The Biblical Recorder.

PUBLISHED EVERY WEDNESDAY
BY
EDWARDS, BROUGHTON & CO.,
RALEIGH, N. C.
Office: Corner Hargett and Salisbury Sts.

TERMS OF SUBSCRIPTION:

One copy, one year,	$2 00
One copy, six months,	1 00
Clubs of five,	10 00
Clubs of ten, (copy extra to sender),	20 00

Remittances must be sent by Registered Letter, Postoffice Order, Postal Note, Express or Draft, payable to the order of the Publishers.

BIBLICAL RECORDER.

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture, and General Intelligence.

VOLUME 52. RALEIGH, N. C., WEDNESDAY, APRIL 13, 1887. NUMBER 42.

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ADVERTISING RATES.

SPACE.	1 time	1 mo.	3 mo.	6 mo.	12 mo
1 inch	$1 00	$2 50	$7 50	$14 00	$25 00
2 inches	2 00	5 00	14 00	25 00	40 00
3 inches	3 00	7 50	20 00	30 00	50 00
4 inches	4 00	10 00	25 00	40 00	60 00
Quarter col	6 00	14 00	35 00	50 00	75 00
Half col	10 0	25 00	50 00	80 00	130 00
One column	16 00	40 00	90 00	175 00	250 00

Special Notices charged 20 cents a line.

No contracts made for every-other-week advertisements, nor for special position in paper.

Obituaries, sixty words long, are inserted free of charge. When they exceed this length, one cent for each word must be paid in advance.

SUNDAY SCHOOL LESSON.

April 24th, 1887.

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

JOSEPH AND HIS FATHER.

Genesis 47: 1-12.

INTRODUCTORY.

Joseph's brethren, after he had made himself known to them, soon departed to the land of Canaan. By the command of Pharaoh, they took with them wagons, and an abundance of provisions, for their return to Egypt. When they returned home Jacob could not, at first, believe the joyful news that Joseph was yet alive; but being convinced of this, he gathered his family, and started on his journey. At Beersheba he made a halt, and there received the assurance that his removal to Egypt was according to the divine purpose. In due time he reached the borders of Egypt, where Joseph had gone to meet and greet him. Our lesson for this week tells us how Pharaoh received the new comers, and of the wise arrangements Joseph made for his father and brethren.

GOLDEN TEXT.

"Honor thy father and thy mother, which is the first commandment with promise."—Eph. 6: 2.

THE LESSON.

1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2. And he took some of his brethren, even five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren. What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4. They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan; now therefore, we pray thee let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee;

6. The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh and went out from before Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families.

1. *Then Joseph came*—i. e., after he had met his father and brethren in the land of Goshen, as described in the preceding verses. Pharaoh's approval and endorsement of his plans were, of course necessary to their presence.

2. *Five men.*—Probably the five oldest. *Presented them to Pharaoh.*—Brought them into the presence of the king, that they might speak for themselves, and personally receive the king's decision.

3. *They said unto Pharaoh.*—As will be seen by the closing verses of the preceding chapter, they had been instructed to make this answer by Joseph. The Egyptians hated shepherds, because they had suffered from a foreign invasion made under what was called the shepherd kings. By announcing themselves as shepherds, the Jews would therefore isolate themselves from the Egyptians. This would protect them from the influence of Egyptian idolatry.

4. *We pray thee.*—Though the arrangment had already been made, it was only due to the king that his formal consent should be asked.

5. *Spake to Joseph.*—As his prime minister, Joseph is called on to make all necessary arrangements.

7. *Brought in Jacob.*—This was a more private and personal interview. *Jacob blessed Pharaoh.*—Called down the blessing of God upon Pharaoh, for his past and present kindness.

8. *How old art thou?* The appearance of the aged patriarch must have been very striking to Pharaoh.

9. *Few and evil.*—Few in the retrospect, and evil, because of the many trials and troubles with which they have been filled. *The days of their pilgrimage.* Abraham lived to be one hundred and seventy-five years old, and Isaac one hundred and eighty. Notice that, long as were their lives, he calls them with his own, a pigramage, i. e., a life of wandering without the sense of permanence.

11. *The land of Rameses.*—See Bible Dictionary.

12. *According to families.*—i, e., according to the proportion of the numbers in each household, or accepting the marginal reading, with all the care a father bestows on little children.

PRACTICAL LESSONS.

1. We should never be ashamed to introduce our less favored relatives and friends to those that are more exalted. 2. It is the part of wisdom closely to follow the instructions of prudent and loving advisers. 3. The longest life, in the retrospect, seems short, and oftentimes sad. 4. We will do well, like Jacob, to regard our life as a pilgrmage. 5. The good man gives his blessing to those who do good, no matter how they may differ from him. 6. God always takes care of his people, and carries forward his purposes. 7. There is scarcely anything more beautiful than brotherly kindness and filial piety.

From Washington Territory.

Dear Bro. Bailey:—I have seen your paper and some of the North Carolina Baptists. I shall be glad to read the BIBLICAL RECORDER wherever I find it, and also glad to see on the North Pacific coast more of the North Carolina Baptists if you continue to send us such as you are now doing, viz.: Rev. J. G. Pulliam, of Marion, N. C., S. C. Herren, of Asheville, A. J. Herren, and brother and sister Welch, of Waynesville, etc. Just what we want. We are ready to welcome that class every day of the week.

We have places for good Baptists who work at their business—that is, Christian business—of every profession and trade. Good farms with more or less improvement can be had at reasonable prices. Homesteads can be taken a few miles from the towns and railroads. There are some good openings for lawyers and doctors even. That is, for growing young men, or men who have a good business where they are.

The lumber business is extensive here and offers a good profit to Eastern and Southern capitalists.

The fisheries of Washington Territory, especially the Salmon fisheries, are paying well.

The wool industry is a paying business and offers inducements for the future.

The outlook for general farming is encouraging, and in some localities men have made large fortunes in growing hops alone. One Baptist minister who, a few years since, was as poor as the rest of us, now has $100,000 from that source, I am told. He has quit preaching. But I trust there are not many of us who will have to quit preaching on account of our having to take care of our money.

The mineral resources of Washington Territory are good and will pay extensive working in the near future.

And with all the above mentioned industries, the tradesman and mechanic will live and flourish.

Climate in the summer is delightful and much more pleasant in the winter than in many States and countries. Nights are always cool enough to sleep well—sometimes too well. The temperature is scarcely ever below zero in winter, but we have rain here during the winter months.

The scenery of Washington Territory ranks with the grandest, and the mountain trout, which are abundant here, take hold of the hook and are as palatable as in North Carolina or in New York.

But I am about to touch my subject, and yet with dread and reluctance, when I remember how it moves a Baptist editor to have one speak to him in the way I am about to speak. In fact, if I were not so much of a Baptist, I would make known my desire in some other manner. But I must speak as a Baptist. I speak: I want some more Baptist ministers from North Carolina. We have one, Bro. Pulliam, and want eight or ten more. We want some pastors for city and town churches, and also some for country churches. Then we want men who will go and organize and build up churches. There are unorganized Baptists all over Washington Territory, waiting and praying for the Lord to send them a shepherd. In fact, so far as I have been able to learn, as a *general thing, the Baptists* have the vantage ground here. But "the harvest is great and the laborers are few." And now is the time for the Baptists to occupy the territory, or the loss will be great.

I have written to some of the ministers in North Carolina, and hope some of them will come soon, but take this way of informing a greater number of our needs. To illustrate our need in Lewis county, which is one of the best in the territory, and nearly twice as large as Rhode Island, there are seven Baptist churches, and one more will probably be organized next Sunday, with no one at present to care for them and the out stations but me.

I have only preached one year and a half in all, and am a native of Indiana, and am only twenty-six years old.

To illustrate the way Baptist churches grow here I will mention a few churches. A little over a year since I organized a Baptist church at Winlock, a town on the North Pacific Railroad, with 200 inhabitants, with three members, I being one of them. There are now 41 members. Three months later, I organized a Baptist church at Salkum, a county post office, with five members. There are now 21 members. I have organized four churches in all. I have baptized 33 converts, and five are now awaiting baptism.

For further information, address, Rev. A. B. Banks, of Seattle, Washington Territory; Rev. J. G. Pulliam, of La Connes, Washington Territory, or myself,

Yours faithfully,
M. M. LEWIS,
Baptist Missionary for
Lewis Co., Wash. Ter.,
Toledo, Lewis Co.,
Wash. Ter.

LESSONS IN MORALS.

PART 1.--CHARACTER.

Lesson 6.

Character--Habit--Virtue(Begun)

1. When we speak character as strong, we must be understood to mean that it possesses those qualities which fit it to do good and faithful work. We prefer to employ strong men when there is real work to be done. And that character which succeeds in the battle of life—where Right and Wrong are like two rival generals always contending for the mastery—must needs be strong. Hence it must possess VIRTUES.

For this word *virtue* implies strength and force. It is derived from the Latin word Vir—man—and means manliness.

When a person, after struggling with temptation comes out unhurt, having withstood the darts of the Evil One, he is said to have acted in a manly, or—which is the same thing here—a virtuous manner.

2. A man may be so much in the habit of doing right that it is very easy for him to do it. But he is none the less called virtuous on that account. For people bear in mind the many hard battles with wrong which he had to fight before he could form the habit of doing right. And it is a blessed thing that we we can by forming this habit find it more and more easy every day to do our duty.

3. This leads me to say something about.

HABIT.

We form a habit by doing the same thinking, or thinking about the same thing, repeatedly. For we have habits of thought as well as of action. All that is necessary in order to become adepts and experts, or to have skilful hands in doing anything, is to keep on doing it. Even children know this to be true. When they begin to play marbles, they find great difficulty in holding the marble properly and in shooting at all. At first they use the whole arm, and throw it; then they push the arm forward and do but little more than drop the marble. And as to hitting the mark—if they do that at all, it is by accident, or by what boys call "fudging." But before the season for this game is over, every boy who plays it daily will be able to shoot from the line to the ring and frequently to hit the 'man' in the centre. Practice makes perfect."

How hard it is for Susie to knit! She cannot readily learn the "stitch," and is all the time "losing" it after she has learned it. See how she dashes the work down in her impatience and finds relief in minding the baby, who is crying. But I expect to find her some night before long out on the porch knitting away ever so rapidly by moonlight, because she is persevering and will keep on working at it. This power of forming habits puts us within the reach of the enjoyment of many blessings and saves us from many evils. Indeed, it is by virtue of this power that we become what we are. When one has acted a long time upon a certain plan and principle, he forms the habit of acting so; and that makes it easy and natural for him to do it, for "Habit is second nature." If one *forms* a bad habit he is in a deplorable condition; it is so hard for him not to keep on doing wrong. He often acknowledges to himself and others that he is wrong, and even regrets it; but as he himself formed the habit he has no one to blame but himself.

The first wrong act a person does we may overlook perhaps. Thoughtlessness or ignorance may have led him to do it. But we cannot excuse him, nor ought he to excuse himself for doing it a second time. When his eyes are opened to the wrong by the lesson which the first wrong step is sure to teach him, if he takes the second knowing it to be evil, then there is no excuse to be made for him. And every succeeding step is worse in character than the one which preceded, because all the time he is growing in the knowledge of the wrong—he has more and more light. If a man should say, "I cannot do better. The habit of wrong is fixed upon me. I cannot now break the chain which binds me," he is not to be excused. He is wrong in doing what he knows will fix the habit upon him. As soon as he discovered that every repetition of the act made it easier for him to perform it, he should have taken the alarm, and rising up in the might of his will, broken away from the bands which were enslaving him. And as he voluntarily went on doing wrong, he has no excuse; by his own free act he is a slave to the bad habit.

An old swearer asked the deacon to excuse his profanity, as he "could not help it. "The oath," he said, "would come before he had time to *think how wrong it was.*" In that apology he admitted that he knew how sinful profanity was, but pleaded that the force of habit was too great for him. How will that plea avail in view of his admission? The latter is fatal to the former. He knew his duty and he did it not. And "To him that knoweth to do good and doeth it not, to him it is sin." If he has lost the power to do his duty by a habit deliberately formed, that constitutes no valid excuse for failure in duty. He is even more guilty for having lost it. Indeed, if when a man has lost the power of doing right—or claims that he has, he is excusable for wrong doing, then it follows that the worse and more callous or hardened a sinner is the less guilty he is. And the basest and vilest men would be the most innocent and best—a thing which we all know to be absurd.

But suppose, as some men hold, that for one to lose the power to do good means only that he has lost the will, then the plea of the wrong doer would read thus: "Excuse me for doing wrong in this case; I have fallen into the habit of it, and now I am not willing to do right." Would any one excuse him on *that* plea! No.

Our only safety is in not taking the FIRST wrong step. Or if we have done so, we shoud instantly TURN back. The road slopes downward by a gradual descent. At every step our gait is accelerated and quickened; we are beguiled by lovely landscapes, babbling brooks and gay flowers lining their borders. Boon companions share our joy and thus increase it. Soon the descent becomes steeper, and the fascination and charm deepens; we are in the "Enchanted Land." The road broadens and multitudes join us, urging us on our way with song and shout. Now the way becomes so steep and the throng so press us that we can turn back only by putting forth *all* our powers. We make a feeble attempt; it is the best we can do for we are not in *earnest.* We are losing the power of being *determined* to return; soon the road ends in an abrupt precipice, and—we are lost!

4. I wish now to impress the following thoughts upon the reader's mind.

a. Character is made up of Habits.

b. Character is not what a man SEEMS to be, but what he IS.

c. *Every* act which has right or wrong in it is helping to form character.

d. Character whether good or bad may become FIXED and unchangeable for time and for Eternity.

5. And now we are prepared to speak of those qualities which one should seek *to cultivate, or rather of those habits* which we should seek to form in order that he may be able to do the right in those cases in which conscience has spoken to him and put into him a sense of obligation to do it.

And we may at once say that these qualities or habits are known generally as Virtues.

These are Purity, Righteousness, Benevolence, Method and Courage.

The possession of *all* these gives the element of Strength to character. And the lack of *any one* of them produces Weakness. We mean that whoever has each and all possesses the ability to meet and discharge duty faithfully and manfully, and that if any be wanting to a man, he is apt to yield to temptation, and falls an easy prey to the wiles of the enemy. Character is the full armor in which the battle with wrong and evil must be waged. If the enemy discovers a weak point in it, he directs his whole force against *that.* Character is the wall which protects the besieged fortress. If there be one portion of it badly constructed or unguarded, the fortress lies at the mercy of the besieging army almost as certainly as if there was no wall. "The chain is not stronger than its weakest link." In seeking then to form character, we must keep our eyes intently fixed upon these five virtues—each and all—and strive to make them our own.

But in order that we may the better do this it will be necessary for us to give a brief account of them—defining and illustrating them, showing how they lead us to act, and what claims they have upon us.

The remainder of Part 1, will be devoted to the work of presenting the virtues in the order above mentioned, and to the complementary work of discussing the Graces which give beauty to character.

Letter From Dr. Yates.

(Concluded from last issue.)

When I sailed for China in 1846, I had $700 of my own funds, which I left in New York in a savings bank, where it remained, at compound interest for about 16 years. When the war broke out, thinking I might need it, I drew it out, and invested it in Shanghia, in a house lot or two—very small affairs. This gave me a small income; and as it grew in value the income increased, till I was able to supplement my salary and keep a horse and carriage to drive some in our advancing years. Previous to the time that I had some income of my own, *I deny most positively* that my salary was ever more than enough for an economical support. Every dollar went for the support and comfort of my family; and for the last 24 years, a considerable portion of the income from my house lots has been used to supplement salary and to meet the heavy expenses of traveling and living abroad, of my family and myself, while in search of health. Now, for all these expenditures, and others too, in direct mission work, that I will not mention, except a church that cost me about $3,000, I had a just claim upon the Foreign Mission Board. But none of these claims have been, or ever will be, presented. The balance of the income from my personal property I have appropriated as *I* thought best, for the glory of God; and that is *my* business. And I thank God that I have, at times, had an opportunity of doing some good. To me, it is a great luxury. O that the people of God would try it, and *see* how much more blessed it is to give than to receive. Here is a splendid opportunity for you to try it. Give as much as you like for Mr. and Mrs. Bryan's house. But don't give it because you know the Bryans, but because the Lord of the harvest needs it, for the extension of His kingdom. The young men who graduated at Wake Forest last year, and are now at the Seminary, as well as many others, who will be coming forward in a year or two, and perhaps every year, will *need outfits, passages and houses.* And I have a feeling that amounts to a conviction—and my conviction has come to me in answer to prayer for more laborers—that North Carolina Baptists will furnish many volunteers for the foreign field. And I am very jealous that North Carolina Baptists should be ready to equip every one of her sons and daughters, who may be honored with a call of God to labor among the heathen. And what is an equipment? An outfit, a ticket for passage out, and a house to live in; a total of about $1,750 per person, not per family. This is a first and heavy outlay for a single person; but it cannot be avoided, if you intend to take care of your workmen. After this, the expense for support is comparatively light. But what if it is heavier than you have been in the habit of giving? That may be because we have been in the habit of giving so little; and that again may be because we have not felt the obligation. Very many give nothing at all, while others give less than they ought to give, because so many give but little or nothing. In case of an emergency, your taxes are increased, and every one who owns taxable property must pay. To say that one is poor, &c., will not exonerate him. He enjoys the protection of his government, and he ought to pay his share of the expense. Do we owe no allegiance to God? And is that allegiance less binding than that of our government? On the contrary, is it not many fold more so? Is it not high time that we realized that we are not our own; that we have been redeemed from the bondage of sin: Yea, *purchased with the precious blood of* Christ? And shall His demands on us for service and co-operation go for nothing? Have we not at least one talent for making money, for which we must render an account? Yes, dear brethren and sisters, the command, "Go ye into all the world and preach the gospel to every creature," is addressed as much to you who do business as it is to me, and we are each and every one bound, according to the grace given unto us, according to our several ability, to do what we can, to obey Christ's commands in this particular. Having, as I felt 40 years ago—and have never had a doubt of the correctness of my impressions—a call of God to labor for Christ among the heathen, it was clearly my duty to go, and I did not consult with flesh and blood, but committed myself, and my whole future life to the guidance of the Holy Spirit—others, very many others, have had a similar call to go to the heathen; but ambitious schemes, a supposed peculiar fitness for home work, a flattering call to a prominent church, just as they were ready to enter upon public work that seemed providential, an unfortunate *revelation*, or something else, gained the victory, for the moment; but, ere long that deep-set conviction of years, that was forced to stand aside, by a wave of *gush*, reasserts itself, and will continue to do *so.* And the *transgressor* will be made to feel that he has by one false step, discounted his usefulness, and by consequence, his happiness for life for happiness does not consist in the abundance of the good things and honors of this world; it is the progress of usefulness in the service to which God has called us. To you, who do not feel called to go, in person, to the heathen, I would say, it is clearly your duty to go by proxy, i. e., to contribute of your substance, to assist in defraying the necessary expenses of such as do feel that it is their duty to go in person, to preach the "gospel to every creature." Am I not right in this interpretation of God's word? If so, are not North Carolina Baptists far from God; or far from being in accord with the requirements of His word? The command is to "Go ye into all the world and preach the gospel to every creature."

Now according to the proceedings of the Baptist State Convention, for 1886, there were 401 churches that did not contribute a cent towards obeying the command of our Saviour, and those that did contribute averaged only seven and a half cents per head. Obedience being the test of love, where is the proof of our love to Him who has done so much for us?

This is a startling revelation; one too, that points unmistakably to several crucial facts.

That the foreign mission work of North Carolina Baptists is done by a few consecrated pastors and their churches, and a few isolated individuals, and hat collections after a sensational address.

That obedience to Christ's command to preach the gospel to every creature, has never come home to the hearts of the great body of North Carolina Baptists, as something that the gospel requires at their hands; hence, it does not enter, as a factor, into their calculations as to what they shall spend during the year for the glory of God.

That, by relying on the time-honored plan of devoting the *drift*, that accumulates, after an appeal once a year, for "the poor heathen," about whom the people know but little, will never give the gospel to the hundreds of millions of stark heathen in China alone! O *no, no, no*, brethren and sisters, *we cannot go forward at this rate.* You will not be able to support the three men and their families now on the field. *Bryan has no house yet.* Within two years, the two young men now in the Seminary, will probably ask for outfit, passage and dwelling houses for Soochow, and soon there may be a dozen more North Carolinians presenting themselves, and saying, here am I; send me. What will you do with them? Send them out to work their passages, and secure their houses before they leave home? *No; that must not be.* NEVER. We must solve *the problem of the day*, i. e. 3d. What can North Carolina Baptists do to secure the necessary means to equip and support her own sons and daughters, who feel called of God to labor in foreign lands, and to meet the demands of Providence in opening wide and effectual doors for preaching the gospel among the heathen? Answer. Let every one who professes to love the Lord Jesus, and desires to see the extension of His Kingdom, without regard to wealth or condition in life, pray for it, and work towards and for it, all through each year, just as he does for his own support, and his government taxes. We owe God more than we owe the government; and should we not guard religiously our obligatious to God's commands? seeing that it is in Him that we live and move and have our being. Why, this thing should enter into the business of every man, and every woman, who belongs to the Lord. Surely we have personal religion enough to think of God and our obligatious to Him for redemption and preservation. Let every farmer, merchant, banker, lawyer, clerk, school teacher, seamstress, day laborer—yea, every one who earns a living, as well as those who are able to live without work, in pitching his crop, or his or her year's work, solemnly commit the whole matter to the Lord, from whom all blessings flow, and there and then give his or her solemn pledge to the Lord, to give a certain percentage or proportion of their profits of his year's work, according as you may be prospered. Write down the percentage or proportion and keep it in your Bible. *In this way* you will be most likely to remember this matter and your indebtedness to the Lord who bought you. In fixing the rate, do not consult with any one as to the amount they intend to give; and do not call to mind what you and others have been in the habit of giving. Let yours be a free will offering. God loves a cheerful giver. And *pay monthly*, if practicable. In this way you will remember your co-laborers far away more frequently, and you will not feel it so much as you will if you wait and pay it once or twice a year. When you fix the rate and designate object to which you wish it devoted, whether for foreign missions, State missions, home missions or education, if it, or a portion of it, is for foreign missions, do not think of Bryan, Herring or Yates, but give for the extension of the Kingdom of Christ, the Lord of glory. In the small amounts you have been in the habit of giving at a hat collection, you never thought of serving the Lord in that act.

O let us have a new departure. When we contribute for missions, tho' the amount be but a dollar, or less than that, let us do it as unto the Lord, *for* the spread of the gospel where it is not known. If all will do this, as above suggested, I will guarantee that North Carolina Baptists will be rewarded; will have all the funds she requires to meet *the expenses of her missionaries, and* that one and all will feel more respectable.

To do this thing successfully, there should be some order about it. Let a half dozen members of each church get the list of members and ascertain what each member will contribute during the year, beginning with such as will be most likely to contribute as an encouragement to others. Apply to each member. If any decline, put a cypher before their names and try again. This is a voluntary work. But let all remember that Christ's cause in China is "ahungered;" is thirsty; is "a stranger;" is "naked;" is "sick and in prison," and, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," and "inasmuch as ye did it not unto one of the least of these, ye did it not to me."

In the above you have a model of my Shanghai church. *Each brother or* sister who has wages, or is able to contribute anything, walks up to the church clerk's table and puts down on a book what he or she will give monthly for native pastor, or for sending the gospel to Kwinsan or Soochow, $3, $2, $1, 50 cts., 25 cts., 10 cts. —5 cts. is the range of monthly contributions. Only about a third of the church put down their names, &c. The majority are very poor, and some of those who are near enough to attend church, puts something into the contribution box; 2, 4, 6, or 10 cash. Ten cash is equal to *one cent. They all pay monthly.* Thus this poor little church of 70, more or less, and most of them very poor, by observing a little system last year, contributed, including a dollar a month each, from Mrs. Seaman and Mrs. Yates, $174. If the 400 churches in North Carolina that contributed nothing for foreign missions last year had done as well as "*the model church*"—and in point of wealth they stand about as 10 to 1—you would have had from that quarter alone $69,600. The possibilities of North Carolina Baptists are something enormous. All that is wanted is heart love to Christ and co-operation. Brethren, try it, and do not be discouraged if you do not get a dozen names down for a dozen years. Have your missionary society in the church, and work for a unit. The church is *properly* the *missionary* society, and the reason why missionary societies are springing up on every side apart from the churches, is because they —the churches—have not fulfilled their mission. And in my judgment *the same may be said, with emphasis,* of Young Men's Christian Associations.

I will not close this without saying that I do not like "*the limbo*" into which foreign missions, the great work of the churches, and the apple of Christ's eye, has been relegated by the Board of Missions of the North Carolina Baptist State Convention.

When the resolution passed putting Home and Foreign Missions, State Missions, Education, &c., under one Board of Missions, I entered a feeble protest that was not heard. It required no philosopher to predict that foreign missions would fall to the rear. For so long as human nature remains what it is, things out of sight, and things about which we know but little, will continue to be things out of mind, and will receive scant attention. I may be told that North Carolina is pre-eminently a Foreign Mission State; that she is giving now more for Foreign Missions than she ever did before. All of which may be true and yet be *lamentable*, for she has nearly, if not quite, doubled her force since 1846. And having missionaries on the field, she ought to have quadrupled her missionary spirit and contributions for Foreign Missions. But owing to defective methods of work, *she has not done it.* She has even forgotten that Mr. and Mrs. Bryan are without a home of their own. *Seeing* the destitution in her midst, she has employed a live man to give his time and energy to the *home* work, and he has done his work well. That *electric ray* of light, by its ubiquity and constant appeals, has reached the destitution of many parts of the State, and called forth wide-spread sympathy and co-operation. Witness the enthusiasm at the late Convention, when the report of State Missions was under consideration. That enthusiasm was perfectly intelligible. The people knew what they were talking about. The subjects under consideration were bone of their bone and flesh of their flesh. They were white men, speaking the same language. Hence there was, and will be, under similar conditions, a genuine sympathy and action. This state of feeling and sympathy is entirely wanting in the case of the heathen as Chinese, Africans, in their native jungles, and all Asiatics, and the inhabitants of the Isles of the Sea. With such, the white man in North Carolina, as well as elsewhere, has no sympathetic feelings.

Shanghai, China, Feb. 19, 1887.

DEACON WONG.

BY REV. M. T. YATES, D. D.

As I have been requested to give the public a short account of my deacon Wong Yih San's trial with the Sabbath question, and final victory; and as this is eminently a practical question in our mission work, one, too, at which most natives are prone to stumble, I have jotted down my recollections of his case, which are at your disposal.

Wong Yih San joined my church in 1857. He was a poor man, the proprietor of a small retail rice shop. He made no pretensions to being a scholar—he could read simple books and keep his own accounts. Being of an ardent spirit he embraced Christianity apparently with the whole heart, without counting the cost; for he had either not understood it, or he had not considered how the observance of the Christian Sabbath would affect his business. Although he, with others, had been taught from the pulpit, and in the ten commandments—which he knew well—it did not seem to have entered his mind that, as rice was a *necessity*, he would be expected to close his rice shop on the Sabbath. He had not *given that* matter a serious thought. He was perfectly conscientious, and did not have a doubt about the correctness or morality of his position. Thus we see that moral questions, when considered by the most conscientious Chinese who have been trained under the Confucian ethical code, present a very different aspect from what is seen by an Evangelical Christian of western lands, who has been trained under the law of God as revealed in Jesus Christ.

The Chinese ethical code which was elaborated by the great sage, and which dominates all classes of Chinese, high and low, rich and poor, may in the ages before Christ have come near to, and, in places, ran parallel with, the law of God in the letter, but it nowhere came near enough to be quickened by that divine touch that imparts life and induces obedience. On the contrary, for the want of inherent power to sustain itself and enforce its demands, it seems, from the residuum that has come down to us, to have shunned the light and to have deflected from its source, and wandered aimlessly through ways that were dark and devious, seeking rest and finding none; traversing labyrinths of mysticism in search of the alchemist's universal solvent, or one virtue that would serve as a panacea for all vices. This it conceived in ancestral worship. Having discovered the panacea, the *devotees of* the code connived at the violation of its laws, and instead of practical obedience, they first endured, then pitied, then embraced vices and immoralities of the grossest and most forbidding kind, *which developed a notoriously corrupt* and immoral public sentiment. Thus the residuum of the ethical code, which the sages of past ages have evolved and transmitted to our day as a panacea is that strongly organized and apparently impregnable system of their worship of dead ancestors, which opposes progress and confronts us everywhere, both in religion and in diplomatism. I say impregnable, because its controlling power is seen and felt in all the ramifications of the family, of society, of business, and of government, from the lowest beggar to the emperor on the throne; and forms a prominent part of the teaching in schools from the first lesson to graduation of the highest degree.

It is not strange, then, that the common people, with their enviornments, should misunderstand the force of our moral teaching. When the Wong-Ta-Loong Hong was discovered to be open for business on Sunday, the proprietor was told that in his effort to supply the people with what he deemed a necessity of life, he was violating God's fourth commandment. That to him was a serious announcement. *He came to me for a* solution and advice about this Sabbath question. He thought that as people *must* have rice, he ought to keep his shop open. Besides, he did not see how he otherwise would be able to support his own family, for he was a poor man. I asked him *how the Israelites* got food in the wilderness, where people did not open shops. "O," he said, "God helped them." "Yes," said I, "and he will help you in this moral wilderness, to support your family, if you *are* in earnest about wishing to obey his commandments. Do you really intend, so far as you know, to obey God?" "Yes, that is the one desire of my heart." "Then," said I, "make up your mind to obey Him in adversity as in prosperity, for you will have to contend with trials of some kind. But trust Him implicitly under all circumstances, and do not take thought for your life, saying, 'what shall we eat, what shall we drink, or wherewithal shall we be clothed,' for that is what the heathen do; Christ has told you what to do; 'but seek ye first the kingdom of God and his righteousness,'—that is, obey him in all your relations to God and man—and all these things,—the things you are trying to secure for your family by disobeying him *in opening your shop on the Sabbath*—shall be added unto you. What more help and security could you ask for. He has promised to do for you all that you need, if you will trust him and follow him as your religious teacher; and his promises are verity. Do not say 'I will try it,' but say—and trust in God to help you—'I will do it, come what may.' Give your regular customers notice that you are a Christian, and intend to keep the Christian Sabbath, and to do that you will have to close your shop on Sunday; so that, if they wish to buy from you, they must take on Saturday the quantity of rice they may need for Sunday, for your shop will not be open on the Lord's day. *And do it.*"

This closing of his shop one day in seven, and the reason assigned for it, excited some enquiry and much amazement. Some said, "He is crazy;" others said, "He must be a true man and a good disciple or he would not make such a pecuniary sacrifice for nothing." To the surprise of himself, and to others too, his old customers not only did not forsake him, but his business greatly increased. He had to enlarge his shop. *Meanwhile, he kept* the Sabbath, attended church twice on Sunday, and preached around, as he found opportunity, on his own account. He also commenced daily family worship in his own house. Being a modest man, he, though a *licentiate*, did not venture to take part in the city chapel services.

In course of time, he went into the wholesale rice business, and was greatly prospered. He became a sort of oracle *in the rice business.* His fame as an honest dealer went far and wide, in the rice exporting districts. When rice boats from certain localities came to this market, and made fast to the canal in front of my chapel the supercargo would go round to "Wong-Ta-Loong, to see if it was worship day." If he found the hong closed, and the Sabbath notice suspended without, he went quietly back to his boats and did no business that day. Other shops, knowing that rice boats had arrived, applied on board for stock, and usually got the answer—*To-morrow.* The next morning, at a very early hour, he would apply again to Wong-Ta-Loong, and if he required stock supplied him at what Wong would say was the market rate. If no rice were required, he took from his oracle the ruling market rate for first, second and third class rice, and went about his business; for he had a reliable key to the market.

Several years later on, he, Wong Yih San, having demonstrated that godliness was profitable in all legitimate employments, turned his attention to the real estate business, in which he was greatly prospered. *After his prosperity* became manifest to all, he felt that he ought to give more time and attention to religious work. He undertook to supply the country station five miles out of town, where there were a dozen *or more church members, with a weekly* service, but ere long he had to abandon it. He came to me and said he could not go there any more, for the people all knew that the Lord had prospered him, and all the disciples wanted him to divide with them. *All* wanted to borrow money; and as he was not prepared to to yield to their wishes, and could not withstand their entreaties, he would go elsewhere and do what he could. Now this is a bit of real history and has been of use to me in enabling me to arrive at correct conclusions in regard to the free use of foreign money in evangelistic work.

Meanwhile Wong Yih San was greatly prospered in his new business, which was conducted on strictly Christian principles, so far as it was in his power to control it. Now he is what is what is generally regarded to be, a man of means, for which he seems profoundly *grateful to the Giver of all mercies.* He own blocks of buildings in various parts of the city, both within and without the city walls. During the year just past, while constructing a block of buildings just within the west *gate of Shanghai city*, he of his own free will and accord, without any suggestion or intimation from me, conceived the idea of building, on his own land and at his own expense, a chapel in which he could more conveniently to *himself preach the gospel*, and thus, to a small degree, requite Him who had so signally prospered him. He asked me for a plan for a chapel. I answered: "No make your own plan; you know what you want, make it to suit the Chinese." He built a hall, rather long for its width, and by a thin partition extending to the roof, cut off a room, which for convenience, I will call the chapel parlor. *In this* partition there are two doors, one each side of, and hard by, the pulpit, so as to make the chapel parlor an available part of the chapel. The chapel proper is well lighted with six glass windows, having Venetians and furnished with comfortable seats with backs. The chapel parlor is furnished handsomely with parlor furniture—divan, marble top table, tea-tables, and large easy chairs, &c.—and is, of course, set apart for ladies. Having a side entrance they can enter and depart without being inconvenienced by a crowd of rough and strange men. The body of the chapel also has a place set apart for women. The chapel and chapel parlor will seat about 130; 50 more can stand in the door and two front windows within the outside street gate. *It is, for* Chinese use, a unique place of worship, in the midst of families, and a good distance from any other chapel. It was completed and opened for public worship last summer, during my absence. *In fact, he has not had a suggestion or* an intimation from me in regard to its conception, plan, building, furniture, or dedication, except what he, with all others who have attended my Sunday morning services, in regard to the importance to the *life* of a Chistian, of every one to the extent of his or her ability, doing something for the extension of Christ's kingdom. Here Deacon Wong preaches Sundays, Tuesdays and Thursdays, rain or shine, at 3 p. m. Here he is monarch of all he surveys, for when I go in to help him and watch the effect of this new departure upon others, and find him preaching to a full house, with his wife and other ladies seated in the chapel parlor, he does not stop and give place to me, he simply points to two cushioned chairs placed in the amen corner, for Herring and me or other visitors, and continues his address to the people. He ends by telling his audience that he is a mere novice in preaching, that the old pastor will now *preach* to them. I take the stand and preach to an, apparently, interested audience; one, too, that looks as if it could stand any amount of preaching, for there is no indication of a desire to leave the hall. But before my half-hour expires I can perceive, from the deacon's actions, that he has received a new inspiration and that he is eager to try again. I close very soon to gratify him, and up he goes, and hammers away for another half hour, during which he repeats, with comments, much that I had said. Members of all churches, foreign and native, go to hear him and to see his chapel. He is a regular blunderbuss. His range is wide, if not far. He hurls at the heads of his audiences round shot, small shot, and Greek fire, and they take it all kindly and come again, because he is a native, in his own house, and in dead earnest. His fame, and that of his chapel and work, have gone forth; for the whole movement is new, and will be an inspiration to native Christians and churches. Having been born of the Spirit, and having emancipated himself from the bondage of inactivity and old customs that dictate caution lest evil should should come upon him, he knows what is meant by the "freedom of the Gospel," and is probably the happiest man in Shanghai. He is eager to learn, and equally so to make known what he learns. He comes to Mr. Herring on stated days to read and be taught in the New Testament.

I have only to-day learned that Deacon Wong is fitting up a room, built to rent, adjoining the chapel parlor for a school house, and intends to have a school, at his own expense, in connection with his chapel. Thus the prospect brightens. In justice to Deacon Wong it should be stated that while he has been at heavy expense for chapel and furniture there has been no falling off in his monthly contribution of $3, and *$1 from his wife*—who is in full sympathy with his work—for sending the Gospel to Soochow and elsewhere: besides sundry contributions of dollars to foreign misionaries who applied to him for aid for some worthy objects. In a word, he is alive to every good work; he is a live Christian. God be praised for such an example of spontaneous growth out of a native church. Reflection on this incident prompts the ejaculation: "Ah! what a wonderful effect might be produced on the native mind if a few hundreds only of our native church members could be inspired with the will to do and the unalterable conviction that it is their duty to do something of their own accord to introduce Christianity among their own people. Oh! that they might have the courage of their convictions, and come out of the *rut* of dull spiritual mediocrity, and declare themselves openly as the advocates of Christianity, and to the extent of their ability and means do what they can as a free-will offering for the extension of Christ's kingdom. To this end I have labored, and for this end I have specially prayed for more than a decade of years. I have often dilated on this theme to the native pastor with whom I have had most to do, and have urged him to consider this matter and see if he could not find it in his heart to come out boldly and declare himself a reformer; to which he usually replied: "The time for that has not yet come." May it not be that now the time has come; for one like unto the one for whom I have been praying *has come*, and though he is no scholar, only a man of *no reputation among men who claim to* be leaders of men, a mere Nazarene, he has the courage of a reformer, and the will to execute in the face of the enemy. *One* such is worth ten-fold more than a hundred hirelings who must be superintended and watched to secure the performance of a perfunctory work, men who think more about their wages, and how to increase it, than they do about the work assigned them. Who will not join me in saying "Thanks be unto God for this bright example of spontaneity in, and consecration to, God's cause?" and join me in singing "The morning light is breaking," and close with the doxology "Praise God from whom all blessings flow?"

Plan of Endowment of Judson College.

WHEREAS, A financial basis is necessary to secure the perpetuity of the College, and render it more available to all classes; therefore,

Resolved, 1st. That we raise an Endowment Fund, as a memorial of the great Missionary, Adoniram Judson, in honor of whom the college is named.

Resolved, 2nd. That we ask fifty (50,000) thousand of the Baptists of North Carolina to give one ($1.00) each to this fund; that heads of families be allowed to give for each of their children, or other relative or friend; and liberal church members, for their less able brethren.

Resolved, 3rd. That we invite all friends of education, whether in the church or not, to contribute to this fund on the above plan.

Resolved, 4th. That we will cheerfully and thankfully accept any such contribution from friends and brethren outside of the State.

Resolved, 5th. That we publish these propositions in the *Western N. C. Baptist*, in the BIBLICAL RECORDER and in such other papers as the committee may deem advisable.

Resolved, 6th. That the Secretary and Treasurer of the Board of Directors be authorized to receive the funds and acknowledge them in the *Western North Carolina Baptist* and the BIBLICAL RECORDER.

Resolved, 7th. That these propositions be kept open till the 9th of August, 1888, the centennial birthday of Adoniram Judson; on which day suitable memorial services shall be held at Judson College.

Resolved, further. That we invite brethren and friends to consider the propriety of investing in the improvement and erection of buildings, and in supplying needed apparatus and other conveniences. And that parties erecting new buildings, or furnishing apparatus, etc., etc., may have the privilege of commemorating in them their own or their friends' names.

The above resolutions were adopted by the Board of Directors of Judson College, Mar. 25, 1887, and placed in the hands of the following Executive Committee: G. S. Jones, J. B. Boone and J. L. Carroll.

The committee will be glad to receive prompt and liberal responses. One good sister asks the privilege of heading the list with $50. The request is granted. Who will be the next?

COMMITTEE.

The Biblical Recorder.

REV. C. T. BAILEY,............EDITOR
REV. C. S. FARRISS,............ASSOCIATE.

WEDNESDAY, APRIL 13, 1887.

THE multiplying of agencies for what is termed Christian work has never been so active in any age as the present. There are societies and organizations for every conceivable purpose, and yet not a decade passes without the discovery of some new and wonderful method of doing that work Christ committed to the churches. The article in this issue signed "A Baptist," is both wise and timely, and we commend its careful consideration to our readers. It was written by one of the wisest men among the Baptists of North Carolina, a man of devout spirit and conservative tendencies. What he says on any question before the people receives more than ordinary attention. We heartily endorse the conclusions he has reached, and have felt for years that a word of warning in the line indicated ought to be spoken to the Baptists of the State.

There is not a single object designed to be accomplished by any of the new isms, organizations and societies gotten up by over-zealous people, and palmed off as the great panacea for all the defects and evils of human nature, that could not be more easily accomplished by the churches, if the brethren and sisters who run these societies and organizations would work in the churches to which they belong as zealously as they work in these institutions. There is really no need of any one of these many human inventions where the local churches and pastors are faithful to Christ and diligent in the work assigned them. Aside from the making of more salaried offices, and the chance of supporting men who are constitutionally opposed to regular work, there never was and never can be any just grounds for the existence or *organization* of such pretended help to the churches. It is true that some men do not attend the churches. *It is also true that some of* the churches are not as active as they ought to be in work for the Master. But it is equally true that all the men and women in the cities where Christ himself preached and worked miracles, did *not repent*, and were not saved. Nor is it true that all men are to be saved, or could be saved, even if every Christian in the world should become a "Holiness Evangelist" or join the "Salvation Army." God has established His church and instituted means for the spread of the gospel and the calling of sinners to repentance, and all who will can hear the glad tidings. That there should be more zeal and more activity on the part of our churches in all the departments of Christian work, is readily admitted. But that this can be compensated for by a dozen or two mere human inventions and organizations outside of and independent of the churches, is not admitted. We know that there are men and women who, for some unaccountable reason, while giving a dollar or two for the legitimate expenses of the churches to which they belong, will give hundreds of dollars, and even thousands, to build splendid temples and barracks and to support hypocritical frauds who, with a blare of trumpets, profess to do the very work their churches and pastors have anxiously and earnestly exhorted them to undertake. But this seeming liberality on the part of these professors of religion is no reason why such organizations should be established, or why orderly church members should lend them their countenance and influence. That this easy access to the money of the benevolent is the main cause as well as object of such organizations is scarcely to be questioned.

But to us as Baptists, there is another reason why we should devote our means and labors to the work within our churches, and that is this: Behind all these so-called modern religious movements, there are men and women who labor and plan for the destruction of all religious convictions as to the binding force of the plain teachings of the Scriptures. With these people one church is as good as another; one denomination as scriptural as another; all doctrines may be accepted or rejected, as one feels disposed; honest convictions are despised as narrowness and bigotry; with them there is no such thing as election; repentance is mere reformation; sin a mere moral evil or disease that human remedies can exterminate; men and women, too, are allowed to preach, and may do so whether the churches authorize them to do so or not; the ordinances are nothing, and the church is little less.

Judge Kerr used to say that these things originated with the devil in order to deceive if possible Christ's elect—that, as soon as Satan saw he could not destroy the kingdom of Christ by fire and sword, he at once set to work and organized what seemed to be Christian churches and religious institutions and called ministers to preach the new doctrines. This in our opinion is the most reasonable and scriptural explanation of the matter we have ever heard, and we fully believe that it is the true explanation. If any one of the modern isms, from Moodyism to Boothism, is true, then the Scriptures teach nothing definite, and the Baptists are wrong in maintaining their views and practices. We believe the New Testament just as it is written. We believe the Baptists are right in their principles and practices. We neither fellowship nor countenance any of the modern isms. And we advise all our readers to give no place to the devil or any of his devices.

TRINITY COLLEGE at last has a President. We judge, from the reputation of the man, the Trustees did well in their choice. The name of the new President is Prof. John F. Crowell, of Fredericksburg, Pennsylvania. He is a Yale College man, and is spoken of most highly. Prof. Jos. L. Armstrong, of Baltimore, was elected to the chair of German and French, and Rev. John F. Heitman to the chair of Greek and Metaphysics. This action greatly strengthens the Faculty of Trinity. The whole curriculum will doubtless be over-hauled and greatly improved. Prof. Armstrong, we understand, is a graduate of Randolph-Macon. Afterwards he attended Johns Hopkins University and then went to the still greater University of Leipzig, Germany.

The Trustees also determined upon a plan for the endowment of the institution. We are not sure, but are willing to guess that this movement is headed by that distinguished friend of education Mr Julian S. Carr, of Durham. The ball was started rolling with a $10,000 donation.

We are heartily glad to see this new effort for higher education in North Carolina. What helps Trinity College helps Wake Forest College. North Carolina now has three of the best denominational colleges to be found in the South. Boys in need of education may find it at home. Let our Methodist friends throughout the State respond generously and quickly to the demand made upon them for placing on a firm basis the college in whose halls so many of them have been fitted for life.

"ON the 6th of May the Southern Baptist Convention will begin its annual meeting in Louisville, Ky.; and on the 25th of May the Northern general societies will begin their anniversaries in Minneapolis. The difference between the two classes of meetings is, first, that the Southern Convention embodies all the objects included in the three Northern organizations; and secondly, in that the Southern Convention is composed of delegated members, holding their appointment for a year, while the Northern societies are mainly made up of members for life. In this respect the Southern Convention best accords with Baptist principles, and is much more deliberative in its character. The speaking is chiefly extemporaneous and from the floor, while that of the three Northern societies is mainly of the "*cut and dry*" *order, and from the platform.* It is impossible to predict how large the attendance will be at Louisville or Minneapolis, for the reason that the question of reduced fares is yet unsettled. We wish it could be settled so as to suit everybody. In any event we have this comforting thought—that the organizations and the great objects for which they exist will be very likely to find as much benefit in the intelligent deliberations of a smaller number present, as they would in the huge mass-meetings that make deliberation next to impossible.

This, from the *Examiner*, is highly complimentary to Southern Baptists. We remember that Dr. Bright said much the same thing during his visit to our Convention in Baltimore some years ago. The "cut and dried" article is sometimes indulged, but the best feeling is against it. Cheap rates to the Louisville meeting cannot be had, but there will, nevertheless, be a large crowd present. Louisville is a good centre and an important point. Probably a large number of Northern men will be present and we will be glad to see them.

The Louisville Convention will be most important. It will meet May 6th. There will, in all probability, be the greatest harmony. Every effort will be bent towards meeting the demands of our fast developing work. At home and abroad, this is expanding. We do not know that there will be *any criticism* of the management of the Boards that have control of this work. *Possibly* not. We have seen a kindling disposition to do so, in many parts of the South. There would at least accompany it no unkind spirit. The gaze of those who watch these interests is set higher. Heavenly patriotism is the moving force and the progress and prosperity of the kingdom is the motive. Whatever is necessary will be done. Boards and people are of one mind. If it were thought best for the present officials to surrender their offices into the hands of other men, they would do so, readily of course. Such indeed is the secret of our past success, and we glory in the idea that measures, not men, have controlled our deliberations.

We have not heard lately how the receipts for Home Missions are coming in, but it looks now as if there will be a deficit in those of the Foreign Mission Board. Last year more than $83,000 was contributed. This year so far only $56,000 have been sent to the Board. $100,000 or more is needed. Let us hope that during these last weeks money will pour into the treasury by the thousands.

How about our numerical growth in the United States? In some States encouraging, in others not at all so. Altogether we have 131,807 more members in the Southern States than last year. Texas leads the phalanx with a gain of 22,189. North Carolina follows next with a gain of 14,783. In fact, so far as solid growth is concerned, we suspect that our State is entitled to first place. The population of Texas is largely increased every year by immigration, which embraces many Baptists. Our population is homogeneous. We have few immigrants. Kentucky gains 12,339; Arkansas 8,020; Tennessee 6,980; Mississippi 5,517; Virginia 5,205; Georgia, 5,004; Alabama, 4,716; Missouri, 4,517; Florida 677; Indian Territory 642; Maryland, 283; South Carolina 149. In West Virginia there has been a falling off of 1,106, probably the result of certain of their associations joining other bodies—we know not how otherwise to account for it, except that the year book makes a grievous error in its statistics. In Louisiana 86,524 members are reported this year as against 45,632 of last year. This immense difference however, is caused by fuller reports from colored associations. South Carolina, also, is either misrepresented, or there has been a wholesale revision of the rolls of her churches. A gain of only 149 is hardly credible.

Dear Recorder:—Allow me to make a very earnest protest against the doctrine of an article by Smith Robinson which I find copied, without comment, from the *Standard* into the last number of the RECORDER. Its teaching "that prayer is not a bending of God's will to ours, but the act of bringing our wills into conformity to his," is, in the sense in which he uses the words, utterly subversive of what God himself has told us in his word concerning the end and efficacy of prayer. That all true prayer has a reflex influence, and that it always says, "Thy will be done" is, of course, true. But that this is all, I venture to deny. For my own part, I can find a middle ground between the reflex influence theory and the fanaticism "of the poor distraught women in Minneapolis."

CHAS. E. TAYLOR.

Wake Forest, College, N. C. April 6th.

[With all respect to Prof. Taylor and his view of prayer, we think that he misconceives Mr. Robinson. There is, so far as we can see, no middle ground between the position that selfish prayer may raise the dead and the other position that in all prayer God's will is the first consideration. Prof. Taylor does Mr. Robinson an injustice when he leaves out, as it occurs, the key sentence of his article, which is as follows: "Some of us hold that all prayer is covered by the words, "Thy will be done," that prayer is not a bending of God's will to ours, but the act of bringing our wills in conformity to his." God answers every prayer of faith, but not always in the way we expect it to be answered. Surely it would be the poorest policy to go beyond the Saviour and strike from our prayers the essential thought, "Thy will be done!" It would be just as great folly to suppose that God would be moved by self-willed fanatics. Prof. Taylor seems to have in his mind some theory of prayer technically called the "reflex influence theory," but which really finds no place in Mr. Smith's article.—EDS. RECORDER.]

PERSONAL & OTHER ITEMS

....The *Foreign Mission Journal* is to be enlarged.

....Rev. Jos. E. Carter is preaching at Hot Springs.

....Dr. Hume, of the University, has been quite unwell.

....Rev. J. R. Moffett has accepted the call to South Danville.

....Six were baptized at the First Baptist church Sunday evening.

....Two new Methodist churches in Durham are to be dedicated on the 24th.

....General Green Clay Smith, is assisting Dr. McDonald in a meeting in Atlanta.

....The meeting at Dr. Hawthorne's church, in Atlanta, resulted in 100 professions.

....Bro. Flag Ray, of Missouri, is "debating" with Ditzler, the Methodist chameleon.

....Deacon Moses, of Knoxville Tenn., father of Prof. E. P. Moses, of Raleigh, died last week.

....Richmond, Va., is to have another Baptist church. It is to be located on 28th street.

....Rev. H. A. Brown, of Winston, will preach the annual sermon for the Oak Ridge Institute.

....Ephesus church, in Person county, has pounded its sexton. They "go out the way" to do good.

....The Greenville paper speaks in the highest terms of Dr. Hufham's preaching at that point.

...."A brother obtained four new subscribers for his church paper by a minute and a half speech following his sermon."

....St. Francis St. church, Mobile, Alabama, has called Dr. Wm. E. Hatcher. We presume that Richmond need have no fear.

....Rev. Edward Judson, of New York, will attend the Southern Baptist Convention and deliver an address on *Missions*.

....Hon. M. W. Ransom will deliver the literary address before the two societies at Wake Forest College next commencement.

....Rev. W. A. Pearson, of Isle of Wight county, Va., spent last week with Rev. R. W. Cridlin, of Norfolk, in a series of meetings.

....The First Baptist church, Wilmington, *has taken steps to build a lecture room*, thus completing the original plan of the church.

....We extend our sympathy to President Brewer and wife, of the Chowan Baptist Female Institute, in the death of their little daughter.

....Rev. Dr. John Mitchell, of Powellsville, N. C., will attend the commencement of the Theological Seminary and the Convention.

....Dr. W. A. Nelson, of Asheville, will deliver the sermon before the graduating class of Newman College, Tennessee. A Baptist school.

....Dr. Ford declined the call to the Second church, this city; Rev. T. E. Tiller declines Edenton; Rev. C. A. Gleason declines Lexington.

....Rev. G. J. Dowell and Rev. Clarence Dowell are engaged in a series of meetings with the church in Hamilton, N. C., with good prospects of a revival.

....Read what "A Baptist" has to say in "A Plea for the Church." The amount of side show business to Christianity is appalling, and this article is most timely.

....Our church at Yadceyville was full and crowded last Sunday. They came to hear Rev. J. H. Lamberth on "Communion" and his clear and kind presentation of our views has done good.—*W. B. W.*

....Our ladies met last Wednesday and twenty of them became responsible for $2.50 each, $50 dollars in all, for Bro. Bryan's house. Let our Baptist women lay hold of this matter and push it.—*R. T. Vann.*

....Bishop Coxe once said that in a hundred years Methodists and Episcopalians would be one. Wesley was a high churchman. If our Methodist friends should follow their great founder, the "oneness" would be a fact.

....Mrs. I. A. Wingate, the honored mother of Dr. W. M. Wingate, died at Wake Forest April 8th. She was in every way a good woman and served well her day and generation. She was greatly beloved by those who knew her.

....Rev. Dr. C. H. Carpenter, the man who wrote the pamphlets and book on Self-support in Missions and who gave up his mission in Burmah and started out as an independent missionary in Japan, died on Feb. 2d in Japan.

....Rev. J. E. Hutson, the Virginia Evangelist, recently closed a series of meetings with the church at West Point, Rev. Newbell pastor, that resulted in the conversion of 40 persons and the addition of 30 to the Baptist church.

....Rev. N. S. Jones has promised his church in Granville, (Concord) a series of sermons on "The Christian Building," beginning the 2d Sunday in April. There will be five of these sermons, Heart, Hope, Home, Happiness and Heaven.

....We most heartily regret the death of Bro. B. M. Gates, of New Berne. He was one of the most prominent citizens of the city, and was Superintendent of the Baptist Sunday school. We sympathize with our New Berne brethren.

....Rev. Geo. N. Cooper, of Richmond, will preach the sermon and Hon. A. M. Waddell, of Wilmington, N. C., will deliver the address before the Literary Societies at the commencement of Oxford Female Seminary on June 1st.

....Messrs. Ellington & Royster have bought 100,000 beautiful cherry-red brick for the new laboratory building at Wake Forest College, from L. A. Farinholt, of Warrenton. They should have at least 150,000 more of them.

....Rev. John W. Ward, of Isle of Wight county, Va., lost his house, furniture and library by fire on the first of April. Bro. Ward and his family were from home at the time and there was no insurance on his property. He sustains a heavy loss.

....Rev. F. M. Satterwhite, of Marion, S. C., has accepted the call to the pastorate of the church in Edenton, N. C., and will enter upon the work there the first of May. We welcome Bro. Satterwhite to N. C. He will find Edenton one of the most pleasant fields of labor.

....*As we go to press we hear of the* severe illness of Mrs. N. A. Purefoy, of Wake Forest. ☞ Since writing the foregoing sentence we hear that sister Purefoy is dead. We extend our sympathy to her many friends and relatives. She was one of the best women that ever lived.

....I thank you for your notice of the Virginia scheme to turn the Sunday schools into a Foreign Missionary Society. *The idea of the Sunday school is,* the church met together for the study of God's word. Whether the school shall be a blessing depends on our strict adherence to this idea.—*J. D. Hufham.*

....The *Goldsboro Messenger* says that "recent church statistics show that the Primitive Baptists in North Carolina have 10 associations, 118 preachers, 249 churches, and 9,680 members, which is a considerable increase for the past year. *They have erected a convenient* and very pretty house of worship in this city."

....Passing through Bethel last week I noticed that the brethren wre makinge good progress on their house of worship. It will be an attractive and substantial structure when finished. Aid is sorely needed by the little flock. Contributions sent to W. A. Jones, Jr., Bethel, will be worthily bestowed and well-pleasing to the Lord.—*J. D. Hufham.*

....Rev. H. W. Battle has returned to his home from Statesville. He was delighted with Bro. Perry and his people, and thinks there is a brighter day for the Baptists of that town. Bro. Battle has in hand at least half a dozen engagements for sermons and addresses for school and college commencements, but promises to talk to the thousands of his brethren through the RECORDER.

....A pastor in this State, when he misses the presence of a member at his prayer meeting sends him a note something like this: "We missed you sadly at prayer-meeting last Wednesday night. We can't get along well without you. Do give us your presence as often as possible. The services will do you good. Your face among us will do us good. Come praying for a blessing."

....I was at Boiling Springs Baptist church, Cleveland county, on the 2d inst., and assisted in the ordination of Rev. L. R. Pruett, to the gospel ministry. His statements of conversion, call to the ministry, and views of doctrine and church polity were singularly lucid and satisfactory—there are elements of strength in him. On Sunday night following he preached to a very crowded house in Shelby Baptist church.—*Wm. Henry Strickland.*

....Rev. J. L. White, pastor of the First Baptist church, this city, ought to be one of the happiest men in the State, and probably is. He is held in high esteem by his brethren, and lately one of them gave him a new hat, while some of the sisters told him to have his measure taken for a beautiful dress suit of clothes—a Convention suit. He will in company with several others, attend the Convention that meets in Louisville, May 6th.

....Sunday morning the Second Baptist church, this city, unanimously and heartily called to its pastorate Rev. Thos. Dixon, Jr., of Goldsboro. It is unnecessary for us to say anything about this splendid young preacher. The Second church is to be congratulated on its action. If he accepts Raleigh will extend to him a hearty reception. Goldsboro would of course give him up with regret and they have our sympathy. Between the two fields what shall the RECORDER do but pray the Lord's guidance in his decision?

....This seems to be an age of societies. Sometimes I ask myself whether brethren recognize such a thing as a gospel church, the only organization left us by Jesus Christ for carrying on His work in the earth; indivisible in its unity; governed by His law and guided by his Spirit. Some brethren seem to think that a church is a collection of societies loosely held together; that when new work or old work is to be done, a *new society of some sort is to be organized to do it.* Ah me! It is wearisome.—*J. D. Hufham.*

....The editor of the *Robesonian* sends us the following, which we consider a good thing: "Rev. John Monroe, the oldest and in many respects, the most noted minister in this section of North Carolina, has undertaken to write the history of the early Scotch settlers of this State. We know of no one who is better furnished and the opening chapter abundantly demonstrates that it is "na 'prenticed han" that has undertaken the task of perpetuating the memory of some of the noblest of patriots."

....The amiable editor of the *Charlotte Democrat* takes grave exceptions to our *Fourth Month* pleasantry in reply to his article of April 1st, and puts the strongest and worst construction possible on our unfortunate reference to the *date* of his paper. We love Bro. Yates very much, have read his paper carefully for years, and have admired his wisdom, honesty and bravery. Bro. Yates is one our of special favorites, a model editor, and we sincerely regret his sad fall from patience with us, if not from *grace* towards us and beg his pardon. We simply caught the spirit of *the time* and did not intend any discourtesy to our brother.

....Brethren who are willing to aid in building that house for Bro. and sister Bryan at Chinkiang, China, should send the money to Bro. F. H. Briggs, Raleigh, as soon as possible. On April 30th we shall add up the amount reported and if $2,000 has been sent in we will telegraph Dr. Yates to begin the work. Such a message from the Baptists of North Carolina would fill his heart with joy. We do not know that he has ever shouted, but that telegram would come as near making the splendid old brother shout as any that could be sent him. He dearly loves his brethren and sisters in North Carolina who have "held the rope" for him during the 40 years of his work in China.

....We have had a most rare and enjoyable treat. Rev. F. C. Hickson, late of Canton, China, now of Yorkville, S. C., came over and lectured on China—The Chinaman, how he looks, how he dresses what he eats, his moral status, the hold that Christianity has taken upon the "Flowery kingdom" and the obligation upon us at home to send these heathen the gospel. Our church was densely crowded and the interest was sustained for one and one-half hours. He is a man of the art of enchaining attention. In our course of lectures, we have not had a dull nor dry one, nor have we had one more highly appreciated than this last one. Pastors will do their people a grand service in having Bro Hickson to visit and address them.—*Wm. Henry Stickland.*

....Bro. E. G. Harrell sends us a beautiful programme of the next Teacher's Assembly. It contains wood-cuts of three Presidents, Capt. J. J. Fray, Dr. R. H. Lewis and Mr. E. A. Alderman, besides illustrations of *Morehead City*, the meeting place of the Assembly June 14-29. Bro. Harrell had hoped to have present the celebrated preacher, Charles H. Spurgeon, but he writes that he cannot come. The following letter was received from him dated Westwood, Beulah Hall, Upper Norwood, March 26, 1886: "DEAR SIR:—I am honored by your kind and loving invitation to visit America, but it is quite out of the question. I am chained to the oar. My own ministerial work, and the conduct of my various institutions require my constant presence. I can only slip away in the depths of winter, when my health obliges me to seek a milder climate, and I leave even then with regret. Accept my kindest regards and thanks for the invitation, which nevertheless I cannot accept.'

LOOKING GLASSES.—No. 5.

Sunshine.

I was called of God—all calls are not of God, I have learned—I *was* called of God from a pastorate where the salary was small, irregularly paid, doled out with a feeling of "I wonder what he *does* do with so much money? Why I I couldn't think up ways to spend all that ar;" where no perquisites were ever thought of, much less given; where the merchant after paying his subscription, watched out for a chance to get as much as possible of it back for a calico dress, or pair of shoes, or a barrel of flour; where a prominent brother had come forward and offered to sell me strawberries for my table, saying, "I *won't charge you any more than they* pay me at the hotel;" *from* this field I was called to another. Moving expenses all paid, carriage met me and *family* at depot, taken to senior deacon's house and kept till the parsonage was set to rights, pantry supplied, backyard piled up with wood, horses and buggies at our service at anytime, never a week, shall I say a day, passed, which did not witness a leg of mutton, a roast of beef, a cut of shoat, a bag of potatoes or something coming to the parsonage for my family. Salary generous and regularly paid. I didn't stand back from any work that suggested itself for the church, doing anything and everything that I could for its welfare. The brethren called a caucus and decided "*unbeknowing to me*," that they'd supply my fire-wood free. Bro. L. sent in a milch-cow and a fresh calf. Bro. E. agreed to see that our pantry was constantly supplied with potatoes. Sister E. said when the time came, "Here's money to pay your way to the Southern Baptist Convention," and a Bro., whose daughter had asked for my picture, said, "Here are ten dollars, some of us want pictures, tis not right for you to pay for them, get them for us." Is it a wonder that now far removed in time and distance from that pastorate, I look back to it and call it "Sunshine," and bless God that my lot was cast there and that in heaven I will meet those dear people again? I trow not.

In my next I want to speak of Meannesses.

FLOTSAM AND JETSAM.

Louisville Items.

TALKS ON MISSIONS.

April Fool's day came on March 30th, in the shape of a fifteen inch snow. The monthly missionary meeting to-day was one of unusual interest. An unlooked for pleasure was the presence of

DR. A. T. PIERSON,

pastor of the Bethany Presbyterian church, Philadelphia. *He is possibly* the most thoroughly acquainted with the movements of modern missions of any American. His recent book, "The *Crisis in Missions*," has created a profound impression. He was *en route* for home from the Florida Chautauqua and stopped last night to deliver his lecture, "Making the most of Life." Dr. Pierson is in his jubilee year and in the prime of his power. It was he, it will be remembered, who last summer, at the Moody Conference, at Hermon, set afoot one of the most remarkable movements of our times. There are 100 young men from different institutions pledged themselves to the foreign work. One of these young men, Mr. Wilbur, has been making a tour of the colleges, stirring up an interest among the young men. Since October 1st, about fourteen hundred have offered themselves as missionaries from our colleges. Simultaneously, the waters have been troubled over the ocean, where about thirteen hundred young men have consecrated themselves to this work. What a call is this to the churches! With these facts as a basis, Dr. Pierson advanced in an impromptu speech of thrilling interest. We give some of his sayings: There should be more intimate connection between the churches and the missionaries. The work of the Boards in some cases will have to be spliced by special effort. His own daughter and son-in-law will go and be supported by his own church. Much depends upon the spirit of the man. God uses a thoroughly consecrated man at home or abroad. If a man is given wholly up to God, he can be as nearly infallibly guided as is necessary. If any fields are attractive, they are those abroad. The people at home have been caked hard by the fervor of the gospel as the sun cakes the soil.

No man is fit to preach the gospel anywhere who is not willing to preach it everywhere.

Of the thirty million Protestant church members, only thirty-five thousand are workers in the foreign field.

Prince Albert said once: "Young men find out the plan of God in your generation and fall in with than plan. Intemperence and social questions are of great weight now, but above them all in importance towers foreign missions. At the beginning of the eighteenth century, the churches were all asleep. Deism was preached from the pulpits. Blackstone visited the churches of London and said you could not tell whether Mohammedanism, Confucianism, or Christianity was preached. God raised up the Wesleys. Then William Carey kindled a little flame of missionary zeal. Sydney Smith sneered at this consecrated cobbler. He is proud of the Baptists, for in 1792 they started the great missionary revolution of the world.

The China Inland Mission is a standing reproach to the apathy of churches. The world must be evangelized every generation. We must evangelize our own generation. Churches act as though they had a millennium to do it in. God is moving mightily among the nations in almost unprecedented ways. Forty years ago the churches prayed that God would open the world to the gospel. Now all the peoples are eager to hear the glad news save Thibet; and even in Thibet the doors are creaking to open.

In pagan lands God has accomplished the greatest revolutions of history. In Japan, now, there is hardly anything as it was ten years ago, save the natural scenery. In 1852 the Baptists were about to give up the "Lone star" Mission, on the Ongola. When Dr. J. E. Clough offered to go, people thought him crazy. In 1877 the famine came and Dr. Clough used his knowledge of civil engineering to make roads for the people, to whom he preached at night. And in 1878, in thirty days, ten thousand people were baptized. The McAll Mission in Paris now has one hundred and fifty stations. The most magnificent figures in history are Moses leading the Israelites out of Egypt, Paul on Mars Hill, Martin Luther at the Diet of Worms, and David Livingstone, on bended knee, in his grass hut, with an open Bible, praying for Africa."

After this masterly address, the society sung the hymn, "My faith looks up to thee," of Dr. Ray Palmer, who, by the way, died yesterday.

Dr. J. W. Warder, agent for Missions in this section of Ky., addressed the body on the importance of concentrated effort.

Letters were read from brethren W. J. David, J. M. Joiner, H. P. McCormick, W. D. Powell, C. W. Pruitt, and Mrs. Crawford.

SCRAPS.

Louisville is getting some of the crumbs from the Florida Chautauqa. The first one was the stopping of Dr. Edward Judson, who renewed his already strong hold upon the public here.

Then came the Poet-lecturer, Will. Carleton, who gave a charming Poem-lecture on "The Science of Home."

And now we have received another slice in Dr. Pierson.

Florida was paid back, however, in Drs. Manly and Eaton.

The Presbyterians are almost claiming Dr. Broadus. He supplies the college street Presbyterian church for three months. They are getting good Baptist doctrine.

Bro. H. R. Mosely, of South Carolina, *has been elected caterer for the next* year.

Rev. E. S. Alderman will remain here for some time.

A church down South has covetous eyes on Bro. W. B. Oliver.

Booms are the order of the day. Real estate is the gold-dust of our time. May the Convention give us a Baptistic boom.

The walls of the Seminary building are rapidly rising now.

SAMOTH.

Waverly, Louisville, April 1.

Sojourning in Fayetteville.

A peremptory summons from Bishop Eason took me to Fayetteville, not long since, for a few days of wholly delightful labor.

The town has

A PART

which is full of strange vicissitudes. Years and years ago, before the coming in of railroads, it was a busy and prosperous place. Its situation, at the head of navigation on the Cape Fear, made it the market town of an extensive and futile region. From Duplin and Sampson, Wayne and Johnson, from the neighborhood of Greensboro and Salem, were from the borders of Tennessee men came to sell and to buy. Manufacturers of various kinds added to the general prosperity. The cotton factories furnished "*spun-cotton*" *from which the* family clothing was woven in many a home far away. Many people thought they could find no vehicle equal to McKethan's buggies and carriages. The lawyers were among the foremost in the State. It will be long before the names of Louis D. Henry, Strange, Wanen Winslow, Dobbin and Shepherd are forgotten. Next to the Raleigh *Standard* the Fayetteville *Observer*, conducted by E. J. Hale, was the political newspaper of the largest influence in the State. Fayetteville was the most formidable competitor of Raleigh for the location of the capitol.

The decline began with the building of railroads through the State. They cut off the trade or diverted it into other channels. In 1865 the work was completed by Gen. Sherman, the most gifted incendiary that this continent ever produced. He burned five cotton factories within the town *limits*; indeed burned everything almost that had been a source of wealth and prosperity. Then followed a long period of depression and decay. The place seemed to be doomed. So much for the past. Th old town has

A FUTURE.

During my recent sojourn it was pleasant to observe, manifest and manifold indications of new life and growth. The advent of two great lines of rail-way, giving direct communication with Wilmington and Charleston and also with the north and northwest, seems to have imparted a quickening impulse to the whole place. The people are hopeful, trade is reviving and the work of building goes on apace. The cotton factories destroyed by Gen. Sherman are to be restored; and in a few years, it is not unreasonable to hope, Fayetteville will be sitting as a queen among her sister towns with even more than the splendor of the olden time.

It was pleasant to note that the

BAPTIST CHURCH,

now in its fiftieth year, has never been more heartily united or more vigorously at work. For a good many years there were factions, intractable elements in the body which prevented discord and hindered spiritual growth and activity. With the removal of these the church has entered on a new career. Even at this distance it is a benediction to think of the heartiness and harmony with which the people follow their pastor and enter into every channel of christian industry. They are poor but the have, what is far better, inside godliness and a mind to work. *Bishop Eason* has an

IDEAL HOME

for a Baptist preacher. The house stands on the banks of one of the beautiful streams which flow through the town. From the back porch steps down to the water which is just the right depth for administering baptism according to the New Testament model. Eason, being an old fashioned Baptist, prefers this natural baptistery and uses it though there two artificial ones in the church. The candidates prefer it also, as it is natural with people who study the New Testament. A week with Eason in his home and among his people is a thing to furnish sunny memories for a life time. He is the hardest working pastor of my acquaintance. It would be amazing, the space that he can tramp over in a day, if one did not remember that for four years he followed Lee and Johnston around. No man among us puts of the old fashioned doctrines of grace into his preaching. In the finish and literary excellence of his sermons he has few equals. He is fortunate in his deacons. There may be better men than W. J. Tolan, Wm. Atkinson, Graham and Hollingworth, but the present writer does not know them. It is not surprising, therefore, that the church should be prospering. More than forty have been added to the membership since the 1st of November. Five were added during my stay.

BITS OF HISTORY.

There have been Baptists in the neighborhood of Fayetteville for a hundred and thirty years among them such preachers as David Thames and David S. Williams; but the work of organizing the church and building house of worship in the place is due mainly to Dr. Jas. McDaniel. Born and reared in the country a few miles from Fayetteville, he was converted in a Methodist meeting while still a young man. In 1827 he was baptized and a few months later entered the ministry. For several years he was engaged mainly in evangelistic labors and rose rapidly in fame as a preacher. For a good many years he was without a peer in popular estimation among the Baptist ministers of the Stat. A few old men still living, love to recall his sermon delivered in the open-air to a great crowd of people at Mays' chapel, Chatham county, during one of the earlier sessions of the Baptist State Convention. He was at his best. Several times there were such outbursts of feeling in the congregation that he had to pause quiet was restored. In 1837 he undertook to raise funds for building a house of worship in Fayetteville. Gifts came in form abroad, from points as remote as Charleston and Savannah; but most of the money was raised in and around the town, deacons McAlister and Mims being the largest contributors. Thenceforward, with the exception of a few stormy years spent in Wilmington, his life was given to this church which he had founded and built up. A beautiful monument marks the resting place of the "old man eloquent" *in the cemetery near the town.* During his absence in Wilmington N. A. Pomeroy and J. J. Brantly were successively pastors. Since his death Brunt, Brown, Eteltoft and Cobb have held the office. Prof. Mims, one of the earliest and ablest instructors in one theological Seminary, was a member of this church. Dr. Wingate, who had been trained by him, regarded him as one of the ablest exegetes he had known. His sister, Mrs. Tolar, shewed me a very interesting account of his closing hours, written by Dr. Jas. C. Furman thirty-two years ago. The present membership of the church is about 240.

It was a privilege to meet

J. M. BEASLEY

once more. Born in the neighborhood of Mt. Pisgah, the church to which Dr. Yates and his family belonged. He came to Fayetteville in 1825 to work as a boy in the jewelry establishment of John Selph. He was baptized in 1841 by J. J. Finch. In 1862 he preached his first sermon. A year or so afterwards he was ordained to the full work of the ministry, Wm. Hooker, Jas. McDaniel, H. McAlpin and A. B. Alderman being the presbytery. He was moderator of the Cedar Creek Association six or seven years, chairman of the Executive Board for twenty years. His work in the ministry has consisted principally in the founding and building up of country churches. He has never abandoned the business in which he first engaged and the Lord has crowned him with good success. Now in his 72d year, two paralytic attacks warn him that his course is drawing to a close. He has a mind to work still, but the power is passing away. To aid in strengthening the old church, of which he was so long an active and influential member, would fitly crown the years that *remain* of a busy and *not* unuseful life.

J. D. HUFHAM.

Scotland Neck, April 8th.

What Think You?

Last week I gave a plain statement of some facts in connection with our State Mission work. I wish now to give an extract from each of two letters:

1. "Sometime ago I wrote you in reference to the amount of money the State Board still owed me on quarter ended last of January. This long I've heard no word from you. The accounts I *must meet* by the middle of this month put me in much need of the money. Please let me know how soon I may expect the balance."

2. "I know you are doing the very best you can for the missionaries, and heretofore I have been quiet, or comparatively so. *And I would not say a word* now, if only my personal interest was at stake. But I stand here almost alone, as a representative of a great and good cause, and I am in the midst of some of the bitterest enemies of this cause, men who put everything before Christ. I have extended my credit as far as I think prudent, and this morning we have scarcely two days' rations in the house, and scarcely two days' provender for the horse in the barn, and very little wood in the yard, and no money. My heart swells and almost chokes me, when I have to go again and ask credit, and never at any time pay anything on the account that has already grown large. Two quarters have almost expired, and I have not received a dollar directly from the Board.

"I do not say this in complaint, for I am well assured that the Board is doing all it can do. My strongest sympathies are *especially with you in this work*, for I know how it causes your heart to bleed, when such appeals come to you * *

"I am greatly encouraged at the outlook upon portions of my field. Crowds are flocking to hear, the truth."

This latter appeal is from one of our missionaries who is the only Baptist minister in his whole county. He is standing and fighting the battles singly and alone, so far as ministerial aid goes. *What think you?* Ought the Baptists of North Carolina to permit one of our representatives to suffer thus? Will not those who read this send a contribution at once to the treasurer for *State Missions*? We not only have not any money, but the treasury is over-drawn. What shall the Board do? What think you? *Remember that this appeal is for State Missions.*

JOHN E. RAY.

A Plea for the Church.

THE CHURCH IS IN THE WORLD.

1. The church is a *divinely* organized and appointed insiitution for the achievement of certain purposes: *therefore*, it must be *perfect* in adaptation, and complete in power, for the fulfillment of its purposes.

2. The purposes of the church are the conversion of sinners and the sanctification of saints: *therefore*, the church is *perfect* in adaptation, and *complete* in power, for the conversion of sinners and the sanctification of saints.

3. An Institution *divinely* organized and appointed, and *perfect* in adaptation, and *complete* in power, cannot be *improved: therefore*, the church cannot be improved by alteration, amendment, *supplementing*, nor by any such thing.

HENCE: The church being *divinely* organized and appointed, *perfect* in adaptation, and *complete* in power, and *incapable* of *improvement*, should be the *only* AGENCY used for the achievement of its purposes, to-wit, the conversion of sinners and the sanctification of saints.

Again:

1. The conversion of sinners and the sanctification of saints are effected through the WORD: *therefore*, the WORD is the *instrument* of the church.

2. The WORD can be effectived only when applied by the SPIRIT: *therefore*, the SPIRIT abides with the church, and applies the WORD, which is the *instrument* of the church.

HENCE: The conversion of sinners and the sanctification of saints being effected through the WORD; the WORD being the *instrument* of the church; the WORD made effective through the application of the SPIRIT; the SPIRIT abiding with the church; the church being *divinely* organized and appointed; *perfect* in adaptation, and complete in power; and *capable* of *improvement*: the church should be the *only* agency used for the achievement of its purposes, to wit: the conversion of sinners and the sanctification of saints.

Again:

1. The *true* believer *works* in harmony with God's plan, and in absolute dependence on His promise: *therefore*, the true believer will reject all other plans but God's plan, to which alone His promise is given.

2. The church is God's *only* plan, and the church *alone* has God's promise: "Lo, I am with you alway, even unto the end of the world."

HENCE: The *true* believer will, for the conversion of sinners and the sanctification of saints, *work* in the church, under the church, by the church, and through the church, and—*in that way only*.

Again:

1. The church is God's *only* plan: *perfect* in adaptation; has the Word; the Spirit to apply the Word; and the promise: *therefore*, the church is large enough, strong enough, equipped enough, and blessed enough, for all christian effort for the conversion of sinners and the sanctification of saints.

HENCE: The true believer will rest in fullest satisfaction in the all-sufficiency of the church, and will, for the conversion of sinners and the sanctification of saints, depend on the church, and the church alone.

Again:

1. The church is large enough, strong enough, equipped enough and blessed enough (being God's only plan), for all christian effort for the conversion of sinners and the sanctification of saints: *therefore*, the *true* believer should dedicate *all* his means, *all* his capacity and *all* his enegy, for these purpose to the church.

HENCE: Every christian who *withholds*, or *diverts*, from the church, any available means, or capacity, or energy, for the conversion of sinners and the sanctification of saints, *thwarts*, to that extent, the plan of God and is not in *harmony* with it.

CONCLUSION.

1. Every christian who expends means, or capacity, or energy, on organizations of *human* device, either for the conversion of sinners, or the sanctification of saints, *withholds* or diverts, from the church, *impugns* the *all sufficiency* of the church, *mistrusts* God's plan, *makes* light of His promise *and commits sin.*

2. Give *all* your means, *all* your capacity, *all* your energy, for church purposes to the church, GOD'S ONLY PLAN; and God's blessing, in fulfillment of His *promise*, will speed the triumphant consummation, for which the *true* believer earnestly, hopefully and *submissively* prays.

A BAPTIST.

The Closing Exercises of Leonard Medical School and the Examinations of Shaw University.

The winter term of Shaw University closed March 31st, with examinations from all the departments and speeches from members of the Leonard Medical School.

Tuesday night, March 29th, thirteen young men of the literary department competed in declamation for a valuable room, which is to be fitted up with carpet and nicely furnished in every way, for the best efforts in composition and declamation. It was hard to determine which excelled, but close figuring showed that B. J. Ray, of Durham, N. C., came out a little ahead and will therefore be honored as the best declaimer.

The examinations of the different departments took place Wednesday and Thursday, and the creditable manner in which each *class* went through its work, showed that good work had been done by both teacher and pupil. Seldom have classes done so well in all of the departments.

The Theological department has never done a better work than at present. Dr. T. E. Skinner is laboring earnestly for the success of this noble work.

The Medical Department reaches a higher standard every session, and from the increased facilities and large attendance of pupils the last session, it would seem that the medical profession is soon to wield a great power in elevating suffering humanity among the colored people of this country, and perhaps the mother country, Africa, for the medical mission question is one of vital importance and has been warmly discussed and considered by the medical students in their *missionary society* during the present session. Some will doubtless resolve to go to Africa after completing their studies.

The following young men presented a thesis on the following subjects, at the closing exercises of Leonard Medical School Thursday night, March 31st:

"Can the Negro Rise in the Science of Medicine?" W. D. Clinton, Lancaster, S. C.

"Ventilation," J. T. Armstead, Staunton, Va.

"The Most Important Elements of Chemistry," C. H. Fowler, Baltimore, Md.

"Negro and Medicine," D. A. Robinson, Lewisburg, W. Va.

"Progress of Medical Science," A. M. Moore, Rosindale, N. C.

"Modern Surgery," R. A. Reynolds, Murfreesboro, N. C.

The President then called upon Hon. Elijah Shaw, of Wales, Mass., the founder of Shaw University, who spoke encouragingly of the work. And then two of the eminent Professors of the Leonard Medical School, Drs. McKee and Lewis, were called out, and spoke of their abiding interest in this work. These speeches were warmly applauded by the large crowd of visitors present.

I would not fail to speak of the excellent entertainment given by the pupils of Estey Seminary Wednesday night, March 30th. The efficient manner in which each piece was rendered would have done credit to any school North or South.

The present management of this department of "Shaw" is a grand success.

V——.

Let Justice be Done.

It is much to be regretted, that nearly every one who has written of the recent fire in Oxford, has spoken of the colored people as "behaving badly," or some similar expression. This has made the impression that *all* the colored people did badly, which is not true. A number of these people worked like heroes, and did all in their power to stop the fire and save property. These deserve praise, instead of blame. There are in Oxford some as clever colored people as can be found anywhere—good citizens, who ought not to have been included with the bad. I cannot think that the writers alluded to above intended to do the good colored people injustice. Their statements must have been made without due reflection.

J. A. STRADLEY.

Is it Possible?

The Board of Foreign Missions has advanced for God's people of the Southern Baptist Convention between twenty and thirty thousand dollars, obtained on individual security, to pay their Missionaries in foreign fields. Is it possible that the Lord's elect will fail to return this money which becomes due on the 30th of this month? It is possible. But despite present appearances to the contrary it is highly improbable that their sense of right and the grace of God in their hearts will permit the injustice, unwisdom and irreligion. My brother! My sister! Why should your conduct in this matter not represent the average conscience and conduct of Southern Baptists?

H. A. TUPPER,
Cor. Sec.

Richmond, Va.

Reading Latin, like reading law, is easy enough. It is the trying to understand what it means that gives trouble.—*New Orleans Picayune.*

Report of the Woman's Central Committee of Missions for the Quarter Ending Mar. 31, '87.

ANSON ASSOCIATION.	
Wadesboro	$ 3 63
ATLANTIC ASSOCIATION.	
Antioch	6 21
Morehead	7 50
Newbern	10 00
BEULAH ASSOCIATION.	
Shiloh	4 82
Yanceyville	10 00
BUNCOMBE ASSOCIATION.	
Berea	7 50
Beaver Dam	2 25
CALDWELL ASSOCIATION.	
Lower Creek	1 90
Union	1 53
CAPE FEAR ASSOCIATION.	
Mt. Zion	5 00
CATAWBA RIVER.	
Morganton	2 15
CENTRAL ASSOCIATION.	
Bay Leaf	2 30
First Church, Raleigh	54 92
Flat Rock	5 00
Mt. Vernon	3 00
Perry's Chapel	11 22
Rolesville	6 00
CHOWAN ASSOCIATION.	
Middle Swamp	9 37
Shiloh	2 50
EASTERN ASSOCIATION.	
Bethel	3 00
M[illegible]	3 25
New Hope	6 00
Warsaw	9 08
Wilmington	16 08
FLAT RIVER ASSOCIATION.	
Henderson	13 00
KING'S MOUNTAIN ASSOCIATION.	
Shelby	10 60
Elizabeth	4 00
New Bethel	5 10
LIBERTY ASSOCIATION.	
Thomasville	7 75
MECKLENBURG & CABARRUS ASSOC'N.	
Charlotte	30 23
MT. ZION ASSOCIATION.	
Olive's Chapel	3 07
Yates	2 30
PILOT MOUNTAIN ASSOCIATION.	
Leaksville	3 72
RALEIGH ASSOCIATION.	
Holly Springs	6 47
Inwood	5 00
Second Church, Raleigh	13 20
Smithfield	3 00
Shady Grove	5 19
Third Church, Raleigh	6 20
Children's Band, Third Church	90
ROBESON ASSOCIATION.	
Bear Swamp	5 54
Ashpole	14 16
SANDY CREEK ASSOCIATION.	
Rive's Chapel	2 68
SOUTH FORK ASSOCIATION.	
Hickory	4 50
Kid's Chapel	1 20
SOUTH YADKIN ASSOCIATION.	
Farmington	10 00
New Hope	2 50
Rutherfordton	6 10
Salisbury	5 00
STANLY ASSOCIATION.	
Palmersville	3 20
TAR RIVER ASSOCIATION.	
Eishing Creek	1 00
Littleton	3 50
WEST CHOWAN ASSOCIATION.	
Lawrence X Roads	10 21
Total	$385 43

Of this amount, $226.98 was appropriated to the Foreign Mission Work, $79.33 to the Home Mission work, $65.67 to State Missions, $4 to the Orphanage at Thomasville, and $9.45 to Ministerial Education.

During the Quarter we have written 163 letters, and distributed 500 reports, 600 leaflets (Cuban Mission), 175 tracts (Italian Mission), 89 Home Mission postal cards, 45 circulars, 200 Constitutions for societies, 200 blank forms, 45 copies of the Heathen Helper, and 3,000 copies of the Missionary Talk.

Twenty-four Societies and four Mission Bands have been organized since our last report, making the number enrolled 141.

The quarter just closed has been one full of encouragement in our work. When storm succeeded storm and the bad roads made the miles lengthen and the difficulties of holding the meetings of the societies increased, we told ourselves that we must not feel surprised or discouraged if the contributions to Missions this Easter fell far below that of last. But the report above shows that we had not truly judged the desire to obey the Master's last command in the love-warmed hearts of the Baptist women of our State, for not only is the amount larger than in any previous Quarter, but the number of societies *contributing greater*.

All through the Quarter we have received letters that have animated and cheered us. Letters full of earnest longing to spend and be spent as God shall direct in the cause of Missions. But most of all have we felt strengthened by the efforts put forward to organize new and encourage old Missionary Societies by the Associational Vice-Presidents appointed at the beginning of the year. In the Anson Association our zealous Vice-President has organized seven Woman's Missionary Societies. Though she leads in results there are many others whose labors equal hers. Is it that the pastors of this Association more heartily co operate with her?

The appointment of an Associational Vice-President of the Central Committee of Missions in each Association was not an experiment. It was a plan owned and blessed of God with great results in other States. That it will be blessed in this State we confidently believe, but now it is not for us to question results, which are God's, but give labor, which is ours.

The other features that mark the work of the Quarter are the monthly publication of the *Missionary Talk* and the Children's work. We have during the Quarter sent out each month a thousand copies of our little self-sustaining Missionary paper in an enlarged form free to all the Societies in the State. Through it we keep in touch with our Missionaries from China to New Orleans and draw within heart-beat of one another.

But the work that is nearest our hearts as women, mothers, Christians, is the work among the children. As Jesus was the light of the spiritual world, so children are the light of the world of affection. God has ever desired to use this light to lead men to the purer, brighter light of his love. "And a little child shall lead them." During this Quarter we have been endeavoring to organize a Children's Mission Band in connection with every Woman's Missionary Society in the State, that they may begin now to brighten other homes and hearts than ours. But more than this, we would say to every woman who stands alone in her church, filled with a desire to help in the spread of the glad tidings and yet can find none to join her, organize the children around you into a Mission Band. She who leads a child to Christ's service gains for her Master not only a soul but a life-time of work. The hope of the religious world, as has been often said, is the children. God grant they may be earnest, loving and more liberal than we. If we would have them so we must train them now.

To further the organization of Children's Mission Bands we have printed constitutions and suggestions for their organization and monthly endeavor to publish information about the Mission work, missionary stories and poems in a form united to their understandings and such as will interest them.

These societies are organized as all others, to contribute to the State, Home and Foreign Missions and all money raised by them is sent directly to the Treasurer of the Baptist State Convention. Here is a field of blessed usefulness open to all. Will not a sister in each church enter it? Send to us for constitutions, helps, etc., if you feel that this is God's field of work waiting for you.

Knowing that this report will be read by many in churches where there are not Woman's Missionary Societies, we would ask such to note, in the first place, the number of societies in country churches that during this, the worst Quarter of the year, have sent up contributions. We think such notice will decisively answer the objection that Woman's Missionary Societies cannot live and flourish in churches in the country on account of distances and the inconvenience of meeting. No demonstration is so convincing as a living one such as this. Please observe, in the second place, that the sum total is made up of small amounts. No church, however poor or small, encumbered by building or debt, is too poor for its members to give two cents a week to send the gospel to other fields. The command, "give to others when you have no need yourself," is not in the Bible. To all we would say that the need for Mission work has never been greater than now. God by his providences in unmistakable voice is calling to us to go up and possess the land. It is indeed a "*Crisis* in Missions." China, Cuba and Mexico as never before call for our aid. "Help or we perish." Let none think that the mission field is covered. After a century of Missions there is but one Missionary to every 70,000 heathens! Asking God's blessing on our report as on the work,

Respectfully submitted,
FANNIE E. HECK,
Pres. W. C. C. of M.
MRS. W. N. JONES,
Cor. Sec. W. C. C. of M.

Note From Rev. J. A. Stradley.

Sister Jenny Cox, of Amis' Chapel church, after making her regular church contributions to Foreign Missions, knit a little doll with a pocket on the outside of the doll's dress. Just over this pocket, she fastened a slip of paper, bearing these words: "Please put something in my pocket for Foreign *Missions*."

As a result, in two or three weeks, different friends visiting the family, had left $1.06 in the little pocket, which has been added to the church collection. Noble example. Let other young christian girls do likewise.

J. A. STRADLEY.

Delegates to the Convention.

On the basis of receipts by the Board of Foreign Missions from May 1st, 1886 to March 31st, 1887, the States are entitled to delegates to the Convention at Louisville, Ky., May 6th, 1887, as follows: Alabama, 32; Arkansas, 10; Florida, 3; Georgia, 83; Kentucky, 65; Louisiana, 5; Maryland, 29; Mississippi, 29; Missouri, 53; New York, 1; North Carolina, (State Convention), 49, (Western Convention,) 4; South Carolina, 50; Tennessee, 18; Texas, 54; Virginia, 67.

H. A. TUPPER,
Cor. Sec.

Rates to the Southern Baptist Convention.

Col. M. Slaughter, Commissioner Southen Passenger Association, writes me, under date April 2d:

"After further consideration the Association has authorized me to offer rates of one full fare going, and one-third of the highest limited rates returning, on the certificate plan, *subject to the ruling of the Inter-State Commerce Commission*."

Any one desiring certificates, which will entitle them to these rates, will please send stamped envelope for reply to

O. F. GREGORY,
Sec. So. Bap. Con.,
1120 McKim st., Baltimore, Md.

Contributions to the Orphanage.

Dr. R. D. Fleming, Warrenton, $40; Chapel Hill church, $4.73; Corinth church, (W. C. Asso.), $3.50; Baptist Orphanage Society of Leaksville, $15; Miss A. J. Smith, Mrs. Mary A. Watson, J. W. Harrell, Mrs. J. W. Harrell, Mrs. J. F. Sanderford and E. L. Byrd, each $1; J. F. Sanderford, 50 cts.; S. H. Averitt and E. G. Horton, each 25 cts.; Mike Whitley, L. H. Joyner and Miss Nettie Byrd, each 10 cts.; C. E. Pippin and N. Chamblee, each 5 cents; Mary F. Andrews and her mother, $2.

IN KIND,

N. F. Watkins & Son., 3 bolts of cloth; Jacob Parker, 1 barrel flour; W. V. Cheaves, 2 pair of socks; A. S. Wheeless, 1 pair of stockings, 1 pair socks; Bettie Odum, 1 hank of knitting cotton; Margaret Odum, 2 pair socks Neda Liles, 1 pair socks.

Two failures in the crops have combined with other causes to produce the hardest times ever seen in this section. Many of our people find great difficulty in procuring food and clothes. Under these circumstances, they are not able to contribute, as they desire, to the help of the Orphans. So I have cut down expenses and am trying to make the best possible use of the funds entrusted to my management. Many orphans must wait for better times, and those we take must content themselves with such fare and clothes as we can afford, and must freely help in making a crop. Meanwhile the friends of the work are requested to help as the Lord has prospered them, and we will try to do without what we can't get.

J. H. MILLS.

Contributions to Greensboro Church.

Jas. W. Blackwell, $10; J. M. Hicks, $2; J. W. Hundley and J. T. Bostwick, $1 each; First Baptist church, Raleigh, collection $14.85; Mrs. Walter Clark, Mrs. W. I. Rayster and M. T. Norris $2 each; Mrs. M. L. Blake, Mrs. C. S. Myatt, Miss F. E. Heck, J. M. Wyatt, Mrs. Wm. Pence, Mrs. G. M. Allen $1 each; L. R. Wyatt, Norris & Carter, C. E. Cross, Jordan Womble, Mrs. M. C. Williams, T. H. Briggs, Alfred Williams, Mrs. Alfred Williams, $5 each; Col. J. M. Heck, $25; Maj. W. W. Vass, $15; C. T. Bailey, $25; W. H. Pace, Allen & Cram and J. L Stone, $10 each; Mrs. W. H. Pace, $1; Miss Samantha Saunders, Mrs. Salina Jenkins and Charles Abrahams, 50 cents each; J. B. Neathery, $5; W. R. Crawford 25 cents; Second Baptist church, Raleigh, collection, $11.66; S. M. Ferrell, B. S. Liles, J. H. Weathers, J. N. Gorman, J. M. Broughton, Mrs. J. M. Broughton, A. L. Ferrell and wife, Andrew King, J. W. Denmark, $1 each; J. M. Barbee, S. J. Betts, $2 each; Mrs. Geo. Tonoffski, J. P. Gulley, a friend, 50 cents each; G. H. Marshman, Nannie Stevens, 25 cents each; L. H. Partin, 65 cents.

W. R. GWALTNEY.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy.

New Advertisements.

The attention of our readers is called to the following new advertisements in this issue:

American Baptist Publication Society; Baptist Periodicals.

Dr. Pierce's "Golden Medical Discovery." Druggists.

J. L. Stone; Pianos, Organs, Sewing Machines.

Dr. Sage's Catarrh Remedy; sold at drug stores.

Piso's Remedy for Catarrh; sold by all druggists.

Sold by druggists; Parker's Hair Balsam.

Sold by druggists; Dr. Pierce's "Pleasant Purgative Pellets."

◆

If you have a cold, cough, bronchitis, or any form of throat or lung disease, do not neglect it. Ayer's Cherry Pectoral, if promptly taken, will speedily relieve and cure all ailments of this character.

◆

Secrets are a poor investment anyhow—if you tell them you loose them, and if you keep them you loose the investment.—*Josh Billings.*

◆

Catarrh, when chronic, becomes very offensive. It is impossble to be otherwise healthy, and at the same time, afflicted with catarrh, This disagreeable disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

◆

Those hours are not lost that are spent in cementing affection, for a friend is above gold, precious as the stories of the mind.—*Ex.*

◆

"Golden Medical Discovery" will not cure a person whose lungs are almost wasted, but it is an unfailing remedy for consumption if taken in time. All druggists.

◆

No Opium in PISO'S CURE for CONSUMPTION. *Cures when other remedies fail.* 25c.

◆

It is unwriten law that the Congressman who writes his reminiscences becomes one.—*Ex.*

Important to Music Teachers.

Teachers can save money in buying sheet music and instruction books by examining the stock of Mr. J. L. Stone, who offers special inducements to teachers and keeps a full line of these goods.

GENERAL NEWS.

—Fire at Boston; loss $150,000.

—Prohibition in Michigan is defeated by about 3,000 majority.

—The Democrats carried the city election in Minneapolis.

—The statue of General Sidney Johnson was unveiled in New Orleans yesterday.

—New entries are constantly being made for the national drill at Washington.

—Reports from Michigan and Wisconsin report a blizzard raging last Tuesday.

—Five negro murderers were taken from jail at Yorkville, S. C., and hanged by a mob.

—A train on the Mobile and Ohio Railroad was wrecked near Jackson, Tenn.; no one was injured,

—W. A. Clark, the postal clerk at New York city, who confessed to the theft of $20,000, has skipped to Canada.

—The Virginia General Assembly takes a recess until May 4th; the Senate passed resolutions of sympathy for Ireland.

—A fearful explosion occurred in a coal mine in Idaho territory; thirteen lives were lost and the works destroyed.

—The proprietor of a bookstore in Hagerstown, Md., shot and killed a thief who was robbing the money drawer.

—The Inter-State Commerce Commissioners heard arguments from a number of river and railroad men, last week.

—The election of the Republican ticket over that of the Labor and Socialists' party in Chicago, Ill., *is claimed* by a large majority.

—The Republicans had almost a complete victory in the Chicago city election; 13 Republicans, 4 Democrats and one Labor man were elected Aldermen.

—Iron works in Harrisonburg, Pa., have ceased operations until transportation companies reach some conclusion as to freight rates; mill men say they cannot continue business under the Inter-State act as interpreted.

MARRIED.

HESTER—DAVIS.—At the bride's residence by Esq. B. M. Roberts, March 30th, 1881, Mr. L. G. Hester to Miss Lucy L. Davis, Esq., all of Bladen county, N. C.

LEWIS—DAVIS.—On the evening of March 30th, 1887, at the residence of the bride's father W. R. Davis in Bladen county, N. C., Mr. W. E. Lewis to Miss M. R. Davis, all of Bladen, Jos. Hester officiating.

SINGLETARY—LEWIS.—At the bride's residence, Jan. 19th, 1887, Mr. J. N. Singletary to Miss A. E. Lewis, all of Bladen county, N. C., by M. Pate, Esq. officiating.

HARRILSON—KING—At the residence of Mr. Samuel I. King, in Caswell county, April 6th, 1887, Mr. Wm. H. Harrilson to Miss Mary J. King. Rev. W. B. Wingate officiating.

DIED.

MATTHEWS.—Near Lewiston, Bertie county, N. C., on the 27th 1887, Jacob O. Matthews, father of Rev. J. R. Mathews, departed this life, age 76 years, 9 months and 25 days old. He was a man of strong and firm resolution and hard to convince against what he thought to be right. He was at the time of his death a member of a church formed by Rev. Hersey Parker. Peace to his ashes.

C. W. MATTHEWS.

FURGERSON.—Mr. Alexander Furgerson died Feb. 27th, 1887, aged 57 years. His family mourn a loving father, his neighbors a kind friend.

W. B. W.

BREWER.—At C. B. F. Institute, Murfreesboro, April 5th, 1887, little Louise, infant daughter of Prof. and Mrs. J. B. Brewer. Beautiful fragile bud! too dainty for the snows of earth, the angels kissed thy life away: and now thou bloomest—a fairer flower—in the paradise of God.

W.

WHITE.—My father, Wm. White, died on March 26th at his home in Chatham county, in his 84th year. He joined May's Chapel church about 57 years ago; was baptized by Robt. T. Daniel. For the last 50 years he has been a deacon of the church. He was his pastor's staunch supporter, his house the preacher's home. I call to mind McDaniel, Dowd and Lineberry, his old pastors who had preceded him in the saint's rest. He had been a regular subscriber and reader of the RECORDER from its first issue. For 9 long years he had been a helpless invalid, one-half of his body all this time being perfectly dead to motion. Patient and faithful to the end he at length has entered into rest.

J. M WHITE.

OBITUARY.

On March 30th, 1887, in the city of New Berne, passed away, Bro. B. M. Gates. He was in his 30th year. Though young he was influential in this city, and his life leaves a decided impress upon the community.

Most decided was his influence as a christian. He professed faith in Christ and was baptized in 1877, by Rev. J. W. Taylor. From that time he was an earnest and consistent member of the Baptist church in New Berne. In 1879 he was elected a Deacon of this church, and afterwards to the Superintendency of its Sunday school, to which office he was constantly re-elected till his death. He was very devoted to his church, active and liberal in all its work, ready to help whenever needed. To the Sunday school he was especially devoted, feeling as if called to consecrate his life to it. In it his influence will be long felt and his labors remembered.

He sickened on the 28th of Dec. and languished through a painful illness of three months. All that a devoted wife and loving friends could do, only delayed a little his departure. Throughout his illness he exhibited the utmost patience and the resignation of unwavering faith. Whatever christian graces soften and adorn the chamber of death were there to comfort those he was leaving; and when he fell asleep we had nothing to regret, but our own loss.

He had endeared himself to his pastor and the loss will be severely felt by both pastor and church. He was buried on the 3d of April, an immense concourse of people crowding the Baptist church and procession to the grave.

My brother, not for thee we mourn,
For thou has fallen asleep in Christ,
Blessed! for God hath called thee blest,
High lifted gates admit thee into rest:
But for ourselves alas! bereft,
Of thy prevailing prayers, thy heart so warm,
Thy goodly spirit and thy valiant arm.

T. W.

ACKNOWLEDGMENTS.

State Missions.	
Shiloh ch., Chowan Asso	$ 2 25
L. M. S., Mt. Vernon ch., Central.	3 40
Young people's Miss. Soc. Warrenton ch., for Rev. H. Sheets	10 00
St. Paul's ch., Catawba Asso	3 25
Rose's ch. Chowan Asso	10 00
Old Fort ch, Green River Asso	2 25
Mountain Grove ch. South Fork Asso	1 10
Warlick's chapel ch., " " "	2 00
A. W. Early, Aulander, N. C.	10 00
Jenny Jackson	11
W. M. S., Statesville ch.	2 75
Durham ch., Mt. Zion Asso	6 58
Foreign Missions.	
Lick Creek ch., Liberty Asso	92
New Friendship ch., " "	6 41
T. H. Street, Mill Creek, N. C.	5 00
L. M. S., Mt. Pisgah ch., Mt. Zion	8 28
Salisbury ch., South Yadkin Asso	7 00
L. M. S., Smithfield ch., Raleigh Asso	3 75
Amis' Chapel ch., Flat River Asso.	18 06
Muddy Creek ch., Liberty Asso	1 50
J. C. Corbett	5 00
Smyrna ch., Catawba River Asso	4 00
Holly Grove ch., West Chowan Asso	15 65
Union ch., Caldwell Asso	1 00
Red Bank ch., Pilot Mt. Asso	5 00
Durham ch., Mt. Zion	9 02
For Bro. Bryan's House in China:	
Fishing Creek ch., Tar River Asso.	1 17
Rufus Stallings " " "	1 00
T. M. Ward " " "	1 00
A. G. Wilcox, " " "	1 00
L. M. S., Sawyers Creek ch., Chowan Asso	3 50
Lisbon ch., Eastern Asso	10 00
Children's Miss. Soc., Laurinburg church	6 00
Thomas Johns	5 00
Mrs. Lucintha Beckwith Raleigh	5 00
Shady Grove ch. "	10 00
M. B. Samoht Suffolk, Va.	1 00
Goldsboro ch.	6 25
A. W. Early Aulander, N. C.	10 00
J. W. Powell, Cape Fear Asso	2 50
Mrs. J. W. Powell Cape Fear Asso.	2 50
F. W. Powell " " "	75
Miss Ada Powell " " "	10
Master H. G. " " "	15
J. R. Corbett	2 00
John Mitchell	10 00
J. W. Mitchell	1 35
Mrs. J. W. Mitchell	1 00
Mrs. Susan Winfrey	25
Pleasant Grove ch., Raleigh Asso	1 30
—— Cannady	5 00
A. M. C., Greenville, N. C.	5 00
Mrs. N. E. Hicks	2 00
Mrs. W. H. Cannady	5 00
Education.	
Holly Springs ch., Raleigh Asso	1 00
Roberts Chapel ch., West Chowan.	5 00
Durham ch., Mt. Zion	7 12
Sunday Schools.	
Clemmonsville ch	1 00
Mt. Zion S. S., Flat River Asso	40
Roses ch., Chowan Asso	6 15
Wilmington S. S.	6 25
Home Missions, S. B. C.	
Harris' Chapel	1 00
Sandy Cross ch., Chowan Asso	3 00
Anderson's Grove ch., Pee Dee Asso	2 25
Conoconary ch.	2 08
Pleasant Hill ch., Catawba River	2 73
Yanceyville ch., Beulah Asso.	12 48
Chimney Rock ch., Green River	1 00
Leaksville ch., Pilot Mt. ch.	9 23
Mountain Grove ch., South Fork	2 00
Mt. Gilead ch.	5 54
Polkton ch.	2 50
Macedonia ch	1 00
Fellowship ch., Flat River Asso	6 04
Pleasant Hill ch., King's Mt. Asso.	2 00
Shiloh ch	2 48
May's Chapel ch., Sandy Creek Asso	3 70
Bethlehem ch., Green River Asso	1 00
Old Fort ch., " " "	2 00
Smithfield ch., Raleigh Asso	1 50
Holly Springs ch., " " (Cuba)	3 25
Muddy Creek ch., Liberty Asso	1 50
Wilson ch., Tar River Asso	10 00
Robert's Chapel ch., West Chowan.	5 00
Big Level ch	1 00
Waughtown ch., Pilot Mt. Asso.	2 08
Arlington ch., Mecklenburg and Cabarrus	5 00
Rockabock ch., Chowan Asso	5 15
Cane Creek ch., Green River Asso.	1 65
Floyd's Creek ch,	2 00
Mt. Zion ch., Tar River Asso	5 00
Republican ch West Chowan Asso	3 00
Ariel ch., Chowan Asso	1 00
Beulah ch., Chowan Asso	1 00
Society ch., South Yadkin	5 35
Johnson's ch., Eastern Asso	3 00
Canetuck chapel Eastern Asso	3 00
Olive Branch ch	2 00
Bethel ch., South Yadkin Asso	2 00
Abbottsburg ch	2 50
Dover ch	4 00
Holly Grove ch., West Chowan Asso	5 0
Clear Creek ch.	5 00
Red Bank ch., Pilot Mt. Asso	2 30
Baptist Orphanage.	
Mt. Pisgah ch., Cedar Creek Asso.	1 90
Inwood ch., Raleigh Asso	3 25
Aid Society Antioch ch., Little River	72
Church Extension.	
Rev. J. M. White for Greensboro ch.	1 30
Amis' chapel ch., Flat River Asso., for Greenville ch	6 10

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Treas. Bap. State Con.
Raaleigh, N. C., April 9, 1887.

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Fine Clothing and Furnishing Goods,

NEW NOVELTIES IN
Boy's and Children's Department.
GENT'S FINE FURNISHING GOODS.
SHOES, HATS, CAPS, &C.
Best School Shoe in the State.

Custom Department for Suits to Measure, in full blast. A perfect fit guaranteed, or no sale.

D. S. WAITT
213 Fayetteville Street,
RALEIGH, N. C.

Sep15 1y

Martyrs to Headache

Seek relief in vain, until they begin to use Ayer's Sarsaparilla. Then they regret the years of suffering they might have escaped had they tried this remedy earlier. The trouble was constitutional not local; and, until **Ayer's Sarsaparilla** did its effective work as an Alterative and Blood Purifier, they were compelled to suffer.

The wife of Samuel Page, 21 Austin st., Lowell, Mass., was, for a long time, subject to severe headaches, the result of stomach and liver disorders. A perfect cure has been effected by Ayer's Sarsaparilla.

Frank Roberts, 727 Washington st., Boston, says that he formerly had terrible headaches, and until he took Ayer's Sarsaparilla, never found any medicine that would give

Permanent Relief.

"Every Spring, for years," writes Lizzie W. DeVeau, 262 Fifteenth st., Brooklyn, N. Y., "I have had intolerable headaches. I commenced the use of Ayer's Sarsaparilla last March, and have not had a headache since that time."

"I suffered from headache, indigestion, and debility, and was hardly able to drag myself about the house," writes Mrs. M. M. Lewis, of A st., Lowell, Mass. "Ayer's Sarsaparilla has worked a marvelous change in my case. I now feel strong and well as ever."

Jonas Garman, Esq., of Lykins, Pa., writes: "For years I have suffered dreadfully, every Spring, from headache, caused by impurity of the blood and bilousness. It seemed for days and weeks that my head would split open. Nothing relieved me till I took Ayer's Sarsaparilla. This medicine has cured me completely."

When Mrs. Genevra Belanger, of 24 Bridge st., Springfield, Mass., began to use Ayer's Sarsaparilla, she had suffered for some years from a serious affection of the kidneys. Every Spring, also, she was afflicted with headache, loss of appetite, and indigestion. A friend persuaded her to use Ayer's Sarsaparilla, which benefited her wonderfully. Her health is now perfect. Martyrs to headache should try

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CHIMES AND PEALS for CHURCHES, &c.
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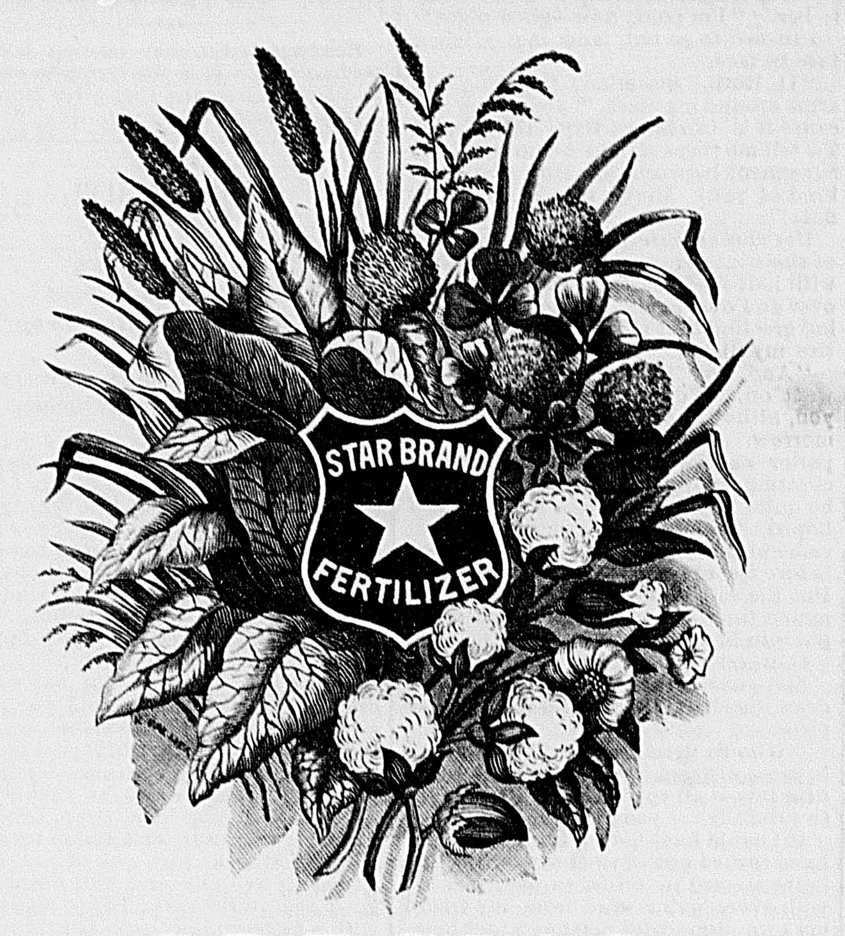

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Mar16 8t

JOSIAH RYLAND. R. B. LEE.

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Mar 2 6m

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Feb2 3m

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Oliver Ditson & Co., Boston.
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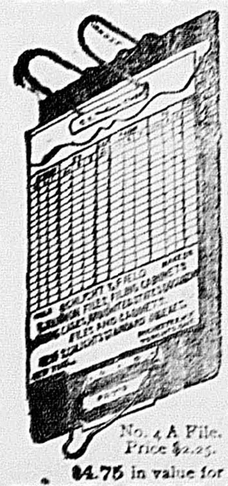

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SCHLICHT & FIELD CO., ROCHESTER, N. Y.

Jan5 tf

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dec2 1y e

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Feb. 23 8t.

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Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

Nov24 1y

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TRAINS RUN BY 75° MERIDIAN TIME.

TRAINS GOING SOUTH.

Mar. 13th, 1887.	No. 50, Daily.	No. 52, Daily.
Leave New York	4 45 a m	4 30 p m
Leave Philadelphia	7 20 a m	6 57 p m
Leave Baltimore	9 45 a m	9 42 p m
Leave Washington	11 20 a m	11 00 p m
Leave Charlottesville.	3 35 p m	3 00 a m
Leave Lynchburg	5 50 p m	5 05 a m
Leave Richmond	3 00 p m	2 30 a m
Leave Burkeville	4 57 p m	4 25 a m
Leave Keysville	5 43 p m	5 04 a m
Leave Drake's Br'ch	6 01 p m	5 21 a m
Leave Danville	8 50 p m	8 05 a m
Leave Greensboro	10 44 p m	9 48 a m
Leave Goldsboro	11 50 a m	*5 00 p m
Leave Raleigh	5 30 p m	*1 00 a m
Leave Durham	6 35 p m	*2 37 a m
Leave Chapel Hill	5 30 p m	*11 00 a m
Leave Hillsboro	7 08 p m	3 28 a m
Leave Salem	7 45 p m	6 30 a m
Leave High Point	11 15 p m	10 16 a m
Leave Salisbury	12 30 a m	11 23 a m
Arrive Statesville	....	12 34 p m
Arrive Asheville	....	6 15 p m
Arrive Hot Springs	....	8 37 p m
Leave Concord	1 26 a m	11 50 p m
Leave Charlotte	2 25 a m	1 00 p m
Leave Spartanburg	5 36 a m	3 34 p m
Leave Greenville	6 50 a m	4 48 p m
Arrive at Atlanta	1 20 p m	10 40 p m

*Daily except Sunday.

TRAINS GOING NORTH.

Mar. 13th, 1887.	No. 51, Daily.	No. 53, Daily.
Leave Atlanta	7 00 p m	8 40 a m
Arrive Greenville	1 02 a m	2 32 p m
Arrive Spartanburg	2 17 a m	3 43 p m
Arrive Charlotte	5 05 a m	6 25 p m
Arrive Concord	6 01 a m	7 25 p m
Arrive Salisbury	6 41 a m	8 01 p m
Arrive High Point	7 54 a m	9 13 p m
Arrive Greensboro	8 32 a m	9 40 p m
Arrive Salem	*11 28 a m	12 15 a m
Arrive Hillsboro	12 13 p m	*2 30 a m
Arrive Durham	12 47 p m	*4 45 a m
Arrive Chapel Hill	*1 20 p m	....
Arrive Raleigh	1 50 p m	*6 30 a m
Arrive Goldsboro	4 45 p m	*11 20 a m
Arrive Danville	10 10 a m	11 29 p m
Arrive Drake's Br'ch	12 45 p m	2 41 a m
Arrive Keysville	1 04 p m	3 01 a m
Arrive Burkeville	1 42 p m	3 53 a m
Arrive Richmond	3 50 p m	6 40 a m
Arrive Lynchburg	1 15 p m	2 00 a m
Arrive Charlottesville	3 40 p m	4 10 a m
Arrive Washington	8 23 p m	8 10 a m
Arrive Baltimore	11 25 p m	10 03 a m
Arrive Philadelphia	3 00 a m	12 35 p m
Arrive New York	6 20 a m	3 20 p m

*Daily except Sunday.

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On trains 50 and 51, Pullman Buffet Sleepers between Atlanta and New York.

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A Splendid Opportunity for Gardening!

To any person sending us a renewal for one year with the cash, two dollars, enclosed, between now and May 1st, 1887, we will send, postage prepaid, one dozen papers of nice, fresh Garden Seed.

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Now send along your two dollars and get a new subscriber for one year to send with it, and you will get two dozen papers of seed and the new subscriber will get one dozen papers. Select your seed from the following list. They are Buist's best and freshest seeds:

BEETS.—Early Dark Blood Turnip, Buist's E. E. Turnip, Early Egyptian Red Turnip, Early Othello Blood Turnip, Buist's Improved Long Blood, Long Blood Red, Buist's Perfection Half Long, White French Sugar (for stock), Buist's Mammoth Red Mangold, Buist's Golden Globe Mangold.

CABBAGE.—Bonanza. Buist's Early Dwarf York, Buist's Early York, Buist's Early Large York, Buist's Improved Early Flat Dutch, Buist's Improved Early Drumhead, Early Summer, Early French Oxheart, Early French Winingstadt, Early Jersey Wakefield, N.C. Buncombe Cabbage, Brunswick Durham, Buist's Large Late Bergen, Green Curled Savoy, Large Drumhead Savoy.

CARROTS.—Early Scarlet Horn, Buist's Improved Long Orange.

CAULIFLOWER.—Large Early White Erfurt.

CELERY.—Buist's Large White Solid, Dwarf White Solid, Dwarf White (Sandungham), Golden Dwarf White, Boston Market, Incomparable Dwarf Crimson, Celewac Turnip Rooted Celery.

COLLARDS.—Georgia.

CUCUMBER.—Improved Early White Spine, Early Cluster, Early Russian, Long Green Turkey, Buist's Long Green, Jersey Pickle.

EGG PLANT.—Large New York Purple, Buist's Improved Large Purple.

KALE.—Green Curled Scotch, Dwarf German Greens.

LEEK.—London Flag.

LETTUCE.—Early white Butter or Cabbage, Early Prize Head, Early Hanson, Improved Royal Cabbage.

MUSK MELLON.—Netted Green Citron, Netted Nutmeg, Pine Apple, Early Jennie Lind, Persian Casabar.

WATER MELLON.—Mountain Sweet, Kolb Gem, Georgia Rattlesnake, Jordan's Gray Monarch, Ice Cream, (white seeded) Cuba Queen, Peerless, Green Preserving Citron.

MUSTARD.—Mammoth Curled, Southern Creole, White, Black and Brown.

OKRA.—Buist's Dwarf.

ONIONS.—White or Silver Skin, Yellow Dutch or Strasburg, Large Red Wethersfield, Giant and Tripole, Improved Bermuda, Giant Rocca, White Queen, Golden Queen.

PARSLEY.—Double Cured.

PARSNIP.—Fine Sugar.

PEPPER.—Large Sweet, Bell or Bull Nose, Large Ruby, Long Red Cayenne, Red Cherry.

PUMPKIN.—Cashaw, (crook neck), Connecticut Field, Large Cheese.

RADISH.—Early Long Scarlet (short top), Early Deep Scarlet Turnip, Early Scarlet French Breakfast, French Half Long Scarlet, Early White Summer Turnip, Early White Turnip, Italian, Golden Perfection.

RHUBARB.—Buist's Mammoth.

SPINACH.—American Curled Savoy Prickley, Seeded.

SQUASH.—Pine Apple, Early Bush or Patar Pan, Yellow Summer Crook Neck, Boston Mytrow, Buist's Improved Marrow, Hubbard.

TOMATO.—Buist's Beauty, Buist's Belle, Early Hathaway's Excelsior, Early Acme, Buist's Selected Trophy, Tilden Selected, Early Smooth Red, Golden Trophy.

TURNIP.—Red or Purple Top, Early White Flat Dutch, Pomeranian White Globe, Large White Globe, Large White Norfolk.

The Home Circle.

ONE DAY WITH CHRIST.

BY MARGARET J. PRESTON.

"They abode with him that day."—John i: 39.

That day with Christ! in after years,
Did not the memory stanch the tears
Of Andrew, 'mid his martyr fears?

When John in Patmos exile lay
And wore the grinding hours away,
Waiting—did he forget that day?

—*Selected.*

HASTY.

BY SYDNEY DAYRE.

I came in from school one day and petulantly flung down my books.

"Helen Demster is the most selfish girl I ever saw," I said, angrily.

"Why, my dear Ruth, *I am* astonished," said my mother; "I thought Helen was your best friend, and that you really loved her."

"I thought so, too, but I think now that I was mistaken in both of those things. She is selfish and disobliging."

"*I am sorry to hear it.* I always fancied her a very good girl—one I was glad you should have for a friend," said mother.

"Well, I don't want her for a friend any longer," I said.

"What has caused such a change in your feelings towards her?"

"Why, you know, we have been in the habit of sharing everything we had which could be shared. I have always been generous to her and thought her generous to me. But last week her aunt gave her a plush tidy with a beautiful embroidery pattern and all the silks for working it. When I went over to see her to-day she was just beginning it. When I saw it I thought I'd like to work one like it, and asked her to let me take the pattern—a lovely bunch of violets against a fern leaf. But she objected—made several excuses which did not amount to anything except that she was selfish and wanted it all herself. Of course I didn't urge the matter when I saw what she meant. I don't believe she ever wanted me to see it, for she made a motion as if she would like to hide it when I went in."

"She probably has her own reasons for not wishing you to have it?"

"I suppose so. She simply wants to have the only one in the village—as she will, for her aunt sent it from the city."

"Well, if she feels that way, dear, what can you say?"

"O nothing, of course," I said. "I wouldn't say another word about it. She can keep her tidy. I don't care a straw about it. But I know what Helen is now—mean and ungenerous."

"Don't allow yourself to indulge in angry feelings towards her, my daughter. The fostering of such in your heart will do you much more harm than it can any one else."

But I did feel very angry at Helen, and had no idea of trying to feel otherwise as yet. I had never seen any piece of fancy work so beautiful as the tidy, and at my first peep at it had longed for the chance of making one like it for a Christmas present to mother. Its pretty, delicate colorings would exactly match two or three pieces of our parlor furniture. We had been so much in the habit of exchanging patterns, stitches and everything in the way of small things which girls are fond of, that I felt more hurt and indignant than I could express at Helen's refusal to allow me any partnership in this choicest thing which had ever come in our way.

Christmas was drawing near, and we were both excited over the preparation of gifts for the various members of our home circles. Helen and I had worked together, sharing each other's secrets as well as everything else.

But now I kept away from her, much to her surprise and wounded feelings, for I would not tell her why. I laid aside, at first, the present I had been making as a surprise for her, then took it out, finished and sent it to a distant friend.

"You are not going to keep up your hard feelings towards Helen all through the Christmas season, I hope, my dear," said mother, one day.

I burst into tears, for although I would not confess it even to myself, it was a sad trial not to be on my old friendly terms with Helen. But I was determined not to give it up.

And thoughts of the commemoration of the day on which the Lord showed the fullness of his love towards all mankind awakened no softening in my heart. I tried to believe myself in full sympathy with the sentiment of the season of peace and good will, but always felt oppressed by a load on my conscience which seemed to come between me and the spirit of the anthems we were practising for our Christmas celebrations. Sometimes I hardly dared to join my voice with the others in singing the sacred words.

Just as twilight was gathering on Christmas eve my mother chanced to remember that a book of Christmas poems which we had been looking for was at Mrs. Demster's house, I having left it there when Helen and I read together a year before. There was no one ready to go for it except myself, so I ran over to enquire for it.

I found no one at home but a younger sister of Helen's.

"I don't know anything about the book," she said, "but you come in and sit down while I go up stairs and look for it."

I went into the parlor, saying:

"Never mind a light, Patty, I am going to stay only a minute."

But she insisted on lighting one or two wax candles which stood on a bronze branch on the mantel-piece, and after a little trouble in climbing, first for matches, and then to reach the candles, succeeded in doing it. Then she left the room, and as the light grew bright my attention was attracted to the chair she had shoved close to the mantel-piece to stand on.

Yes, there it was—the tidy with the tasteful pattern. It was beautifully worked, and a renewed feeling of anger and jealousy swelled in my heart as I thought what pleasure I missed through Helen's unwillingness to be obliging. I closely examined the delicate shadings, and then took a step or two backwards to observe the effect of the whole.

As I did so, something dropped on a corner of the tidy. I looked up and perceived that the candles, drawn too near the edge of the mantel-piece and tipped slightly in their sockets by little Patty's inexperienced hands, were burning unevenly. The wax was running down and dropping on the tidy.

I made a quick step forward to rescue it from destruction—then stopped.

"I don't care," I said to myself. "I *won't* care! It just serves her right, if it is spoiled. She would not let me enjoy it, and she shall not herself."

My cheeks felt hot, and my whole frame trembled as I stood there—forcing down all better feelings within me which prompted me to relinquish my shameful purpose. But I stood still, and saw drop after drop of the wax fall upon the lovely violets and the dainty fern fronds. I knew it would ruin them, for it never could be got out of the silken stitches.

A few moments passed, and then with my lips pressed tightly together I went into the hall and shut the parlor door.

"Don't mind it, Patty!" I called up to her. "I'm going now—good-night!"

I turned to go out, and met—Helen, face to face.

"O, Ruth," she cried, throwing her arms around my neck, "you came because it is *Christmas Eve, didn't you?* To tell me there should be no more disagreement between us. How sweet and kind of you! Merry, merry Christmas, dear!"

Her cheeks were bright with the glow of the winter-day, and her eyes shining with half-shed tears, as she kissed me over and over again, so eager in her loving greeting that she had no time to notice my silence.

"And now that you are here," she went on, "I do believe I'll show it to you, although I meant to wait till to-morrow. Come here." She opened the parlor and went towards that chair, chatting away all the time. "It won't be quite such a surprise for you as I hoped, for don't you remember you came in that day and saw the pattern before I could get it out of the way? But I'm sure you'll like it. I got it to match those pretty chairs of yours. I put it in here to-day to see how it looked—O, dear!"

She gave a little scream and quickly drew the chair away from the mantel-piece.

"Who lit these candles?" she cried, in great distress. "O, Ruth, your beautiful tidy is all spoiled, and I worked it so carefully for you!"

If I could have moved I think I should have rushed out of the house. But my limbs seemed to refuse to obey me, as, with every loving word from my friend my own disgraceful meanness and hatefulness seemed to take on uglier and blacker shape. How could I have done such a thing? I helplessly asked myself. And realized more and more bitterly that it was through what my mother had so often warned me against—the cherishing in my heart of evil passions until they grew and increased so that they were an astonishment and a horror even to myself.

No one knew, of course. I could have gone away after listening to Helen's outpouring of regret as she called me to view the mischief. But I sat down on *the lowest step of the stairs and cried so* violently that she came in alarm to inquire into my trouble and to comfort me. And then I told her the whole story.

She forgave me. I knew she would, and we never had another coolness. I thought at first of sending for the prettiest tidy which could be found and working it for her. But then I reflected that anything of the kind would only serve to remind her of what I had done, and it was my earnest hope that it might grow dim in her memory.

But I begged of her the spoiled tidy. It is in one of my drawers and I unfold and look at it every time I feel tempted to a hasty judgment or the indulgence of angry or envious feeling.—*Standard.*

A HELPFUL WIFE.

Many a man who has attained eminence in the world is proud to acknowledge that much of his success is due to the help of a wise and loving wife. Robert J. Burdette, well known by his humorist contributions to the Burlington *Hawkeye*, and also as a lecturer, gives an account in the March *Lippincott* of the stimulus which he received from the invalid wife, lately deceased, of whom he tenderly says, at the close of the article, "Whatever of earnestness and high purpose there is in my life, I owe to the gentlest, best and wisest of critics and collaborators, a loving, devoted wife." Concerning his work he says:

As Mrs. Burdette's health failed, I did more and more of my work at home, soon withdrawing entirely from the desk work in the *Hawkeye* office, and writing altogether at home. "Her Little Serene Highness" was at this time quite helpless, suffering every moment, in every joint, rheumatic pain, acute and terrible. But in these years of her suffering helplessness, more than ever is visible her collaboration in my work. All manuscript was read to her before it went to the paper. She added a thought here and there, suggested a change of word or phrase, and so tenderly that, in her trembling hand, the usually dreaded and remorseless "blue pencil" became a wand of blessing, struck out entire sentences and pet paragraphs. How well she knew "*what not to print!*" Blessed indeed is the man who writes with such a critic looking over his shoulder, a wife who loves and prizes her *husband's reputation far above his own* vanity or recklessness! At times she wove into our work whole pages of her own, and in some instances she wrote one-half of a long sketch or letter, and I think only ourselves could see where the sketch was joined. One day, as I was gathering up the "copy" which represented the morning's work, she slipped into the leaves, with comically feigned timidity, a little poem, which, she said, she ventured to lay before the great editor, and would like a copy of the paper containing it, if published. It was Robin's Nest, a tender little story of her own life. It was her only published poem; although after she fell asleep I found several fragments of her verses, written with pain-stricken fingers that could scarcely hold the pen.

In the winter of 1877 I wrote a lecture about two hours long, and went out and said it without hesitation, manuscript or remorse. The writing of that lecture, The Rise and Fall of the Moustache, was a comical piece of business. Dr. Charles Beardsley, then editor-in-chief of the *Hawkeye*, said to me one day, "Why don't you write a lecture?" Straightway I went home and told Her Little Serene Highness what he said. Her face lit up like a ray of sunshine. "Ah!" she exclaimed, "Dr. Beardsley is as wise as he is good. I've been waiting for this for years." I was afraid to venture; but Her Little Serenity coaxed and petted and argued in her womanly way, and at last the lecture was completed. She calmly sent her *little blue pencil cruising over its blotted* pages, and, after making many prizes, and sinking many a gallant rhetorical three-decker, she sent me out. I am afraid I didn't go out very grandly. I was badly frightened. I had no voice, no elocutionary training, no presence, no attitude, no gesture; my pronunciation was faulty, and my grammar uncertain. I had nothing but my lecture and my wife. How could I fail?—*Ex.*

Johnny's Composition on Medicine.

There is two kinds of medicine besides the kind you Rub On and the first kind is the Soft Kind which you take with a spoon while A man holds your Head and you kick and Riggle some because it Tastes so and the other kind is the Hard kind which is called Pills and it is the Hardest of the whole because it is so Hard to go down but it does not make any Difference which kind you Take when you get it Took you wish you Had not for it makes quite a Row in your Stomach and Riots Around."

Evidently Johnny's experience in medicine does not include Dr. Pierce's "Pleasant Purgative Pellets," which are easy to take and do their work quietly and calmly. Neither does it include in the way of "Soft Medicine" Dr. Pierce's "Golden Medical Discovery," which though powerful to cure all chronic derangements of the liver and blood, is pleasant to the taste and agreeable in its effects. Unequalled as a remedy for all scrofulous diseases, *pimples, blotches, eruptions, ulcers,* swelled glands, goitre or thick neck, fever-sores and hip joint disease.

Reading Latin, like reading law, is easy enough. It is the trying to understand what it means that gives trouble.—*New Orleans Picayune.*

The Farm.

FARM NOTES.

Is Wheat a Paying Crop?

Says Mr. T. H. Denny, of Richland, S. C., in the *Southern Cultivator and Dixie Farmer*:

"I see something on wheat every fall that is very interesting to me, as I have been growing it for the last twenty-five years, and I have not averaged less than seven bushels to the acre, and have not made more than forty-six and one-half bushels to the acre, which I made in year 1871, this wheat weighing sixty pounds to the bushel. My plan for planting was this:

"The summer was dry, my cotton crop opened very early, and was gathered by the first of November, and we had no frost up to that time; so I mowed down cotton stalks with grass blade and hauled and broadcasted as evenly as I could, about one inch deep, over the surface, cow stall and stable manure, strong and rich, just out of the stalls. I then sowed one and half bushels of good seed to the acre; I then plowed in with a twister plow, one horse turning cotton stalks, manure and wheat all together, which I think is the best plan to seed in wheat. I have turned some plats with two-horse Watt plow, and harrowed, which does very well, but I succeed best with single horse plows. I plant most of my cotton in wheat. I have been trying wheat, seeding as most farmers plant oats. My time is the tenth of October. I pick all the open bolls and follow *immediately* with twister plows; the plowing does not hurt the cotton at this time, only knocks off open bolls, which helps the wheat. *I have made more than any of* my neighbors, making eight and one-half bushels to one sown. I have my cotton land sown in the same way again. I began to seed in October, on the thirteenth day, but it was so dry it did not come up until November the fifteenth, yet I have a good stand. I also seed all my highest bottom land to wheat, my plan being to lay off in narrow lands, say ten feet wide, bed out as high as possible, and run cross furrows to drain all the water out of middle furrows, as it will not do to let water stand on wheat land. Many of our farmers say it does not pay to sow wheat, but I do not agree with them, for all things considered, the rest of land, I think it pays well. I have thirty-two bushels sown on my farm this season, as we have a splendid flouring mill in our county. Now, brother farmers, sow plenty of wheat; dry it well when thrashed out, and thereby always have plenty good biscuits on your tables.

The Warren Southern Teacher's Agency,

1st, Supplies schools and families with Teachers, free of charge.
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Write for blanks and full particulars.

SILAS E. WARREN, Manager,
Mar 2 2m Wilson, N. C.

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References as to my responsability: Rev. A. A. McDonough, Casinova P. O., Fauquier Co., Virginia. Feb23 3m

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Tucker, Ruffler, and four Hemers and Binder free! Equal to the ones sold by Canvassers for $50 and upwards. A fair trial in your home before payment is asked. Buy direct from the manufacturers and save the agents' profit.

Machines warranted for three years.

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PHILADELPHIA, PA.
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200 Bushels	New Seed Rye,
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20 "	Italian Rye Grass Seed.
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20 "	Red Clover Seed,
200 Pounds	Lucerne Clov'r Seed,
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☞ The best time for sowing is from now to October 1st.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall St., New York. Jan12 48t

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medicine ever used. I always prescribe them."

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Cure All Bilious Diseases.

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Properly considered, the relations and responsibility of the Druggist to the public are of the greatest importance and delicacy. Recognizing this fact, and being conscious that the customer should be able to place the greatest confidence in the Druggist, in order that his (the customer's) dealing may be satisfactory, we always have and will in the future endeavor to remove every obstacle to the free and complete exercise of this confidence, on the part of those who favor us with their patronage, by keeping *only the purest* and *freshest drugs*, and giving the *most careful attention to the compounding of prescriptions.*

The competency of members of our house, to whom the work is *exclusively intrusted*, is unsurpassed. We have recently made a specialty of Surgical Instruments and Trusses, dealing, however, in the most effective and durable kinds, and therefore guarantee such satisfaction as the best and most perfect of such appliances can give.

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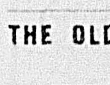

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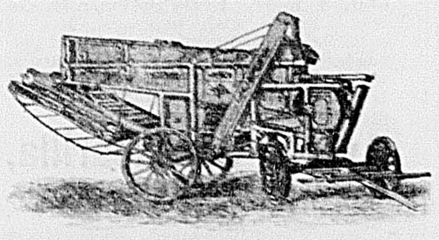

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Mar 9 1m GREENSBORO, N. C.

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When ours are just as good, and in many cases better. This buying the "Products" of other States in general, is the greatest single cause of poverty and hard times.

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9,000,000 worn during the past six years.

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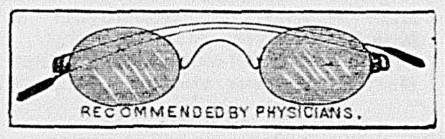

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Over 600 White and Tinted Lenses of Different Construction,
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PRICE OF
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$5 per pair.

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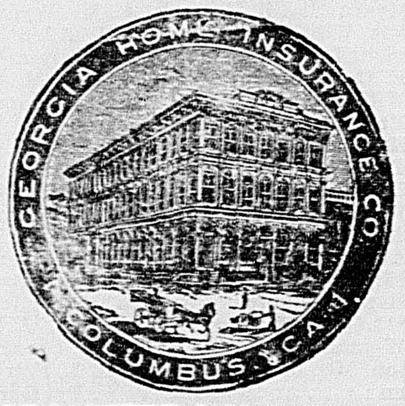

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BLACK DRESS SILKS,
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Our Guano, The Raleigh Standard, has been thoroughly tested two years on Corn, Cotton, Tobacco, Oats, Clover, the Grasses and all vegetables, and has given splendid satisfaction. We come to you with an article honestly made, and *home made*, and ask you to try it.

We hand you below Dr. C. W. Dabney's Analysis, and a few certificates of those who have used, and who are still using it.

ANALYSIS:

Available Phosphoric Acid,	8.86.
Ammonia, - - - -	3.30.
Potash - - - - -	2.55.

CERTIFICATES:

RALEIGH, N. C., January 14, 1886.
W. G. UPCHURCH, Pres. Oil Mill and Fertlz'r Co.:

Dear Sir.—We sold over a hundred tons of your Raleigh Standard Guano last year. We believe it to be equal to the best fertilizer on the market and shall sell it more largely this year.

Yours truly, L. R. WYATT & CROWDER.

RALEIGH, N. C. November 13, 1885
RALEIGH OIL MILL and FERTILIZER CO.,
Raleigh, N. C.:

Gents.—In reply to your inquiry as to how I like the Raleigh Standard Guano manufactured by you, I will say that I used thirteen tons on cotton and tobacco, and I find it the equal of any fertilizer I ever used on cotton. I used other fertilizer, specially recommended for tobacco, which cost me much higher price than the Raleigh Standard Guano, and it gives me pleasure to say that the Raleigh Standard made more and better tobacco than any used. Yours truly, W. G. ALLEN.

MERRY OAKS, CHATHAM CO., Jan. 10, 1886.
W. G. Upchurch, Pres. Raleigh Oil Mill and Fertilizer Co.:

Dear Sir.—Having used your Raleigh Standard Guano last year, I take pleasure in saying it is the best fertilizer I ever used. I used it on cotton, corn and tobacco. It did well everywhere it was tried. The tobacco grew fine, yellowed on the hill nicely and cured bright. On cotton I used it, also two other kinds, *for which I paid much* more money, but with no better results. For corn it has no equal that I have ever tried. One great advantage on corn is, it keeps off cut-worms. One of my neighbors and myself planted corn on the same day on land adjoining. I used Raleigh Standard Guano, he did not; more than half of his corn was killed by cut-worms. I had a perfect stand and made a fine crop.

Yours truly, W. G. LASSITER.

Mr. W. G. Upchurch, President Raleigh Oil Mill and Fertilizer Co., Raleigh:

DEAR SIR.—We sold your Raleigh Standard Guano last year. It gives us pleasure to say the mechanical condition of the article was first-class. We believe it is honestly made. It gave our customers satisfaction, and we most cheerfully recommend it to all as a reliable, first-class fertilizer.

LATTA & MYATT,
WYATT & TAYLOR,
POOL & MORING,
G. D. RAND,
M. T. NORRIS & BRO.,
W. C. & A. B. STRONACH.
RALEIGH, N. C., Jan. 14, 1886.

We have in our possession many more certificates endorsing and recommending our guano, but we deem the above sufficient.

Respectfully,
W. G. UPCHURCH,
Pres. Raleigh Oil Mill & Fertilizer Co.
Raleigh, N. C., Feb. 26, 1887.

FIRST PREMIUMS AWARDED IN 1886.

For the largest yield of seed cotton made on one acre of land where Raleigh Standard Guano was used, fifty dollars in gold was paid to Jno. W. Jones, of Forestville, N. C., the yield being 2,656 pounds.

For the largest yield of corn made on one acre of land where Raleigh Standard Guano was used, fifty dollars in gold was paid to M. W. Buffaloe, of Wake county, the yield being 75¾ bushels.

For the best ten pounds of yellow leaf tobacco made on land where Raleigh Standard Guano was used, fifty dollars in gold was paid to H. J. Hester, of Granville county, N. C.

We offer the following Premiums for the year 1887:

GOLD AND GUANO.

Believing as we do that the Raleigh Standard Guano manufactured by us is the best Commercial Fertilizer made, or sold in North Carolina, and to induce the people to test it thoroughly, we offer the following premiums:

For the largest yield of seed cotton made upon one acre of land where Raleigh Standard Guano is used, FIFTY DOLLARS IN GOLD.

For the largest yield of seed cotton made upon one acre of land where Raleigh Standard Guano is used, 1 Ton Raleigh Standard Guano.

For the largest yield of corn made upon one acre of land where Raleigh Standard Guano is used, FIFTY DOLLARS IN GOLD.

For the next largest yield of corn made upon one acre of land where Raleigh Standard Guano is used, 1 Ton Raleigh Standard Guano.

For the best ten (10) pounds yellow leaf tobacco made where Raleigh Standard Guano is used, FIFTY DOLLARS IN GOLD.

For the next best ten (10) pounds of yellow leaf tobacco made where Raleigh Standard Guano is used, 1 Ton Raleigh Standard Guano.

Persons competing for the above premiums will be required to enter for the same at the State Fair in October next, under the rules and regulations adopted by the State Fair authorities, and must exhibit at least five stalks of cotton out of the crop competing for the Cotton Premiums. Those competing for the Corn Premiums must exhibit one bushel in the ear. And those competing for the Tobacco Premiums must exhibit ten pounds of leaf tobacco. The award for Tobacco will be made during the Fair by the Committee on Tobacco. The awards for the Corn and Cotton will be made by the Executive Committe, after the crop is gathered, under the rules and regulations published in the Premium List, governing exhibits of Field Crops. Forms of Certificates, &c., will be furnished on application to this Company.

W. G. UPCHURCH,
President Raleigh Oil Mill and Fertilizer Co.
RALEIGH, N. C., Feb. 26, 1887. Mr9 1m