890.

O. BLACKBURN, J. M. MARSHBURN, J. C. ROBINSON, Committee.

WHEREAS, Providence in his infinite wisdom saw fit, on July 13th last, to call our beloved brother Harlow D. Avera from his labors below to rest with him in heaven, therefore be it resolved by the Rocky Mount Baptist church in conference assembled:

That while we mourn the death of Bro. Avera as an irreparable loss to our church and community, yet we pray God to help us humbly bow to his will, believing that he doeth all things well, and that, though to us now unseen, the gentle hand of a Heavenly Father is working both for our's and the church's good.

That we recognized in Bro. Avera the father of our church, and to him is due the credit of establishing our Baptist principles in this community.

That his home was ever open for the reception of God's people; his purse ever open for the promotion of his Saviour's cause; his love unbounded for the salvation of his fellowmen, and his efforts and labors unceasing, both in church and Sunday-school, and wherever duty called he cheerfully responded.

That we recognize in his death a summons from the Lord for each of us to shoulder more of the church's burden and responsibilities,

and God helping us we will respond to the call.

That in the death of Bro. Avera our community has lost one of its noblest, truest and best citizens, the church one of its strongest pillars, his wife a devoted and affectionate husband, his children a kind and indulgent father.

That we extend to his bereaved family our profoundest sympathy in their hour of distress, and devoutly pray that God who "tempers the winds to the shorn lamb" will help them with the eye of faith to see that beyond this cloud of darkness and gloom the sunlight of God's love and mercy is still shining, and that they take hold of those rich promises in his word which assures the faithful that our brother is not dead, but only sleepeth, and by-and-by when these clouds of distress and sorrow shall have rolled away, there will be a reunion with those unchilled by sorrow's wintry frost, and unscorched by adversity's burning sun, but where, with husband, brother and father, we can spend an eternal spring with him who redeemed us with his blood.

That in commemoration of his life for his church, we erect a suitable memorial to his memory.

That a copy of these resolutions be spread upon our church records, presented to his family, and sent to the RECORDER and *Phoenix* for publication.

J. W. POWELL, GEO. L. PARKER, H. L. THORPE, GILBERT WORSELEY, J. J. COLEY, Committee.

In conference, July 20th, 1890.

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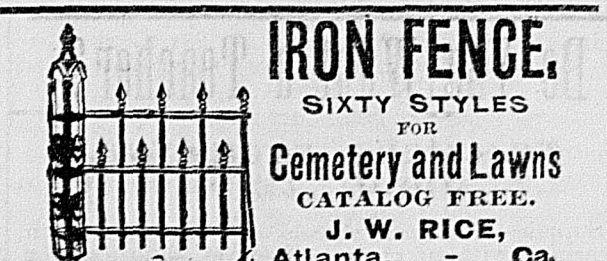
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and continue six months.

Write for catalogue, which gives all information.

J. S. DORSEY CULLEN,
Dean of the Faculty.

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Messrs. Lee, Johnson & Co., Raleigh, N. C.:

Gentlemen:—Having frequently used your Anticephalalgine, I can add my testimony to its efficiency and superiority. It never fails to give me relief. No sufferer from headache or neuralgia should fail to give your remedy a trial.

Yours truly, C. T. BAILEY.

I have frequently used Anticephalalgine for headache, and have found it to be a splendid remedy.

W. H. PAGE.

Gents:—Your Anticephalalgine relieved me of a severe case of neuralgia. After trying several remedies without having any effect, I tried your medicine, which gave me instant relief.

Yours, A. L. McDONALD, Carthage, N. C.

Messrs. Lee, Johnson & Co., Raleigh, N. C.:

Gents:—Perpetual and excessive work all of the latter part of last year, and nearly all the time in an excited frame of mind, so depressed my nervous system that I could not rest at night. I consulted my physician, and he prescribed Anticephalalgine. The effect was absolutely refreshing, and my sleep was restful in the extreme. For a tired brain and jaded body I believe it to be the very relief for which such an one craves.

J. A. SPEIGHT.

Gents:—It gives me pleasure to state that I have frequently used your Anticephalalgine, a preparation for the cure of all kinds of headache, and have always obtained quick relief from its use.

Very truly yours, J. N. HOLDING.

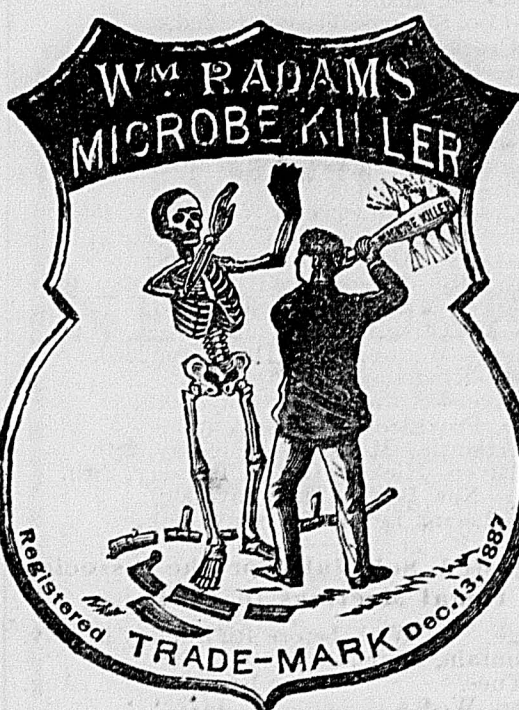
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E. R. STAMPS.

Price, 25c. and 50c. a bottle. By mail, 35c. and 65c. Ask your druggist for it. Correspondence with druggists invited.

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The scientific men of to-day claim and prove that every disease is caused by Microbes, and

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exterminates the Microbes and drives them out of the system, and when that is done you cannot have an ache or pain. No matter what the disease, whether a simple case of Malaria Fever or a combination of diseases, we cure them all at the same time, as we treat all diseases constitutionally. Asthma, Consumption, Catarrh, Bronchitis, Rheumatism, Kidney and Liver Disease, Chills and Fever, Female Troubles, in all its forms; and, in fact, every disease known to the human system.

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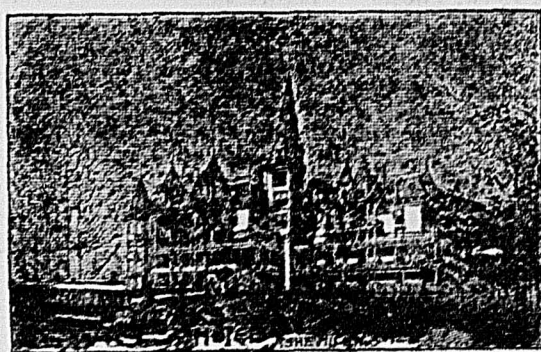
usual attempts to defraud the people by imitating a successful and meritorious article. We warn the public against all such. See that our Trade-Mark (same as above) appears on each jug.

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The Home Circle.

Work and Play.

The boys were waiting in the road
For Joe to come and play;
"We'd like to know what keeps you so,"
Impatiently cried they;
"We've waited nearly half an hour,
Do hurry, Joe," they cried.
"I'll be there—when my work is done;
Not till then," he replied.

"Come on, come on; the work can wait,"
They urged, "till by and by."
"It might, of course, but I don't think
It will," was his reply.
"When I've a task to do, I like
To do it right away;
Work first, my father says, then fun;
And what he says, I say."

Hurrah for Joe! such talk as that
Is what I like to hear;
But many boys will not agree
With Joe and me I fear.
Play first, and last, and all the time,
Would suit most boys, I know;
But that, I'm very glad to say,
Is not the way with Joe.

When you've a task to do, my boys,
Don't put it off and say
You'll do it when you've had your fun;
But do it *right away*.
This "putting off" soon forms, my lads,
A habit to deplore;
Who promptly does his work, enjoys
His pleasures all the more.

—Golden Days.

A Brief Harrangue on Talking Slang.

This "sermonette" is especially for you, dear girls. The advice could be put in three words—*don't do it*. Possibly there might come an occasion (say, once in a lifetime) when a good, round bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl is almost invariably shocking. I remember passing two girls in the street, and hearing one of them say, "I'll bet you a quarter." It gave me a shiver. And when a group of school-girls fill their conversation—as, alas, they often do—with one slang phrase after another, the effect on an outsider is painfully disagreeable.

The habit of talking slang grows rapidly. It is like reporting a bit of scandal. Have you never noticed if you say an unkind word against your neighbor, how quickly a chance comes to say another? And with just that same appalling ease a habit of using careless, coarse words increases. Weeds grow rapidly.

There is plenty of good, strong English to give expression to wit, drollery, indignation, or sympathy, without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers and vagabonds. The street Arab picks up slang as he does the ends of old cigars from the gutter. Surely a well-bred girl is not on the same level in her speech and manner. Why should she use vulgar words any more than she would stain her hands?

There ought to be something akin to flowers in a fresh, young girl. She need not be prudish nor priggish. No one wishes her to say "prunes and prisms" to coax her lips into the proper curves. But refined and dainty in speech, as well as in dress, she surely ought to be. Won't you please think about it for five minutes, and see if you do not agree with me?—*Harper's Young People*.

Sayings—Who First Said Them.

Many of our common sayings, so trite and pithy, are used without the least idea from whose mouth or pen they first originated. Probably the words of Shakespeare furnish us with more of these familiar maxims than any other writer, for to him we owe, "All is not gold that glitters." "Make a virtue of necessity." "Screw your courage up to the sticking-place," (not point), "They laugh that win," "This is the short and long of it," "Comparisons are odious," "As merry as the day is long," "A Daniel come to judgment," "Frailty, thy name is woman," and hosts of others.

From the same we cull, "Make assurance doubly sure," "Christmas comes but once a year," "Count their chickens ere they are hatched," and "Look before you leap."

Washington Irving gives us "The Almighty Dollar." Thomas Norton queried long ago, "What will Mrs. Grundy say?" while Goldsmith answers, "Ask me no questions and I'll tell you no fibs." Charles C. Pickney, "Millions for defense, but not one cent for tribute." "First in war, first in peace, and first in the hearts of his fellow-citizens," (not countrymen) appeared in the resolutions presented to the House of Representatives in December, 1790, prepared by General Henry Lee.

Thomas Tassar, a writer of the sixteenth century, gives us, "It's an ill wind that turns no good," "Better late than never," "Look ere thou leap," and "The stone that is rolling can gather no moss." "All cry and no wool," is found in Butler's "Hudibras."

Dryden says: "None but the brave deserves the fair," "Men are but children of a large growth," "Through thick and thin," "No pent-up Utica contracts our powers," declared Jonathan Swell. "When Greeks join Greeks then comes the tug of war," Nathaniel Lee, 1692.

"Of two evils I have chosen the least," and "The end must justify the means," are from Matthew Prior. We are indebted to Colly Cibber for the agreeable intelligence that "Richard is himself again." Johnson tells of "A good hater," and Mackintosh, in 1791 coined the phrase often attributed to John Randolph, "Wise and masterly inactivity."

"Variety's the very spice of life," and "Not much the worse for wear," Cowper; "Man proposes, but God disposes," Thomas a Kempis.

Christopher Marlow gave forth the invitation so often repeated by his brothers in a less public way, "Love me little, love me long."

Edward Cooke was of the opinion that

"A man's house is his castle." To Milton we owe, "The paradise of fools," "A wilderness of sweets," and "Moping melancholy and moonstruck madness."

Edward Young tells us, "Death loves a shining mark." "A fool at forty is a fool indeed;" but alas! for his knowledge of human nature when he tells us, "Man wants but little, nor that little long."

From Bacon comes "Knowledge is power," and Thomas Southerne reminds us that "Pity's akin to love." Dean Swift thought that "Bread is the staff of life." Campbell found that "Coming events cast their shadows before," and "Tis distance lends enchantment to the view." "A thing of beauty is a joy forever," is from Keats. Franklin said, "God helps those who help themselves," and Lawrence Sterne comforts us with the thought, "God tempers the wind to the shorn lamb."—*Treasure Trove*.

Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with, year by year: you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Chalmers*.

"Nothing," says Reynolds, "is denied well directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained by the labor of a life-time, but it is not to be purchased at a less price." Said Sydney Smith: "There is but one method, and that is hard labor; and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of a fox." "Step by step," reads the French Proverb, "one goes very far."

TIBBEE, MISS., Oct. 6, 1886.
Messrs A. T. SHALLENBERGER & Co.

Rochester, Pa. *Gents*:—The bottle of Shallenberger's Pills sent me in February I gave to W. G. Anderson, of this place; a long standing case of chills and fever. He had tried everything known without any permanent good. In less than ten days after taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effectually driven the Malarious poison from his system. Yours truly,
V. A. ANDERSON.

Few men suspect how much mere talk fritters away spiritual energy; that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.—*F. W. Robertson*.

Associations.

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

August.

Flat River—Pleasant Grove, Tuesday, 12th.
Yadkin—Rockford, Thursday, 14th.
Liberty—Jersey, Tuesday, 19th.
Brushy Mountain—Little Rock, Thursday, 21st.

September.

South Yadkin—Fork, Tuesday, 9th.
Caldwell—Lenoir, Thursday, 11th.
Three Forks—Three Forks, Tuesday, 16th.
Ashe and Alleghany—Jefferson, Thursday, 18th.
King's Mountain—Zion, Thursday, 25th.
Brier Creek—Oak Forest, Thursday, 25th.
Central—Franklinton, Tuesday, 30th.

October.

Green River—Bethel, Wednesday, 1st.
Alexander—Concord, Thursday, 2nd.
Elkin—Cool Springs, Thursday, 2nd.
Sandy Creek—Rocky River, Thursday, 2nd.
Eastern—Riley's Creek, Tuesday, 7th.
West Chowan—Ross's, Tuesday, 7th.
Catawba—St. Paul's, Thursday, 9th.
Tar River—Greenville, Thursday, 9th.
Richmond—Cartledge's Creek, Thursday, 9th.
Mt. Zion—Red Mountain, Tuesday, 14th.
Cedar Creek—Cumberland, Wednesday, 15th.
Montgomery—Blackwood's Chapel, Thurs., 16th.
Union—Beaver Dam, Thursday, 16th.
Meck. & Cab.—Independence Hill, Thursday, 16th.
South Fork—Mt. Zion, Thursday, 23d.
Anson—Mt. Olive, Thursday, 23d.
Cape Fear—White Marsh, Thursday, 23d.
Atlantic—Kingston, Tuesday, 28th.
Little River—Antioch, Thursday, 30th.
Robeson, Providence, Tuesday, 28th.
South Atlantic—Mill Creek, Tuesday, 28th.
South River—Hickory Grove, Tuesday, 28th.
Raleigh—New Bethel, Thursday, 30th.
Stanly—Locust Level, Thursday, 30th.

A Suggested Schedule for the Association Meetings in 1891.

Orphanage,	Wed. before 4th Sunday in July.	
Pilot Mountain, Thurs.		
Beulah, Tues.	before 1st	Aug.
Flat River, Wed.	"	"
Central, Thurs.	"	"
Elkin, Tues.	before 2d	"
Brier Creek, Wed.	"	"
Yadkin, Thurs.	"	"
Brushy Mountain, Tues.	before 3d	"
Alexander, Wed.	"	"
Catawba, Thurs.	"	"
Liberty, Tues.	before 4th	"
South Yadkin, Wed.	"	"
Caldwell, Thurs.	"	"
Three Forks, Tues.	before 1st	Sept.
Ashe & Alleghy, Thurs.	"	"
South Fork, Tues.	before 2d	"
Green River, Wed.	"	"
King's Moun'tn, Thurs.	"	"
Meck. & Cab., Tues.	before 3d	"
Union, Wed.	"	"
Stanly, Thurs.	"	"
Richmond, Tues.	before 4th	"
Montgomery, Wed.	"	"
Sandy Creek, Thurs.	"	"
Anson, Tues.	before 1st	Oct.
Robeson, Wed.	"	"
Cape Fear, Thurs.	"	"
South Atlantic, Thurs.	"	"
Eastern, Tues.	before 2d	"
Cedar Creek, Wed.	"	"
South River, Thurs.	"	"
Atlantic, Tues.	before 3d	"
West Chowan, Wed.	"	"
Tar River, Thurs.	"	"
Mt. Zion, Tues.	before 4th	"
Raleigh, Wed.	"	"
Little River, Thurs.	"	"

If the above, or something like it, were adopted by the Associations, those who have to attend the meetings in behalf of the general work could reach, perhaps, every Association, and at one half the cost by the present arrangement.

C. DURHAM, Cor. Sec.

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

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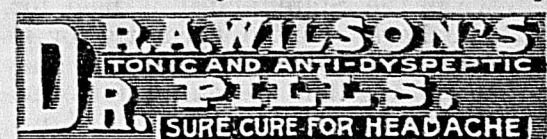


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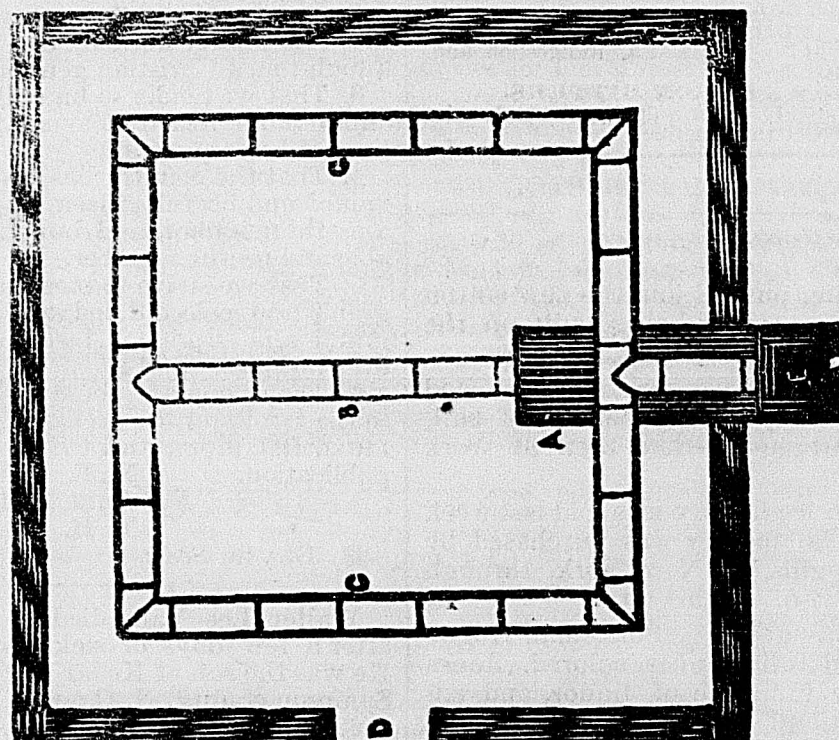
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