

BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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SEVERAL readers were so kind as to write that they think the RECORDER's advocacy of free silver coinage at the usual ratio is unsound. We had the time to write to only one of them, and he and we found out that both were of the same opinion, although he is a banker and a monometalist and we a bimetalist and—not a banker, at any rate. The RECORDER advocates free silver coinage at a ratio of sixteen to one because it believes that free coinage of silver at that ratio will cause silver to gain in value sufficient to make sixteen ounces of silver worth in the markets as much as one ounce of gold. If such coinage does not cause this result, the ratio would have to be increased. We believe the ratio of sixteen to one is sufficient, because it was more than sufficient in 1873, when silver smiths exchanged gold dollars for silver dollars, in order to get the latter to use in their work. When the law was passed limiting the use of silver, the price of it decreased, just as the price of hams would decrease if a law should be passed declaring that no one shall use hog meat. And so would gold depreciate. Give silver as fair a chance as gold has, and if it does not regain its former value relative to gold, then make it secondary. But first give it a fair chance.

THE cumulative system of voting would have protected the eastern counties from negro domination. The fact that it met with the opposition of men who seem spitefully to have striven to turn over these counties to the negroes, is eloquently in its favor.

As there are people who do not comprehend the word *cumulative*, it is timely to explain: A proposed legislative enactment provided for the election of county commissioners by the people. There were five commissioners to be elected for each county. Any voter could cast one ballot each for five men, or he could cast five ballots for one man. This insured representation of the minority, if the minority casts together all its votes, for one or for two men, as it can afford; the majority dividing itself between probably five and at least four men. And, if the law should have further provided that no action of a board of county commissioners were lawful, except it had been voted for by at least four of them, compromise measures and tolerable protection to the minority in any county would have been the usual result.

We regret to say that caucuses have eliminated this cumulative idea from the county government reorganization plans. If it had been left to a vote of the people, there is no doubt but that it would have been preferred to the plan that will probably be adopted by the Assembly; in fact, if caucuses had not prevented it from having a fair chance in this body, it would have been incorporated into the proposed county government laws.

THERE were many predictions made respecting the six per cent. interest law. Some said that it would deprive farmers who cannot make first class security of their only means of escaping merchant shyllocks; that, while heretofore they might borrow money at eight per cent. to buy provisions with, they will have to buy on time, mortgaging their crops, and paying a great price for their credit-bought supplies, instead of eight per cent. We rather think merchants cannot—if they would—so combine, that competition will not compel them to be content with small profits. And, moreover, we are sure there are many people with money to lend who will be glad to lend it to well secured people. Good security, we have been told, can get money at five per cent. in Richmond, Va.; and poor security never could get it anywhere, except by de-

ceit. Others say the law will be transgressed; that, in the first place, National banks, being National, are above the law; this is untrue, although under the eight per cent. law they have regularly loaned money at eight per cent., exacting the interest in advance and collecting principal and interest in sixty or ninety days, renewing on the same terms. This is a rate of more than ten per cent. Building and Loan Associations loan at six per cent., requiring a membership fee and an assessment, and besides, collect interest monthly. Some of them collect eighteen per cent. by this system. There are those who say the law will be evaded in many respects; but it cannot be contended that this is a blemish on this law: it is a grave charge against the officers of the law. Many say the law will drive capital from the State. No great deal of capital has ever come in, and there has been no recent prospect of an unusual influx. As we have often said, the development of North Carolina is the opportunity and the task set for North Carolinians. Anything in North Carolina worthy of Northern capital is also worthy of Carolina brawn and Carolina capital—of both of which there is a native supply quite equal to uninflated demand. Others say the law will cause money lenders to invest in bonds and stocks, the latter especially of North Carolina mills, and thus advance the material interests of the State. We do not know. The income tax is unjustly severe on holders of small amounts of corporation stocks, since the total dividend is taxed two per cent. before it is distributed to stockholders; and thus one whose income is derived from stocks has to pay income-tax of two cent. whether his income be one dollar or one hundred thousand dollars. So far as we can see the law is an experiment. It was sought by three-fourths of the citizens. Its effect will be worth close study, especially if the evil predictions of it come to pass.

It is disappointing to attempt to get the news in a great daily paper. There is one before us. After six inches of great bold letters, likely to frighten one not used to them, there is a column of details respecting a luncheon given by a foreign count to a Miss Gould, whom he is going to wed in a few weeks, the paper says. Anything that may be the object of reasonable or unreasonable curiosity, from the count's appetite to the finger-nails of the about to be countess, can be found in this column; as, according to the paper, the count took the reporter into his confidence during the luncheon and gave him complete descriptions of his courtship, engagement and married life.

On the next page is a picture of Miss Francis W. C. T. U. Willard, LL. D., learning to ride a bicycle! There are three young men helping her, one in ministers' or actors' garb, another a college boy, and the third probably a servant. Miss Willard had on such a huge overcoat that the picture did not show whether she wore the fashionable "bloomers." There is a two column article by Miss Willard in favor of bicycle riding by women. On another part of the page is a picture of Miss Willard herself, in her usual pose, on her feet, eye-glasses in hand, undeniably long dresses and the familiar spinster wavelets above her ears, her eyes feigning intense meditation; she is as far from bicycles and bloomers as possible,—and, with Miss Willard, that is very far indeed. The paper tells at length of her ambitions, from riding a bicycle, to "emancipating" her sex and out manning Man. On the next page are pictures of a disreputable actress and an idiotic looking Catholic priest: the former frankly writes her biography, the latter fills two columns with results of a life-study of the lower animals, which—he has come to believe—have reason and souls with existence in another world. Then comes a page about theatres and actresses, with a picture of one who is notoriously disreputable. She came to Raleigh this year with a boasted record as bad as that of the "unspeakable" Breckenridge, infamous and spurned wherever he goes; and yet all Raleigh society, and many of their mothers, paid \$1.50 each to see her. There is a column message by cable from England about a dog show; and a page, illustrated, about a similar show that is to be in America. Then a page each on society and yachting, half a page on base-ball, then the fashions, then sensational politics, then a great array of fires, robberies, murders, trials and hangings, and finally a spiritless editorial entitled a "Cheerful View of Life," from 2 Cor. 6: 10.

The paper in which these things appeared, all in one issue, so crowding it that one could not find the news, returns a clean profit of \$500,000 or more a year to its owners; which is to say, the people like it quite well enough.

A newspaper was founded in New York City nearly forty years ago with the purpose of printing wholesome matter; not excluding any news, but publishing as little as possible of evil nature and as much of good as normal people ought to be interested in. The paper was a failure for twenty years, and was bought by its present owner for a very small sum. He changed its policy; published details of every thing unwholesome and repulsive, making them appear worse than they were, when possible, and even making up horrible stories when there were no real ones sufficiently horrible. And

this paper is the most successful paper, financially, and the blackest and most unreliable in America. Such papers flourish only at the North. The South is not populous enough to support "great" papers, or it, too, would suffer the development of a public sentiment that makes lucrative such distortions of events and narrations of abnormalities. But for a while, at least, we will continue to get the news from our State papers, growing fearful only when we see a great, black heading or a boast of "metropolitan journalism."

The Interbiblical Period and the Rise and Characteristics of the Jewish Sects.

Read before the "Bible Bands" of Wake Forest College by Dr. J. Hendren Gorrell, and requested to be published.

PART II.

Turning from the political history of the Jews, we must now direct attention to their literary history during this period. Perhaps first in importance stands the Greek translation of the Hebrew Scriptures—the Septuagint. Under the Ptolemies, Alexandria was the great centre of literary activity; one of the early rulers of Egypt transported thither 30,000 families from Judea, and it is said that by the time of Christ, almost half the city was represented by the Jewish element. There they built a temple and performed the rites of their religion, though influenced in no slight degree by the spirit of Grecian religion and customs; this showed itself especially in the symbolic method of scriptural interpretation, which culminated in the allegorical system of Philo. Ptolemy Philadelphus, about 277 B. C., was very desirous of adding to the stores of the great Alexandrian library a copy of the Jewish Scriptures in the literary language of the time, i. e., the Greek. Tradition has it, that he chose six learned men from each of the twelve tribes, enclosed each man in a separate cell together with a copy of the Hebrew Scriptures and ordered the translation to be made. At the end of seventy-two days the work was finished and the seventy-two copies were found to be precisely alike. This is of course a fiction, but the fact still remains, that this Septuagint translation of the Hebrew Bible was accomplished at this time at Alexandria—a translation which exercised the greatest influence in religious history, "for through it alone the religious truths became known to the Greek and the Roman. It was the Septuagint version which was the Bible of the Evangelists and the Apostles, and of the first age of the Christian church; it is still the only authorized text of the Eastern church and the basis of the only authorized text of the Latin church."—[Stanley.]

The religious writings of the Jews in this intermediate period are included in the so called *Apocrypha*. These are very important productions, since they afford us a most desirable insight into the religious life of the Hebrews in that time. The following is a rather complete enumeration of Apocryphal writings: *Ecclesiastical, Baruch, The Epistle of Jeremy, Tobit, The Wisdom of Solomon, Judith, I and II Esdras, Esther X.—XVI, The Song of the Three Holy Children, The History of Susannah, Bel and the Dragon, The Prayer of Manasses, I and II Maccabees*. Two other books are mentioned which have been lost—*The Roll of the Building of the Temple and The Outside Books*. Besides there are a number of *Pseudopygrapha*, so called because false names of authors were attached to them; such are the *Book of Enoch, the Sybilline Oracles, the Psalter of Solomon, the Ascension and Vision of Isaiah*, etc. All of these works must be assigned to the two centuries preceding the birth of Christ, hence a silence on the part of Jewish writings must be supposed for at least 150 years after Malachi's prophecy. These Apocryphal books come to us from the Alexandrian School, not from the Jews of Palestine, and it is extremely doubtful whether they were ever considered to be of divine authority. Neither Christ nor his disciples ever quoted from them, and it is certain that the early church placed them on a lower plane than the other Scriptures. The most conspicuous feature of these books is their legendary and superstitious character; they also display a lower religious tone than the other Scriptures, abound in the bigotry of national pride, and emphasize ritualism and the efficacy of good works alone. "It was," says Redford, "their praise of almsgiving and the sanction of the worship of saints which no doubt led the Roman church to include the Apocrypha in the canon by the decree of the Council of Trent."

Another peculiarity of these writings is the presence of the so called new religious philosophy due to the influence of the Alexandrian School. This is specially evident in the "Wisdom of Solomon," where there is an obvious attempt to reconcile the Jewish teachings with Grecian philosophy.

From their literature let us turn again to the Jewish people. The great council of the Jewish nation was the Sanhedrin. This council consisted of seventy-one members, and met in one of the cloisters of the court of the Israelites at Jerusalem; it formed the court of appeal from the smaller Sanhedrins of twenty-three members each, meeting in the different cities. The old hypothesis that this council goes back to Moses's council of seventy-one elders cannot be substantiated; its history cannot be carried back farther than the end of the Persian and the beginning of the Greek period. The members were partly priests, partly Levites, and partly elders; when the Pharisaic party

came into special prominence, they evidently formed a contingent of this body. The members must all be religious and learned in arts and languages, without bodily imperfections, and fathers of children. The High Priest acted as President. The members of the court sat in a semicircle; in front of them sat the two clerks to register the votes in favor of acquittal or of condemnation; in front of these were placed three rows of the disciples of the learned men. The prisoner must appear in an humble attitude and dressed in mourning. For a sentence of acquittal, a simple majority was sufficient, while for condemnation a majority of two was required. The jurisdiction of the Sanhedrin was limited simply to judicial decisions; it was the court to which were referred not only criminal cases, but also questions concerning the Jewish Scriptures, and hence was regarded with the greatest reverence by the people; it even exercised an important influence upon the decisions of the Roman officials, though it was possible at any time for the Roman authorities to proceed independently of the Jewish court.

Leaving the priesthood out of account, we must direct our attention to those Jewish orders, which, if not inaugurated, at least received their greatest development, during this interbiblical period. First in prominence stand the Scribes. These were really doctors or teachers of the law. In the earliest periods of Jewish history the priesthood exercised this function, but, owing to their degeneracy and the immense development of the law, many secular men devoted their time to this study. After the destruction of the temple and the general introduction of synagogue-worship, these teachers or explainers of the law were in great demand. In the beginning, the Law, so-called *Thorah*, was most revered, but there gradually grew up a vast mass of scribal interpretations of the law, which was called a "hedge" built around the *Thorah*. Now, in course of time these traditions and interpretations of the Scribes became of equal if not of greater authority than the law itself. These written traditions are embraced in what is called the *Talmud*, the most important part of which is the so-called *Mishna*, or second law. That which had most concern for the Jewish people was the *Midrash* or Exegesis. Of this there were two divisions: (1) that which related to the regulation of the conduct of the people; (2) an elaboration of the historical portions of Holy Scripture. In the first part, express stress is laid upon the most minute observance of rites and ceremonies; this strict observance of the letter to the neglect of the spirit justified our Lord's accusation that they made void the law through their traditions. The second part, with its profuse elaborations of Jewish history, is replete with absurd, ridiculous, and almost blasphemous statements; as, for instance, in the story of the creation, the following things came into existence, according to the *Mishna*, in the twilight before the first Sabbath—the abyss of the earth, the mouth of Balaam's ass, the rainbow, manna, the rod of Moses, a stone to put worms, alphabetic writing, the writing of the tables of the law, evil spirits, the grave of Moses, Abraham's ram, and the first pair of tongs [Schuerer]. These scribes, who were called in the markets, Rabbi, Rabbi, sought by means of this false authority to obtain power over the masses, and the spirit of rabbinical traditionalism was as far from the teaching of the Old Testament as it was condemned in the New. The chief object of the Talmud was to dignify the rabbis, not to reveal the meaning of God's Word, and their precepts they forced upon the people, teaching them that it was a greater sin to disobey them than the written word. Well, therefore, did our Lord characterize them when he exclaimed: "Ye Scribes, Pharisees, hypocrites!"

Mention of the *Pharisees* leads us to the consideration of the two great sects into which the majority of the Jewish people was divided at the time of Christ—the *Pharisees* and the *Sadducees*. The origin of both sects still remains in considerable obscurity. The name "Pharisees" is from the Hebrew *Perushim*, meaning "Separatists"; it was evidently given to this sect at first by their enemies as a term of reproach; it signified separation not only from the uncleanness of the heathen, but also from the great mass of their own people. The members of this sect called themselves *Chabertim*, i. e., "neighbors," with distinct reference to their unanimity in strictly observing the law, especially in those points relating to cleanness and uncleanness. The formation of a distinct sect by such enthusiasts cannot date back farther than the times of the Maccabees. They evidently formed a large proportion of the so-called "pious" who fought under Judas Maccabeus for the traditions of their fathers; when, however, the Maccabean conflict assumed the form of a fight principally for political rights, the Pharisees gradually withdrew, and, when the aims of the two parties grew widely divergent, as in the times of John Hyrcanus, an open rupture with the Asmonean power was the result. Their supremacy was restored by Alexandra, and henceforth the Pharisees controlled in a great degree the spiritual and political life of the nation. They ever possessed the ear of the people and all acts of public worship, prayers and sacrifices were performed according to their injunctions. It was, therefore, indeed a happy stroke of genius, that led Paul before the council to cry out: "Men and brethren, I am a Pharisee and the son of a Pharisee." A good indication of the characteristics of this sect is the fact that all the influential Scribes be-

longed to the Pharisaic party. The Pharisees declared the necessity of adhering not only to the precepts of the *Thorah*, or written law, but also to the oral law as given by the Scribes; hence Josephus says: "The Pharisees have imposed upon the people many laws taken from the traditions of the fathers, which are not written in the law of Moses." As to their distinct doctrines, the Pharisees taught that every soul is imperishable, but only the righteous pass into another body, while the wicked pass into eternal torment. To such a point was this carried that the *Mishna* even says, "He, who says that the resurrection of the dead is not to be inferred from the law, has no part in the world to come." The second of their principal beliefs was in the existence of angels and spirits. With regard to their belief in Providence, Josephus is a little vague, but stripping off the Greek philosophy in his statement, it resolves itself thus: they believed that everything that happens takes place through God's providence, and in everything the co-operation of God is to be admitted; but, on the other hand, quite as much stress is laid on man's responsibility. The standpoint of the Pharisees was not political but essentially religious. Considering the salvation of God's chosen people to be the only fact of importance in the world's history, they would acknowledge allegiance to no heathen king; it was the Pharisees who submitted to Christ the question, whether it were right to pay tribute to Caesar; the majority of them even refused to take the oath to Herod. Their exclusive spirit carried itself at times to the height of absurdity; the Pharisee, to prevent his becoming unclean, avoided the slightest contact with a non-Pharisee, and it was pre-eminently this sect who found fault with Jesus for his intercourse with publicans and sinners.

[TO BE CONTINUED.]

The Situation as I See It.

The great question before us now is not whether we will educate our young women, but *where*? The reason that this is a question of such magnitude is, college life enters into and becomes a part of the entire life. If a knowledge of text books—Latin, French, German, Mathematics, Literature, Music and Art—were all the pupil obtained at college, it would make no more difference about the college attended than the merchant from whom we buy articles. Indeed, it is a rare thing for a pupil to attend college without absorbing more of the college and its surroundings than of the text books. Years after the formulas in Calculus have been forgotten, we find the influence of the college life still lingering. What means the life long existence of an indescribable regard for "our alma mater"? This regard comes along with that we have for our old home church, and is not far removed from it.

There is no way to estimate just how much we get from text books, or how much we get from the college and its surroundings, but I venture to say that text books do much less than we usually think. I remember, from the first lecture I heard at college, a sentence like this, "You did not come here to show your learning, but to learn." About that time the pupil, who meant to be faithful, surrendered all preconceived notions about what ought or ought not to exist, so far as the college or its moral surroundings were concerned.

That the selection of the college should be left to our children is an error that causes much grief. To be reduced to the necessity of "choosing between two evils" is, to say the least, exceedingly unfortunate.

The reasons for educating our children at all are to aid us most in the selection of the college for them. Parents who make this selection on the basis of economy and convenience may get more than they pay for—more, very much more, than they want.

Greater care is necessary in the selection of a college for our young women than for our young men, because they are more susceptible, and necessarily more intimately associated with the personnel of the college.

Among the reasons for the education of our young women are these: That they may be of greater service to themselves—greater service in determining the rules of christianized society—and of much greater service in their church and denominational work. What college offers the best advantages along these lines? Those who will give the matter careful study will find that, from the very nature of the case, State colleges cannot take the place of denominational colleges in this most important work. They cannot afford an undertaking so divine in character. The faculty of a State school may or may not be Christians. If they be Christians, they may be quite inconsistent in their deportment, and tolerate much that we regard as inimical to Christian character.

NON-SECTARIAN COLLEGES.

We sometimes see colleges advertised as "non-sectarian." I have always regarded them with suspicion. Teachers belonging to different denominations are employed to more forcibly impress the idea of non-sectarianism. There is a kind of liberality in this that I always appreciate, but never enjoy. Non-sectarian schools and non-sectarian churches are very intimately associated in my mind. Non-sectarianism in schools, or Christian organizations of any kind, for that matter, is productive of much injury to those who come fully under its influence.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 27, 1895.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

The individual communion cup has obtained a foothold in many 'fashionable' churches at the North and in one—the Tryon Street Methodist church, Charlotte—in North Carolina.

We hope there is sufficient religion—if not enough common sense—in every Baptist church in North Carolina to discountenance any move to introduce this new form of a general rebellion against the Holy Bible. We speak advisedly; this individual cup business is of a part with the tendency toward woman-speaking, liberalism, anti-inspiration, new dispensation and ultra organization. The same people will be in for making a new Bible after awhile.

It is something to remain in a humble pastorate a long time. We are not surprised when we hear that ministers have remained in a rich city pulpit a great term of years. No doubt they had every inducement to remain; no sacrifice was required, and they had only to keep in with the people.

We often hear men say that this or that one has outlived his usefulness at some church, that it were wise to change. We doubt this. As long as a pastor is full of the Spirit, he can hardly spend his usefulness. If his people are in the wrong at heart, he will be most useful in trying to bring them right. It is always encouraging to hear of long pastorates. They are signs of spirituality.

WE HOPE no reader of the RECORDER understood an editorial note last week to imply that the income of \$32,250 of the State College of Agriculture and Mechanic Arts, Raleigh, N. C., was derived entirely from the State. The facts are, this institution received in 1894 \$10,000 by appropriation of the Legislature, and \$7,500 from the State Treasury, which latter sum the State is under obligations to the United States Government to expend for this purpose annually, and which would have to be paid out to some other institution, were it not thus disposed of. The State College of Agriculture and Mechanic Arts received in 1894 a larger income from the State and National Governments than any other educational institution in the State.

IT CAN be put down as sure that no one will allow suspicion to rest on him any longer than possible; an innocent man will prove his innocence. If a man say he is persecuted, and does not clear himself of charges brought against him, he is probably using the sufferings of the martyrs of a darker age to shield a guilty soul. It is not possible to persecute a man long enough to injure him, since means of communication have become so efficient. One who wishes to disprove a false charge can do so.

Sometimes suspicion attaches to a brother in the ministry. When this occurs, the brother should at once clear himself or get out of the pulpit. It does great injury to a church and injures all ministers for a preacher to live under suspicion. And, the reader may count on it, no one is going to live under suspicion, if he is innocent.

"TEMPERANCE is dead" according to the papers; but men in authority have killed before this only to find that the dead arose gloriously alive.

A Baptist preacher looked on the Senate Wednesday, and drew within his mind a striking analogy with another grave dilemma that harassed one in authority many centuries ago. It was when a thief was released. The thieves of health and home and life and souls are still for the most part free. The Assembly is accountable. How the vote was, is given on another page. It should be cut out and used as a guide in the future.

Public sentiment is powerful, and the oftener it is disappointed, the stronger it grows.

Saloons will do a great deal of harm in two years. For this the Senators who voted against the Temperance Bill are largely responsible, they and their electors. The harm that saloons do two years from now will be charged against those who vote for men not pledged to do what they can to promote temperance.

We believe that the majority of the voters in North Carolina are opposed to the liquor traffic. If they will stand out—from now until November, 1896—and withhold their votes from every man not pledged against the sale of intoxicating liquors, there will be a great resurrection.

THE RISE OF THE ROMAN CATHOLIC CHURCH.—NO. 4.

The struggle between Christianity and paganism was long and severe; yet the very fierceness of the combat tended to conserve religion pure. When early in the fourth century Constantine ascended the throne, he declared for Christianity, and made it a State religion. The struggle with heathenism was now fairly over. The Emperor became head of the church, securing to the Christians protection of life and property. The church became rapidly popular; its priests became arrogant and debauched; religious corruption became prevalent; and, "the unkindest cut of all," the pagans made friends with Christianity and adopted it as the national religion in large numbers. As a consequence, the church was modeled anew; and since it was now fast becoming a vast and irresistible political machine, well might the ambitious clergy ask, in the language of D'Aubigne, "If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law?" So the church was shaped after the government of Rome, and eventually became the most powerful despotism on earth. In this way, paganism, foiled in the attempt to crush Christianity, succeeded in corrupting it by entering into it as its controlling factor. Pagan forms and rites completely superseded the simple worship of the Gospel. Rome built altars for her priestly service, and "adopted paganisms, gorgeous rites, mitres, tiaras, wax tapers, croziers, processions, lustrations, images, gold and silver vases, holy water, and temples." The idolatry of old Rome was handed over to new Rome with no remarkable change except the substitution of new names for the old idols. God the Father appears in their pictures as an old man; Jesus is represented as an infant in his mother's arms; while Rome's true deity is the Virgin Mary. Mary is as truly the goddess of Catholics as Diana was of pagans. It is not an uncommon thing to see the Virgin put forth as the great object of worship; look on the corner-stone of a Catholic church and see those words—*Sancta Maria*, showing that the church is dedicated not to Christ, but his mother. In the Catholic prayer book is this petition: "Under thy protection we fly, holy mother of God; do not despise our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin." These expressions, referring to her, are found in the litany: "Gate of Heaven;" "Cause of our Joy;" "Seat of Wisdom;" "The Health of the Sick;" "Help of Christians;" "Pray for us;" "Refuge of Sinners." Pope Gregory XVI. says: "But in order that we may receive all these blessings, let us raise our eyes and hands to the Most Beloved Virgin, who alone has destroyed all the heresies, who is the surest foundation of our hope, nay, who is all the foundation of our hope." Thus has Mary been defined as the *sinner's refuge and only hope*. What is left for Christ to do? He is displaced in the Papacy by a goddess called Mary; and worship due to him is given to a creature. Is not this the grossest idolatry?

The Romish mass, too, savors of rankest idolatry, and superstition of the lowest type. Hear Rome's definition of the mass: "The Holy Eucharist is a sacrament which contains really and indeed the body and blood, the soul and divinity of our Lord Jesus Christ, under the forms and appearances of bread and wine." Thus it is true as one has said: "The ancient pagans worshipped their god under material forms; the Assyrians, the sun; the Romans, emperors, and the modern pagans, under the form of a stone, or a tree. These were called and are called pagans, because they worship God under material forms. But the Roman Catholics, according to the Boston Catechism, worship God under this material form of bread and wine; therefore, are we not justified in pronouncing Romanism as no better than paganism?"

Rome commits idolatry also in the worship of unnumbered saints—her substitutes for the pagan deities. Among the ancients each country had its special divinity; for instance, Egypt had her Isis and Osiris; Babylon, her Belus; Greece, her Zeus. So the Catholics have St. Patrick as the patron saint of Ireland; St. Stephen, of Hungary; St. Louis, of France. As Juno was the goddess of Carthage, and Minerva of Athens, so is Mary the goddess of Rome.

No other pagan religion is so hostile to the Holy Bible. At least five popes condemned publicly the Scriptures. Pope Pius IX., declared infallible in 1870, proclaimed the Bible a dangerous and heretical book, the reading of which visits damnation on even the faithful. It has been no uncommon thing for priests to force their people to burn Bibles distributed by missionaries,

and to incite them to the bitterest persecution. Rome, indeed, has gone far beyond pagans in persecuting, taxing her keenest wits to devise the most cruel instruments of torture. Romanism cultivated persecution as a fine art. President Edwards says: "And that persecution might be managed the more effectually, there were certain societies of men established in various parts of the popish dominions, whose business it should be to study, and improve, and practice persecution, namely, the courts of inquisition." And by this foul institution hundreds of thousands of protestants were murdered by the Beast, which, with his jaws dripping with martyred blood, stands before the high heavens of God as Satan's masterpiece of pagan perfidy.

We may notice the dogmas of Romanism next, termed in Scripture "lying wonders."

QUESTIONS AND ANSWERS.

If a member of a Baptist church asks the church to erase his name, has the church a right to do so without preferring any charge against him? Is it best to do so if he insists on it? ENQUIRER.

We answer yes to both questions. A member who asks the church to erase his name, prefers a charge of sufficient weight against himself. A brotherly effort ought to be made to have him tell what is his trouble. If, however, he insists on keeping his conscience to himself and persists in the request that his name be erased, his wish should be gratified; and it would hardly be right to prefer a charge without more evidence.

On the other hand, a member against whom charges of unworthy conduct can be brought, should not be allowed to have his name erased until they have been brought up.

NEW TRIAL OFFER.

Our trial offers have been so successful that we propose another. Any new subscriber who sends fifty cents will get the RECORDER from March 1st to July 4th, and an Almanac thrown in, if the supply has not exhausted.

Back numbers can be furnished, if desired, as we have about thirty copies of each RECORDER since January 9th, to spare.

IT STRIKES us that it is about time the epoch-making Fortress Monroe Conference were panning out. Just after the meeting occurred many contemporaries were enthusiastic in predictions of great results; but of late, the subject seems to have grown cold. Perhaps Gen. Morgan's prejudiced and incorrect charges that Southern whites had been burning negro schools, which he has since been brought, by the *Religious Herald*, to qualify, has helped convince some credulous brethren that much of the fraternity at Fortress Monroe was of the same quality as that of similar meetings which have been held every year or two by some organization ever since Lee surrendered.

THE RECORDER will act on the following suggestion from pastor C. S. Blackwell of Elizabeth City. It is in practical accord with the ideas set forth by Rev. N. S. Jones in his article, which his met with general approbation:—

"THE REGIONS BEYOND ROLL."

I suggest that the RECORDER put Bro. N. S. Jones' proposition (that every preacher in the State hold at least one protracted meeting this summer in some destitute place where the Baptist cause is not represented) into practical shape by opening a "Regions Beyond Roll." Print on this roll the names of the men and places where they will hold such a meeting. I believe two hundred preachers will send in their names and the places where they will hold such meetings, to be placed on such a roll of pledged and willing workers. I believe God will go with such workers and give them two thousand converts to lead into the waters of baptism. I will hold a meeting in Hyde county where there is no Baptist church. Brother preachers, select your places and send in your names.

CALVIN S. BLACKWELL.

The Roll begins next week, and we hope Bro. Blackwell will send the date of his meeting as soon as he arranges it. We expect to have a long list to publish in a few weeks. This time of year has not been notable for meetings heretofore; and we think that the fruits of this movement will not be most apparent until summer. However, names can be sent as soon as definite plans have been arranged, and dates later. If there is a pastor without a destitute point in view, let him send his name; the Lord knows there are enough places for all. We hope every volunteer will see that an account of his meeting is sent to the RECORDER.

We do not want the laymen to be left out of these plans. One of the objects of the movement is to arouse them to activity. A few have been notably blessed in similar work, and we have reason to believe that the Lord will bless many more. Let no one

say he is too busy, a poor speaker, or unworthy. Come on and do your best, and God will remedy any defects. Paying other people to do personal work has sapped the spiritual life of many a layman.

It must not be forgotten that this is a movement for volunteer work, without money and without price, in hope of souls for hire. The work is to be done where otherwise it would not have been done. Of course contributions should be taken for expenses, whenever it seems wise to do so.

A movement so apostolic cannot fail to do good. We believe that the Lord will be with the workers from the beginning, and we hope and pray that there will be such an outpouring of the Holy Spirit that many souls will be brought into salvation and many waste places made glorious and lovely with the light of Christianity.

PERSONALS AND OTHER ITEMS.

...The Levering Bros., Baltimore, have given \$2,000 toward the Foreign Mission debt.

...Rev. G. P. Hamrick has changed his location from Boiling Springs to Henrietta, N. C.

...The *Reidsville Baptist* is a newly-started paper in the interest of our Reidsville work.

...Rev. J. C. Hiden is preaching in special services to the students at the University of Virginia.

...The last Convention seems to have considerably reduced the co education fever in South Carolina.

...It has been definitely decided that the anniversaries of our Northern brethren will be held at Saratoga this year.

...The receipts for the various objects of our Convention were omitted last week. We publish them for two weeks in this issue.

...Copy was scarce in the office of the excellent *Baptist and Reflector*. Our fertile Bro. Folk wrote half a column on the big snow.

...We are glad to know that Rev. M. A. Jenkins, of Waynesville, has returned from his vacation sufficiently restored to health to occupy his pulpit.

...The Baptist Book Concern has sold out its stock and fixtures, but it will continue to handle books and promises to make cheaper prices than ever.

...*Charity and Children* reports that the Orphanage withstood the cold spell in good condition. The children are said to be doing well. And we are glad.

...The sermon preached in Charlotte by Dr. Pritchard on "Christian Union," will be printed in the RECORDER. It is one of the ablest of the Doctor's efforts.

...February 25th the venerable Presbyterian, Dr. Hoge, of Richmond, will celebrate the 50th anniversary of his pastorate of the 2d Presbyterian church of that city.

...Rev. G. W. White desires to have it announced that his name was unintentionally omitted from the list of ordained ministers in the minutes of the West Chowan Association.

...The Oxford Orphan Asylum expended \$25 last year for Sunday-school literature. Will the *Orphan's Friend* kindly tell us the nature of this literature, by what company published, and the names of its editors?

...The Moravians will be required to pay back taxes for seven years on their "Reservation" property at Winston-Salem, and to pay regular taxes on it hereafter. The property is not used for church purposes.

...The salary of the president of South Carolina College (which was the "University of South Carolina," has been reduced from \$3,000 to \$2,500 and that of the professors has been reduced from \$2,000 to \$1,900.

...The Methodist of the South have lost two great men lately, Dr. W. P. Harrison, and ex-Chancellor Garland of Vanderbilt University. Both of them had spent long lives in faithful service, and their deaths are distinct losses to all who knew them.

...The able Prof. H. H. Harris of Richmond, Va., President of our Foreign Mission Board and an editor of the *Baptist Teacher*, will deliver a series of lectures at the Seminary, Louisville, in March, on Missions.

...Now that the weather is clearing, we hope many pastors and friends, who have been kept in doors, will make an effort as soon as possible to get the RECORDER more thoroughly into their congregations. We are doing our best to make this possible.

...Dr. N. D. Hill is to succeed the late famous Prof. David Swing of Chicago. The latter had a separate and distinct church of his own, having had to separate from the Presbyterians on account of his doctrines. It has been thought that his congregation cannot be kept together.

...A lot of women met in Washington City the other day with a petition against liquor selling with nearly two million names, representing forty nationalities. They made their speeches and came back again. They seemed to be more interested in "Woman's Rights" than in Temperance.

...The Missionary Union (Northern Baptist) will have to raise \$482,607.22 to meet current appropriations and cancel last year's debt, and only seven weeks remain before the books of the Union are closed. The churches that support this Union are of that progressive class which advocates institutional churches, women speaking and the B. Y. P. U. A.

...We have arranged to publish a series of articles in support of the Baptist position on the Sabbath question, to appear in March. They are intended to supplement the exhaustive discussion of Annihilation which recently appeared in these columns.

...Secretary R. J. Willingham is traveling throughout the length and breadth of our Convention in the interest of our Foreign Board. He is making mighty efforts to lift the burdensome debt. He has been to Washington, Baltimore, Atlanta and Little Rock, Ark.

...Secretary Rucker will please accept thanks for a copy of the minutes of the fifty-fourth session of the Green River Baptist Association, which met at Big Level church. The delay in getting out the minutes was due to failure of a job office to receive a shipment of type.

...Can we not have during March and April the most general and largest collection for Home and for Foreign Missions ever known in this State for these objects? The needs of the work call for it. Only two months and the reports to Southern Baptist Convention must be closed.—C. Durham.

...All the Canadian provinces, except Quebec, have voted for prohibition. The Supreme Court, however, has decided that the provinces cannot take such action. The English government, with its established religion, may force whiskey on her provinces as she forced opium on China. Shame.

...Rev. J. F. MacDuffie desires us to announce that Mt. Zion S. S. Association will meet with Olive Branch church Friday before the fifth Sunday in March. Let other Sunday-school Associations send us announcements of their next meeting, with programs, as soon as possible.

...Rev. C. L. Dowell has resigned the pastoral care of Black Creek church, South Carolina, after a five-years' pastorate, to take charge of Society Hill church in the same State. Bro. Dowell and his wife are North Carolinians, and we are glad to know that they are happy and successful in the work.

...At Statesville, according to the *Landmark*, Bro. E. F. Jones, of Gastonia, has been holding successful meetings in the Baptist church, and the aggressive pastor Church has been preaching on the streets in order to reach those who will not come. Such zeal will be rewarded with God's blessing.

...We have read a well considered article in the *Central Baptist*, entitled "Churches Prefer Young Pastors," by Rev. J. A. Stradley of Oxford. It concludes thus: "Let the churches 'covet earnestly the best gifts,' whether among the young or old people." Men as thoughtful as Bro. Stradley generally speak wisely.

...We are glad to hear that the valuable Cleveland Springs property will remain the possession of Bro. Wilkinson; and we sincerely hope he may come out on top of his physical and financial troubles. It would be a positive loss to the State if he and his wife could not be found at Cleveland Springs making home for weary people every summer.

...We were grieved to learn that Bro. N. S. Jones, of Salisbury, had lost his estimable mother, whose death occurred at the residence of Bro. Jones. Sister Jones lived most of her years in Wake county, where she will long be remembered by those who knew her, as a pious, God-fearing, faithful Christian. With a large circle of friends we extend sympathy to the bereaved family.

...A committee of the Protestant Episcopal church will recommend to the General Convention of that church that a "Primus" (another name for Pope) be elected by the Bishops, to reside at Washington. Bishop Potter, the president of a club that sells whiskey on Sunday, is spoken of prominently for the place. A new Rome is at hand. Look out for "The Church of America" next.

...Our Baptist friends began building a chapel on West Depot street, opposite Miller Bros. machine shops, sometime ago. Owing to the blizzard of the past few weeks, work necessarily was suspended. Soon, however, we presume the chapel will be completed, and will prove, we trust, not only a convenience, but a source of much good to that neighborhood.—*Winston Republican*.

...The faithful little band at Washington has spent \$365 on remodeling their house of worship. They need about \$800 more, and must look to the other churches to aid them. This is a most worthy object. Rev. Duncan McLeod, their pastor, is doing a good work in Washington, and if the churches will come to his aid, the house of worship in Washington will soon be completed.—C. Durham.

...Mrs. Caroline E. Lougee died at her home in Raleigh on the 20th instant, after a short illness. She was well known and sincerely loved, and though more than eighty years of age, she was active in good doing until the end. The Tabernacle Baptist church at Raleigh, of which she was a member, was the center of her religious interests, she having been a large contributor toward building and remodeling it. Our sympathy goes out to her mourning relatives and friends.

...Rev. J. K. Fant writes to the *Courier*, S. C., from Littleton, N. C., Feb. 13th, I am to remain here. I wanted to go to Barnwell. The noble church made me a most generous call, satisfactory in every respect; but I seemed to be doing good here, and these good brethren and sisters so entreated me to stay with them, that, after prayerful consideration, I felt it was the Lord's will that I should do so. You see all my capital, i. e., my influence, is invested in Littleton; and, for a time at least, I could do more good here than elsewhere. And the Lord is greatly blessing me, and continuously showing me tokens of good. Blessed be his holy name!

...A prominent advocate of Young People's Societies has sent out letters to a number of country pastors, with the purpose of preparing an article for the RECORDER on the Y. P. movement from the country pastor's point of view. It will be interesting.

...The King's Daughters have been pushing a bill in the Legislature for an appropriation for a school for imbecile children. Let the King's Daughters run their own private affairs, and if the State needs an institution for imbecile children, let it have one all its own. Since the King's Daughters have assumed to administer one of the ordinances, they ought to be looked upon as a sect of themselves, or at least as a branch of a sect that is too broad to respect the ordinances.

...Let the committees send in their Union meeting programs as soon as possible. We hope to have them all in by March 21; and if they are not, we will have to wait until March 13th before we publish them. The Union meetings have not been as largely attended or as interesting as they ought to be. We have arranged to publish two articles on the subject, one from a country pastor, the other from a city pastor; and we hope to have active, useful spiritual meetings the last days of March.

...The following brethren have our gratitude for sending new subscribers to the RECORDER in spite of the weather: D. J. Whitchard, Greenville, N. C.; J. L. Shinn, Morganton, N. C.; R. L. Byrd, who is pastor at Abbottsburg, N. C.; B. B. Price, clerk of the Superior Court McDowell county; Rev. J. A. Stradley, of Oxford; Dr. H. T. Chapin, of Pittsboro; Rev. G. W. Harmon, of Ramseur; F. M. Norris, Holly Springs; Rev. B. H. Matthews, Plymouth, and sister M. J. Blackwood, of Blackwood, N. C., who is ever on the alert to do good. The good weather leads us to hope that many more of our friends will avail themselves of the first opportunity to urge our trial offer upon some one.

...A brother at Bridgewater asks "What constitutes marriage?" and says he wishes to know "whether the pair were termed man and wife (in the Bible) before the officiating ceremony." Ceremony was necessary, although it was not like the ceremony now most common. Marriage is a civil and religious contract. It is frequently a great parade of finery; in Israel it was a solemn contract. The ceremonies of Sampson's and Jacob's marriages lasted a week. In Israel Church and State were so interwoven that a marriage was at once of the church—religious, and of the State—civil. Now it must be civil, and may be sanctioned by a church. Scripture bearing on the subject can be found in Gen. 1: 28, 2: 18-24; Mal. 2: 14-15; Matt. 19: 3-11; Eph. 5: 22, 23; 6: 1-4; 1 Cor. 7: 2-39.

...Prof. G. P. Moore, in a very profoundly philosophical article in the *Religious Herald*, asks: "But here may not one be permitted to suggest that it is in regard to the divine aspect as dynamic that the relations with the material, finite universe are affirmed to be intimate, and even indissoluble, so long as the cosmos exists?" To which we answer, *Of course*; go ahead and suggest it all you please. We have not the dimmest idea what it means, but so long as it is offered as a simple suggestion, no one should object. If only Prof. Moore should lay it down as a dogma now, the case would be different. Let us by all means encourage our philosophers to indulge in suggestions. Suggest away, then, you Monists, or Christocostmists, or Genetists, or whatever other sort of ists you may happen to be; suggest away to your heart's content; and if stupid mankind do not know what you are talking about, why then you have the consolation of knowing that such has been the fate of all philosophers.—*Western Recorder*. Professor Moore is a teacher in Furman University, South Carolina. If his students follow his example they will be as unfit for useful life as a Chinaman who speaks only his own language would be in a North Carolina pulpit. Some one ought to tell Prof. Moore that it is both vulgar and vain to use his words.

...The BIBLICAL RECORDER is one among our valued exchanges. It is always fresh and new; and, barring its very hackneyed discussion of the subject of baptism, is quite attractive. It is getting time that a great newspaper representing a numerous branch of Christians, should learn to discuss a subject upon its merits and withhold such offensive phraseology as "Baby Sprinkling," etc. If there had been Baptists in the days of Abraham and Moses (and there must have been if we are to accept the teachings of the RECORDER), what would they have called the circumcision of infants? "Baby butchering," no doubt. Of course they would have used some irritating phraseology, and hurled it against the Almighty who commanded it to be done. Ridicule is the last resort of a forlorn and hopeless cause. We have no taste for religious controversies over such trivial things as the mere method of performing an ordinance; but we feel that so far as Methodists and Baptists are concerned Judah and Ephraim should cease to vex each other.—*N. C. Christian Advocate*.—First, Bro. Advocate, the RECORDER is not of the opinion that to call baby-sprinkling by its name is ridicule; in all seriousness we deny that the term is one of ridicule. That Pedobaptists do sprinkle babies is a known fact. To call this rite baptism would be poor diction, since baptism, according to the standard authorities, is a *dipping*. Second, your allusion to circumcision in this connection is rather significant. Third, we would like to know in what number of the RECORDER you found it teaching that there were Baptists in Abraham's day. The *Advocate* is pardonable for having "no taste for religious controversies over such trivial things." But really, while we can find where God commanded circumcision, we would thank the *Advocate* to tell us where He commanded the sprinkling of infants, and we do not mean any offence by the term.

Home Missions.

North Carolina is not doing much for Home Missions. The total amount contributed from the meeting of your Convention in December to February 13th, is only \$270 66. This is an average of little more than \$100 00, per month or \$100 a year from the whole State.

Dear brethren, it would be criminal in us not to pay our missionaries who are suffering such privations this hard winter, but how can we unless you help us?

Your brother,
I. T. TICHENOR.

A Suggestion.

In order to relieve the pressure on the Home Mission Board, I beg to suggest that every church in the State which has not taken a collection for Home Missions under Dr. Tichenor's recent appeal, set apart the first Sunday in April for that object. Brother pastor, should your church not meet for worship on that Sunday, please arrange to take your collection on the first meeting time thereafter, unless it should be the fourth Sunday. In this case take the collection the fourth Sunday in March, as otherwise the amount could not be forwarded before the Secretary's report is closed for the year.

And let the treasurers of the churches please observe: when money for this object comes into your hands forward at once to J. D. Boushall, Raleigh.

Brethren, the Convention year is rapidly closing. Only March and April are left, and North Carolina's apportionment for the Home Mission Board is still far short; but one good pull together will lift our obligation. What say you, brethren, to my suggestion?
R. T. VANN.

We can do it. We all ought to do it. By the Lord's help, we will do it. Yes, Bro. Vann, to your suggestion I say, Amen.
C. DURHAM

A Layman on Bro. Jones' Xian.

Dear Bro. Bailey:—I am not a subscriber to your paper; the reason why I am not is because I am not able. I am a poor man with a large family, but my father is a subscriber and I happened to get hold of a copy of his paper and read a communication from Bro. N. S. Jones in which I heartily concur. Not ministers only, but there is a work for every member of the church to do, there is no time for idleness in the vineyard of the Lord. When we meet a neighbor in the road, if he is not a Christian we should approach him about salvation and try to point him to Jesus. We should not miss one opportunity of doing good. Some people seem to think that the church will carry them to heaven, that after they join there is nothing more to be done but to go to heaven on flowery beds of ease. I tell you, dear brother, I fear that if judgment day should dawn many church members would go down the sides of the bottomless pit. The good Book says, "by their fruits ye shall know them." Go to the ball rooms; you can't tell them from the world. Same thing in the bar rooms and gambling halls. Christians should come down severely on all such, and if they do not leave off such places, expel them from the church. Let us cut loose from all such, and from all things that bind us to this earth, and take a bold stand to the front for Christ, having our loins girt about with truth, and having on the breastplate of righteousness, and being clothed with the preparations of the gospel of peace, and take the helmet of salvation and the sword of the spirit and press forward toward the mark of high calling, ever looking to Jesus, the author and finisher of our faith, and thereby be a true soldier of the cross of Christ. Let us think more religion, talk more religion, act more religion, and in short, let us live nearer to each other and nearer to God in the future than we have ever done in the past.

But to return to Bro. Jones, I think his suggestions are good. Ministers and lay members may go two and two, hold revivals, preach the word, be instant in season and out of season in the work of an evangelist, and thereby accomplish a great deal in saving souls from endless woe. My every day prayer will be that God will be with you and bless you in that great and noble work. A great deal can be accomplished in this way, and many a poor soul that is now groping will be brought into the marvelous light and liberty of the gospel.

I am no preacher (would to God that I were) but about fourteen months ago another brother and myself started a prayer-meeting. We went about from house to house every Sunday, sung, read the Bible and told the old, old story the best we could, and God blessed our efforts. Sometimes it would seem as if the heavens would open and the blessed Saviour would come down and stand in our midst. We could feel his presence so plainly that it would seem as if we could almost put our hand on Him. It is a common thing for us to have six or eight converts at a meeting, and one night we had a large congregation and every sinner in the house professed but one. This, I think, was the grandest meeting I ever saw in my life. Our meetings are still going on every Sunday, large crowds are flocking to them. Old and young are being converted to God. Since we commenced ninety-three souls have been happily converted and nearly all of them have joined the church, living consistent members and are on the road to heaven. Pray for us that God will more abundantly bless us in this great and glorious work.

If these few sentences are worthy of a place in your noble paper, you are at liberty to insert them. But tell Bro. Jones to go forward by all means in his noble work.

I remain your brother in Christ,
C. N. RIGGAN.

Mountain View, Warren Co., N. C.,
Feb. 18th, 1895.

Your recent editorials are very helpful to me.—REV. J. S. CORPENING, Union City, Tenn.

Resolutions Respecting Rev. R. Van Deventer.

The following resolutions were adopted by the B. Y. P. U. and C. C. class of Henderson:

WHEREAS, It has pleased our Father in Heaven to call to another field of labor our beloved pastor, friend and teacher, Rev. R. Van Deventer,

Resolved 1, That while we sincerely lament his departure we submit as obedient children to His holy will, praising His name that for eight years He has granted us the services of so wise, faithful and enthusiastic a leader.

Resolved 2, That we will follow the plans he has marked out for our instruction and guidance; that we will study the Word and strive to make it the "Man of our counsel," believing that He who has said, "They that seek me early shall find me," will bless our humble endeavor to learn of Him and to promote His cause.

Resolved 3, That we will gratefully remember his interest in the young people, his care for them and his earnest efforts for their advancement in the Christian life.

Resolved 4, That we commend him to the good people of Burlington, as an "Israelite indeed in whom there is no guile," and beg that they tenderly care for him and faithfully follow his wise training, and we pray God that His richest blessings may rest on him and his church.

Resolved 5, That these resolutions be sent for publication to the BIBLICAL RECORDER and Henderson *Gold Leaf*; the same having been spread upon the minutes, and a copy forwarded to Rev. Robert Van Deventer.

Submitted by

T. P. STEWART,
MISS BETTIE WESTER,
JOE HAYDEN, JR.

Thanks to "Old Man."

I want to join with others in thanking "Old Man" for his wise and timely statements in regard to some hurtful features of modern revivals. Old men may go too slow in some things, and young men may go too fast. It is well to have old men, whose experience teaches them where danger is, to put on the brakes and check the speed on dangerous tracks. "Old Man" sees danger, has put on the brakes, and is trying to flag us down, to save us from being wrecked. For years I have felt we were getting on dangerous ground in regard to new revival methods. Improvements have been made in many things, but very few in revival methods. The old is better.

I agree fully with "Old Man" except, perhaps, on one point. If I understand him, I think he is a little sceptical on the conversion of young children. After pastoral work and observation for thirty years, I am satisfied that many of our best Christians were converted when young. "Old Man" says that when one or two girls or boys go forward for prayer, or to confess Christ, many others often follow, not because of conviction for sin, or evidence of conversion, but simply because they see others going. I have often seen this same thing, and have feared at this point.

But ministers conducting revival meetings should be very explicit and guarded in the invitations they give. They should be so guarded as to prevent, if possible, even young children from acting from wrong motives. Then, too, parents ought to instruct their children in private, and advise them not to go forward for prayer unless they feel they are sinners and desire to be Christians, and not to give the hand as a professor unless they felt sure of their conversion. Parents should carefully examine their children at home, and if there is room to doubt their conversion, they should advise them to wait and examine themselves before joining the church. In this way, it seems to me, "Old Man's" difficulty respecting young children might be largely avoided, and sincere children not hindered.

I am becoming more and more dissatisfied with modern revival methods. I have by observation and inquiry learned the results of great meetings held of late years in South Boston, Va., and in Durham, Oxford and Henderson, N. C. Not one-fourth of the professed converts in these meetings are today consistent church members.

Will some one keep an eye on the many converts in the recent great meeting at Chapel Hill, and report twelve months hence how many earnest, consistent Christian workers are found in churches as the result of that meeting?

I believe in revivals wisely conducted. But may the good Lord deliver us from the high-pressure, easy-going, hard shaking religion. It pleases the Devil, misleads sinners, and injures the churches.

Oxford, N. C.

J. A. S.

Error Corrected.

Dear Recorder:—Please allow me to correct receipts for Royal Chair in your issue of Feb. 13th, 1895.

The amounts acknowledged from J. A. Byrd, Mrs. J. F. Williams and others, to and including R. B. Murrell, were inserted by error, having been acknowledged Feb. 6th, 1895.

THOMAS H. BRIGGS,
Treas. W. F. College.

Raleigh, Feb. 23, 1895.

Bro. Solomon's Book.

Dear Bro. Bailey:—Will you please state in the columns of the RECORDER that the prices for my little book are single copies, 25cts; 25 copies, \$6 00; 50 copies, \$11.50; 100 copies, \$20 00. Orders can be sent to me or to the Baptist Book Concern, Louisville, Ky.
J. B. SOLOMON.

Hawesville, Ky., Feb. 19, 1895.

I hope to send a lot of new subscriptions soon.—REV. J. D. MOORE, Beaufort, N. C.

Notes from Virginia.

North Carolina is usually much interested in Virginia Baptists, at least ought to be when the number of North Carolinians now filling pastorates in Virginia is taken into consideration. Hence, I venture again a few notes which may be of interest.

RICHMOND COLLEGE.

Things have been, and to some extent are yet in a great "muddle" in and around this important institution.

The election of Prof. Boatwright was a great surprise and provoked a great deal of criticism on the part of many of the leading Baptists of the State. He is a young man of ability as a teacher, but from what many who know him best say, he possesses very limited qualifications for the important position of President of a great Baptist College. Just what will become of the "muddle," I'm not prepared to say. Several of the best professors will leave, among them Prof. H. H. Harris, one of the best Greek teachers in the South. It is just to Dr. Harris, to say also that he was not in any sense a candidate for the presidency. It is to be hoped now that the matter will quiet down, and that these good men can in some way be induced to remain. North Carolinians should be glad that they have been spared any such trouble, and that they have the best College President in the South.

THE HOLY GHOST MEETING.

This is suggested for Richmond some time in the near future. It was originally proposed by D. B. Straus of Salem, and J. M. Gambril of Roanoke, two laymen—one a Lutheran and the other a Methodist. Rev. Jno. W. Daugherty of Richmond has done most of the correspondence. It is proposed to hold a ten days' conference with such speakers as Moody, Torrey, A. C. Dixon, and George C. Needham. The subject for the entire session is "The Holy Ghost." Some few criticize the idea just as there are men who criticize everything that does not originate in their own brain or the brain of their own crowd. It will be a great meeting and everybody who can should be there.

IN NORFOLK.

The Baptists are growing in Norfolk. Dr. J. J. Hall is now arranging to build a very handsome church. His Park Avenue brethren are a noble set. They have just had a very gracious meeting in spite of the worst weather for forty years. Rev. Leu. G. Broughton of Roanoke was with him for seven days, and was called away by death in his church. Dr. Hall is doing well.

ROANOKE.

Perhaps no city in Virginia is making such progress along Baptist lines as Roanoke. Pastor Broughton of Calvary has built one of the best church houses in Virginia in the past fourteen months, and has just closed one of the greatest meetings in the history of Roanoke. Over 150 professions of faith in Christ were made. His noon meetings for business men at the Y. M. C. A. lecture rooms have been made permanent, and now at noon the rooms are filled with business men for three quarters of an hour every day. Calvary church has nearly doubled its membership in fourteen months. The other churches there are also making rapid gains.

RICHMOND.

In Richmond, of course, things are getting along well among Baptists. They know just how to do things in Richmond. A prominent L. L. D. said to your correspondent the other day that W. L. Wright, D. D., was the greatest preacher in Richmond in many respects; they say, however, that he will talk about "old Montgomery" in spite of his D. D., which he carries with so much dignity. Pastor Broughton from Roanoke is to hold meetings with him in April. They expect a great meeting.

We are looking for the results of your fight on education. We will have to deal with the question in Virginia soon.

B.

From J. L. Shinn.

Dear Recorder:—Owing to the snow and ice I have been shut in for some time. I have not been able to reach my churches for nearly a month. I never disappoint, when it is in my power to go. Let us bow with reverence to His will. My field is in a good condition. I have been on a part of my field eight years. I have good workers at each point. With such brethren as S. E. Poter, Fiedie, Joel and Mike Huffman, F. E. Cook, Timothy Smith and many others at Pleasant Hill. D. C. Stroup, W. M. Hilberbrand, Jessie Huffman, Rev. P. A. Whitener, R. C. Whitener and many more at Mt. Home; J. R. Williams, A. L. Talent, J. N. Cloutz, Willie Pless and others at Hopewell. Robert Patton, J. J. and Jas. Bendfield, J. H. McFalls, with a host just like them at Zion, with many, many working sisters at each church, all working for the Master. Results will follow. "When Z on travaileth, she brought forth sons and daughters." I love to preach among these people, and may my poor, feeble efforts ever receive the blessings of God.

I rise to second Bro. N. S. Jones' proposition. I extend my hand across the hills and valleys that intervene between the brother and myself, and say that I will, by grace from the Master, be one to go to destitute places this year, to tell the sweet story of salvation. Let us have the gathering of pastors and others at a time and place best suited.

The cause in general is looking up. Morganton has called Bro. R. L. Patton for the year. Glen Alpine has no pastor. So far as I know all the other churches of the Catawba River Association have pastors. The RECORDER gets better as it grows older.

J. L. SHINN.

Morganton, N. C., Feb. 18, 1895.

It is more help to me than any paper I read.—J. M. NEWTON, Pocahontas, Va.

Thirteen Missionaries Rescued.

The *Charlotte Observer* printed a telegram Sunday, saying that the U. S. war-ship, Yorktown, arrived at Chefoo, China, Feb. 23, after having received thirteen missionaries off the coast of the Shantung promontory. We are under the impression that some of our "Gospel Mission" brethren have been laboring in this region. But the fact that the Yorktown was on hand is good assurance that Americans were respected by the Japanese and Chinese. The former have taken Fort Wei-Hai-Wei, a Chinese stronghold in this region.

From Rev. J. R. Pace.

Dear Bro. Bailey:—The last six or seven weeks has been bad weather in this section for church going. I intended talking RECORDER to my people, but rain, hail, sleet and snow has kept me from seeing the brethren and sisters. It will be such a pity for the Baptist and all other people not to read "The Divine Origin of Baptist Churches," and "Christ a Baptist," and also "The Rise of the Roman Catholic Church." I believe the Bible and the BIBLICAL RECORDER are indispensable to a true Baptist.

WE NEED THIS BOOK.

We ought to have by all means put in one little book, "The Divine Origin of Baptist Churches," "The Weapons of Our Warfare," by Rev. T. J. Taylor; and "Close Communion," by Rev. C. A. Jenkins. If someone will put this in book form I will be one to try to put it in every Baptist family in the State, and as many others as possible. What say you brethren? The people need this book, and they ought to have it by all means. Well, I would like to be rich long enough to give or sell every family in the land a copy of this book.
J. R. PACE.

Whitakers, Feb. 19, 1895.

The president of the Evangelization Society, the advertising agency for pulpits, seems to be dissatisfied with this child of his intellect, and is now to run a "Whosoever Home and Farm." He owns a 300 acre farm in Virginia, where he owns also the Evangelization Society's stamping ground; it (the farm) will be entirely undenominational, not unlike other ordinary farms, and he proposes to give work not only to children, but to others, which seems to include tramps. The farm will be maintained, says the *Baltimore Evangel*, entirely by free will offerings,—which is not to be doubted.

Attention Chaplains!

Rev. A. D. Betts, Newbern, N. C., has been chosen to write the history of the Chaplain service among the N. C. Troops during the late war. He requests each Chaplain to write and tell him when his service began and ended, and to what church he belonged, giving also something of his experience and work during and since the war. Friends of dead Chaplains are requested to send information of them.

We Beg His Pardon.

I try to keep on good terms with printers and keep them in good humor with me, for they are very useful people, but there are some errors in my little slip on Sunday-schools, RECORDER of Feb. 20th, that are intolerable. For, "I have given my views and influence," read "my voice." For "enterprise" read *enterprises*. And the following caps the climax: "The yearly meetings have become to large and handsome," read *too large and burdensome*. They may be too handsome also, but I have not heard of it.
J. J. LANDELL.

The best lamp in the world

is bad enough, if you put a wrong chimney on it. You want the "Index to Chimneys."

Write Geo A Macbeth Co, Pittsburgh, Pa, for it—free.

Pearl glass, pearl top, tough glass.

Home Testimony.

WHAT N. B. BROUGHTON SAYS.

RALEIGH, N. C., Nov. 26, 1894.

J. D. BOUSHALL, ESQ.,

Manager *Alma Life Ins. Co.*,
Raleigh, N. C.

My Dear Sir:—I am to day in receipt of the Company's check on the First National Bank of New York for one thousand dollars (\$1,000) in full settlement of Policy No. 213,127 on the life of the late Lewis O. Lougee, Treasurer of Wake county.

Please accept the thanks of the family for this prompt and satisfactory settlement. Mr. Lougee died on the 10th Nov., 1894. The proofs were filed with you on the 17th. The check is dated Nov. 24th.

I take great pleasure in commending your excellent Company to those looking for safe and reliable insurance.

Yours truly,
N. B. BROUGHTON,
Administrator, L. O. Lougee.

"An Offer of \$200.00 in Gold."

No book is selling so rapidly as "Talks to Children about Jesus." The publishers, R. H. Woodard Company, Baltimore, Md., are making a most liberal offer of \$200 in gold to agents who sell within the next three months two hundred copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given. Send at once thirty-five cents for canvassing outfit and full information. They also publish other popular books.

(CONTINUED FROM THE FIRST PAGE.)

We cannot afford to select a school of this sort for our young women, if they are to be of the greatest service in our church and denominational work.

PEDOBAPTIST COLLEGES.

Nor can our denomination furnish collegiate advantages for another denomination. If the doctrines of any denomination are so distinct that it is necessary to withdraw from all other denominations, and be organized as a church, elect officers and call a pastor to preach its distinctive doctrines once or twice each week, I cannot see how that church can afford to put its young women under another teacher (who is frequently a preacher) as distinctively different in his views of very important doctrine, for five days in each week, during ten months in each year, with all the influence of Sunday-school teaching thrown in. While you are reading these lines you are thinking, What narrowness! Well, I did not expect you to agree with me on this point—you are a Baptist. The Episcopalians, Presbyterians, Methodists, and many other denominations, agree with me most heartily. They have shown much wisdom in this respect. Only under very peculiar circumstances will they patronize other than their own colleges.

The college life rarely fails to enter into the Christian life. We may wish it were not so, but it is just the same. It is a sorry college that fails to write itself on the lives of its pupils, when it has a good opportunity. We cannot estimate the loss our denomination has sustained by patronizing other than Baptist colleges. One of two results is the rule; there are exceptions, of course. Our young women have either left our denomination, to join the Roman Catholic church, the Episcopal church, the Methodist church, the Presbyterian church or the "non-sectarians," or they have become so "liberal" in their views of doctrine as to be of very little service to any church. So far as our young women are concerned, we can as well afford to employ Pedobaptist pastors for our churches as to try to do with Pedobaptist colleges.

We cannot afford to jeopard those principles for which our fathers bled, and which are dearer to us than life. It is unwise to put our young women under influences of any sort that will cause them to be less intense as Baptists. O. L. STRINGFIELD.

How to Teach the Lesson.

1. That which must be done before anything else can be done is to gain the attention of the class, and this must be won or attracted, not compelled or forced. In order to do this: 1. Get in position to see every member of the class, and so that they can see you. Never sit on the same seat with your class. 2. Look steadily at each scholar until the look is returned. 3. Refer to the last lesson, linking it with the one being taught; relate some incident bearing on the lesson, or ask some question likely to excite their curiosity. Other plans will suggest themselves to the thoughtful, earnest, and faithful teacher.

2. Endeavor to keep every scholar thoroughly interested from beginning to end. Keep all busy and on the alert. Draw out by well put questions all the leading facts of the lesson, with the important geographical and chronological connections. There is no true way of teaching except by question and answer.

3. Having previously selected what you regard as the most important spiritual, doctrinal, and practical truths, impress them with all earnestness upon the minds and hearts of the scholars. Bring to bear the illustrations, scriptural and otherwise, which you have collected during the preparation of the lesson.

4. Always make a solemn and tender appeal to the consciences of the scholars. As you love your Saviour and the souls of your scholars, do not fail to impress upon them the importance of personal religion and the duty of immediate repentance. "A heart wholly consecrated to Christ is the great source of Christian power." Then

Be earnest—salvation's the prize;
Be patient—the cross thou must bear;
Be holy, be gentle, be wise;
Be constant, be fervent in prayer.

—Rev. T. C. Boykin, in *Kind Words*.

Man's Helplessness.

A young man entered a pastor's study on Monday morning, with some excitement and earnestness, and said: "You preachers seem privileged to utter palpable contradictions in the pulpit. You yesterday declared the inability and helplessness of the sinner, and then turned right around and urged him to repent and believe, under the penalty of final perdition."

The pastor understood the case well, had been all over the ground before, and without raising his pen from the paper on which he was writing, said quietly to the young man: "Well, if you can repent of sin without any help from God, all I have to say is, go and do it."

Instantly the confession burst forth from the young man's lips: "I have been trying to do it all the morning, but I cannot."

"Then," said the minister, as he laid aside his pen, "let us go to Him who can and will help you do it." And they knelt in prayer before Him who is able to take away the stony heart, and give a heart of flesh, a heart that can repent and believe.

That young man surrendered to God then and there, and has been now for thirty years or more preaching the gospel of gracious help to sinners perishing in their helplessness, and perishing, too, because they do not know, and are unwilling to acknowledge their lost and helpless condition, and call upon God for help.

The doctrine of man's helplessness, and utter dependence upon Divine grace for salvation, ought to be preached in every pulpit.—*Central Baptist*.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying, burning plasters to the flesh and torturing those already weak from suffering. Soothing, balm, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. BYE, Indianapolis, Ind. [Cut this out and send to some suffering one.]

Putting off Salvation.

The steamship, Central America, on a voyage from New York to San Francisco, sprang a leak in mid-ocean. A vessel, noticing her signal of distress, bore down toward her. Seeing the danger to be very great, the captain of the rescue ship spoke to the Central America:

"What is amiss?"

"We are in bad repair, and going down; lie by till morning," was the answer.

"Let me take your passengers on board now."

But as it was night, and the commander of the Central America did not like to send his passengers, lest some might be lost; and thinking the ship could be kept afloat a while longer, replied:

"Lie by till morning."

"Lie by till morning," was sounded back through the trumpet.

About an hour and a half afterward her lights were missed; and though no sound had been heard, the Central America had gone down, and all on board perished, just because it had been thought they could be saved better at another time.

How much this reminds us of the fate that may await those who persist in putting off the claims of the gospel! Jesus cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, "Not now; wait; when I have a convenient season I will call for thee."—*Sel.*

Contemplating the End.

Whilst it is not wholesome to be always thinking of death, it is more unwholesome still never to let the contemplation of that end come into our calculations of the future, and to shape our lives in an obstinate blindness to what is the one certain fact which rises up through the whirling mists of the unknown future, like some black cliff from the clouds that wreath around it. Is it not strange that the surest thing is the thing that we forget most of all? It sometimes seems to me as if the sky rained down opiates upon people, as if all mankind were in a conspiracy of lunacy, because they, with one accord, ignore the most prominent and forget the only certain fact about their

THE DOCTORS FAILED.

Then Jenks Studied Up His Own Disease and Cured Himself.

(From the Providence, R. I., Bulletin.)

There are but few diseases that puzzle physicians more than rheumatism. There are a great many theories as to its cause, and a great many theories as to the best means of curing it, most of which are absurd.

One of the greatest sufferers of rheumatism known in the annals of medicine is John G. Jenks, of Riverside, R. I. He became the victim of rheumatism while in the army, and the disease seems to have given him a taste of all its various tortures. Physicians and medicines failed to give him any relief, until at last he effected his own deliverance from the bonds of pain.

"Rheumatism!" said Mr. Jenks, when the subject was broached by a reporter who went to hear his story. "Well, I should say I do know something about it; all learned by actual experience, too. I first contracted rheumatism in the army, and I have had every variety of the affliction since, and have suffered such agony with it that at times death was a pleasant thought to dwell upon. Take medicine? Enough to stock a drug store, and none of it did me any good. Then I began to study the disease myself. I made up my mind to get acquainted with the enemy and fight it on different lines. I had a theory of my own and began to look around for a remedy that was calculated to have the desired effect. One after another was tried until at last I hit upon Pain-Killer, which I applied freely. Almost with the first application came relief. I kept on using it and the rheumatism was soon knocked out. Neither have I had any return of the trouble."

"I also used Pain-Killer internally for the ague, another war relic. It did what pounds of quinine could not do."

"Pain-Killer keeps guard in my house against all ills, and it has never yet slept at its post of duty."

SECURE A POSITION.

Wanted; for office work, on salary, in most every county in the south and west; a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from \$30.00 to \$60.00 a month.

Chances for rapid promotion good. Must deposit in bank cash, about \$100.00. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

University Law School.

Spring Term begins January 2d, 1895. Summer Session begins July 1st, 1895. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

future; and in all their calculations do not "so number their days" as to "apply" their "hearts unto wisdom." "Go thou thy way until the end." And let thy way be marked out with a constant eye towards the end.

Therefore, dear brethren, tremendous importance attaches to each fugitive moment. Therefore each act that we do is weighted with eternal consequences. If we will put our trust in Him, "in whom also we obtain the inheritance," and will travel on life's common way in cheerful godliness, we may front all the uncertainties of the unknown future, sure of two things, that we shall rest, and that we shall stand in our lot. We shall all go where we have fitted ourselves, by God's grace, to go; get what we have fitted ourselves to possess, and be what we have made ourselves. To the Christian man the word comes, "Thou shalt stand in thy lot." And the other word, that was spoken about one sinner, will be fulfilled in all whose lives have been unfitting them for heaven: "Judas by transgression fell, that he might go to his own place." He, too, stands in his lot. Now settle which lot is yours.—*Rev. Alexander MacLaren, D. D.*

"Did you pay your car-fare?" "No, I'm that much in; the conductor didn't ask me for it; it is his business to ask me for it." The person was well-dressed, respectable—a respectable thief!

Children Shrink

from taking medicine. They don't like its taste. But they are eager to take what they like—Scott's Emulsion, for instance. Children almost always like Scott's Emulsion.

And it does them good.

Scott's Emulsion is the easiest, most palatable form of Cod-liver Oil, with the Hypophosphites of Lime and Soda added to nourish the bones and tone up the nervous system. The way children gain flesh and strength on Scott's Emulsion is surprising even to physicians.

All delicate children need it.

Don't be persuaded to accept a substitute! Scott's Emulsion, N. Y. All Druggists. 50c and \$1.

Cape Fear and Yadkin Valley Ry. Co.

JOHN GILL, Receiver.

CONDENSED SCHEDULE.

In effect Feb. 17, 1895.

NORTH BOUND.		No. 2.	No. 4.	No. 16.
		Daily.	Daily.	Mixed, Daily ex Sunday.
Lv Wilmington.	7 25 a m			
Ar Fayetteville.	10 35 a m			
Lv Fayetteville.	10 55 a m			
Lv Fayetteville June	10 58 a m			
Lv Sanford.	12 18 p m			
Lv Climax.	2 20 p m			
Ar Greensboro.	2 50 p m			
Lv Greensboro.	3 00 p m			
Lv Stokesdale.	3 55 p m			
Ar Walnut Cove.	4 25 p m			
Lv Walnut Cove.	4 33 p m			
Lv Rural Hall.	5 01 p m			
Ar Mt. Airy.	6 25 p m			
Lv Bennettville.		7 00 a m		
Lv Maxton.		8 07 a m		
Lv Red Springs.		8 46 a m		
Lv Hope Mills.		9 41 a m		
Ar Fayetteville.		10 05 a m		
Lv Ramseur.		6 50 a m		
Lv Climax.		8 35 a m		
Ar Greensboro.		9 20 a m		
Lv Greensboro.		9 35 a m		
Lv Stokesdale.		10 55 a m		
Ar Madison.		11 55 a m		

SOUTH BOUND.		No. 1.	No. 3.	No. 15.
		Daily.	Daily.	Mixed, Daily ex Sunday.
Lv Mt. Airy.	9 45 a m			
Lv Rural Hall.	11 06 a m			
Ar Walnut Cove.	11 35 a m			
Lv Walnut Cove.	11 45 a m			
Lv Stokesdale.	12 13 p m			
Ar Greensboro.	12 53 p m			
Lv Greensboro.	1 04 p m			
Lv Climax.	1 32 p m			
Lv Sanford.	3 17 p m			
Ar Fayetteville June	3 17 p m			
Lv Fayetteville.	4 33 p m			
Lv Fayetteville.	4 45 p m			
Ar Wilmington.	7 55 p m			
Lv Fayetteville.		4 38 p m		
Lv Hope Mills.		4 59 p m		
Lv Red Springs.		5 40 p m		
Ar Maxton.		6 12 p m		
Lv Maxton.		6 20 p m		
Ar Bennettville.		7 25 p m		
Lv Madison.		12 25 p m		
Lv Stokesdale.		1 27 p m		
Ar Greensboro.		2 38 p m		
Lv Greensboro.		3 05 p m		
Lv Climax.		4 00 p m		
Ar Ramseur.		5 40 p m		

NORTH BOUND CONNECTIONS.

Trains No 2 and 4 connect at Fayetteville Junction with the Atlantic Coast Line for all points North and East. No. 2 connects at Sanford with the Seaboard Air Line, North and South bound, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Walnut Cove, with the Norfolk and Western R. R. for Winston Salem.

Train No 16 connects at Madison with N & W R. R. for Roanoke and all points North and West.

SOUTH BOUND CONNECTIONS.

Train No 1 connects at Walnut Cove with N & W R. R. for Roanoke and all points North and West, and at Greensboro with the Richmond & Danville R. R., North and South bound, and at Sanford with the Seaboard Air Line for all points North and South, and at Fayetteville Junction with Atlantic Coast Line for Charleston, Jacksonville, and all Florida points.

Train No. 3 connects at Maxton with the Seaboard Air Line for Charlotte, Atlanta, and all points South.

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

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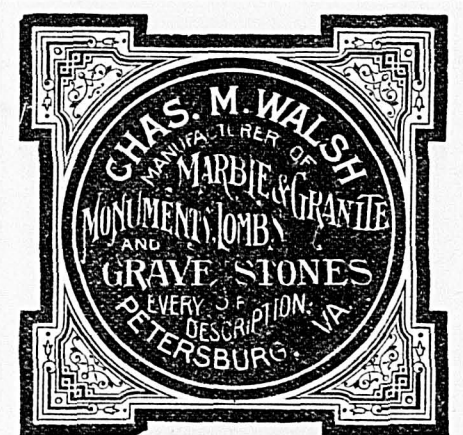
barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

Any shade of color is readily obtained by using the National Lead Co.'s Pure White Lead tinting colors. One pound of color tints a 25-pound keg of Pure White Lead. Send for color-card and pamphlet—free.

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FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fortwayne, Ind.



I send designs to any address free of expense. In writing for them, always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.

CHAS. M. WALSH.

Wilmington & Weldon R. R. and Branches
And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 27, '95.	No. 23.	No. 35.	No. 41.
	Daily.	Daily.	Daily.
Leave Weldon.	11 53 a m	9 27 p m	
Ar Rocky Mount.	12 57 a m	10 20 p m	
Leave Tarboro.	12 20 a m		
Lv Rocky Mount.	1 05 a m	10 20 p m	6 00 a m
Leave Wilson.	2 03 a m	11 03 p m	
Leave Selma.	2 53 a m		
Lv Fayetteville.	4 30 a m	12 53 p m	
Arrive Florence.	7 15 a m	3 00 p m	
	No. 47.		
	Daily.		
Leave Wilson.	2 08 p m	6 35 a m	
Leave Goldsboro.	2 55 p m	7 20 a m	
Leave Magnolia.	4 02 p m	8 29 a m	
Arr Wilmington.	5 30 p m	10 00 a m	

TRAINS GOING NORTH.

Dated Jan. 27, '95.	No. 78.	No. 32.	No. 40.
	Daily.	Daily.	Daily.
Leave Florence.	8 15 a m	7 15 p m	
Lv Fayetteville.	10 55 a m	9 19 p m	
Leave Selma.	12 32 a m		
Arrive Wilson.	1 20 a m	11 15 p m	
Leave Tarboro.	2 48 p m		
	No. 48.		
	Daily.		
Lv Wilmington.	9 20 a m	7 00 p m	
Leave Magnolia.	10 56 a m	8 31 p m	
Lv Goldsboro.	12 05 a m	9 40 p m	
Arrive Wilson.	1 00 a m	10 27 p m	
	No. 78.		
	Daily.		
Leave Wilson.	1 30 p m	11 20 p m	
Ar Rocky Mount.	3 33 p m	12 02 p m	
Arrive Tarboro.	2 48 p m		
Lv Rocky Mount.	2 33 p m	12 02 p m	
Arrive Weldon.	3 48 p m	12 54 a m	

Train on Scotland Neck branch road leaves Weldon 3.45 p m, Halifax 4.55 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kingston 7.35 p m. Returning, leaves Kingston 7.20 a m, Greenville 8.22 a m; arriving Halifax at 10.55 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Pamlico 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.50 p m, Pamlico 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.00 p m, 5.25 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.30 a m, arrive Tarboro 10.25 a m and 11.45 a m.

Train on Midland, N. C. branch leaves Goldsboro daily except Sunday, 6.05 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.05 a m, daily except Sunday.

Trains on Latta Branch, Florence R. R., leave Latta 6.40 p m, arrive Dunbar 7.50 p m. Returning leave Dunbar 6.30 a m, arrive Latta 7.50 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 4.10 p m. Returning leaves Clinton at 7.20 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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TEACHERS WANTED

For every department of instruction, by the Southern Educational Bureau, Memphis, Tenn. Has filled good positions in twelve States.

SOUTHERN RAILWAY CO.

(PIEDMONT AIR LINE.)

FIRST AND SECOND DIVISIONS.

In Effect Dec. 2, 1894.

This Condensed Schedule is published as information, and is subject to change without notice to the public.

SOUTHBOUND.		DAILY.	
		No. 35.	No. 11.
Lv. Richmond		*12 30 p m	12 40 a m
" Burkeville		2 24 p m	2 15 a m
" Keysville		3 08 p m	
Ar. Danville		5 30 p m	4 43 a m
Lv. Danville		5 55 p m	7 00 a m
Ar. Greensboro		7 36 p m	8 45 a m
Lv. Goldsboro		*2 00 p m	*5 30 p m
Ar. Raleigh		4 10 p m	10 30 p m
Lv. Raleigh		*4 10 p m	5 40 a m
" Durham		5 15 p m	6 43 a m
Ar. Greensboro		7 20 p m	8 35 a m
Lv. Winston-Salem		*6 05 p m	*7 25 a m
" Greensboro		7 36 p m	8 45 a m
Ar. Salisbury		9 17 p m	10 30 a m
Ar. Statesville			11 24 a m
" Asheville			3 40 p m
" Hot Springs			5 20 p m
" Knoxville			7 40 p m
" Chattanooga			11 59 p m
Lv. Salisbury		9 17 p m	10 30 a m
Ar. Charlotte		10 50 p m	12 00 p m
" Spartanburg		1 00 a m	2 54 p m
" Greenville		1 52 a m	4 05 p m
" Atlanta (C. T.)		5 20 a m	9 30 p m
Lv. Charlotte		11 00 p m	
Ar. Columbia		3 50 a m	
Ar. Augusta		7 35 a m	
Ar. Charleston (S C)		11 39 a m	
Ar Savannah (F C & P)		5 48 a m	
Ar Jacksonville		10 20 a m	

The Helpful Way.

The only way in which the Christian can take hold of things rightly and do the will of God is the helpful way. A decent, respectable, outward observance of the laws that control social affairs will not shield you from the penalty that will surely follow a handling of things in a wrong spirit. It is your duty to use life in a helpful way. "They helped every one his neighbor, and every one said to his brother, Be of good courage." This is the Bible rule. It is not a matter that you can treat in an indifferent or careless manner. A simple failure to obey the law of helpfulness may bring about hurtful results where there is no set purpose or desire to do mischief—

"Evil is wrought by want of thought
As well as by want of heart."

Whoever is seeking the will of God and follows Christ must come out of the condition of apathy, indifference and carelessness, and earnestly take hold on life in a helpful way. It is this spirit that casts out selfishness, irritableness and fault-finding from the atmosphere of the home and fills it with the light of love, strength and joy. It gladly shares the burdens and enters into the plans that may improve the material, social and moral welfare of the community. Who can measure the blessing and good that follow the life of faithfulness in discipleship that is ever ready to do the duty that lies nearest in the home, the community and the church in the helpful way.—*Great Thoughts.*

"BROWN'S BRONCHIAL TROCHES" are the simplest, quickest and most effectual remedy for Bronchitis, Asthma and Throat Diseases.

"For Jesus."

Out of her scanty store a woman laid by her penny each week as the Lord's money. She had not decided what to do with it, when she sickened and was about to die.

A friend came to care for the sick one, and when she saw how ill she was, sent for a minister. He came, and talked and prayed with the woman, and was about to leave, when she remembered her little store of money, and asked the woman who cared for her to find it in a box and bring it. Handing it to the minister, she said: "It is for Jesus. I wanted to save more; but I am going to Him now."

After the woman's death the little sack was opened, showing seventeen pennies.

The minister was so deeply impressed with the sacredness of this little trust, which had been laid by amidst the deepest poverty, that he desired to have more added to it, and use it as the foundation for some noble work.

Telling his congregation of it, a responsive feeling grew within the hearts of many, and an encouraging collection was made on the spot. Others, hearing, still kept adding, until enough was raised to start a mission which was needed upon the frontier. Can we not all do something "for Jesus."—*American Messenger.*

The Word of God.

Made flesh and dwelt among us. John 1: 14.

He that heareth and believeth hath life. John 5: 24.

He that is of God, heareth God's words. John 8: 47.

The Word shall judge him in the last day. John 12: 48.

If a man love me he will keep my words. John 14: 23.

Sanctified by the truth, the Word. John 17: 17.

Able to build believers up. Acts 20: 32.

Many corrupt the Word of God. 2 Cor. 1: 17.

Cleansing by the Word. John 15: 3.

The Word is quick and powerful. Heb. 4: 12.

Begotten of God by the Word of truth. Jas. 1: 18.

Born again of incorruptible seed. 1 Pet. 1: 23.

Milk of the Word, means of growth. 1 Pet. 2: 2.

Love perfected in keeping the Word. 1 John 5: 19.—*Anon.*

The Value of Good Bread

is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Peerless Brand Evaporated Cream you will overcome this difficulty. Try it.

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding:
"Trust in God and do the right."
—*Norman Macleod.*

The Imperial Canal of China is the longest in the world and greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities situated on its banks. It was completed in 1850, after 600 years spent on its construction.

A prominent English physician of long experience with drunkards says that he can recall hundreds of recoveries among men, but only five among women.

If the cholera should be quarantined, how much more should the saloon be quarantined, which, according to Gladstone, produces more evil than "war, pestilence and famine combined."

It Cost a Soul.

"How much is that estate worth?" said one friend to another, as they passed a beautiful mansion and extensive and highly cultivated grounds.

"I do not know how much it is worth," was the reply, "but I know what it cost its owner."

"How much?"
"His soul," was the startling reply; and then he proceeded to narrate how exclusively the owner had lived for one object—to build himself a home on earth, utterly careless of the home on high; and had died impenitent and suddenly.—*Sci.*

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles. Small and mild. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Treasury of Religious Thought for February has for its frontispiece an admirable likeness of Rev. Dr. R. S. Storrs, of Brooklyn, followed by a characteristic and eloquent sermon on The Kingdom of Heaven like unto Leaven. The Sermonic Outlines and Leading Sermonic Thoughts are of unusual fullness and freshness. A University address by the Bishop of Ripon on the structure of the Sermon is condensed within the limits of the Magazine, and Dr. A. N. Hitchcock's world wide survey of Missions is similarly abbreviated. Rev. G. B. F. Hallock continues his Prayer-meeting topics. Secretary Geo. A. Warburton, of New York, gives an excellent paper on Bible Study and Training. Annual subscription, \$2.50. Clergymen, \$3. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

[The study topics for the year are arranged by the Maryland Baptist Mission Rooms. Further information on the topics here given may be obtained from Quarterly Leaflets, Mission Rooms, 9 West Lexington street, Baltimore (20 cents per annum). *Foreign Mission Journal*, Richmond, Va., *Home Field*, Atlanta, Ga., and for children from *Kind Words*, Nashville, Tenn.]

SUBJECT FOR FEBRUARY: MISSIONS IN SOUTHERN STATES.

"Enlarge the place of thy tent." Number of missionaries, 357. Laboring throughout the entire South in all destitute places: among Indians, Colored People, Foreign Population, the poor of large cities, the mountain regions, and out on the frontier.

STUDY TOPICS.—The many new industrial enterprises in the South attracting emigration—many people of many kinds. Let us not neglect the needs of their souls. The obligation resting on the highly favored to establish Sunday-schools and churches in less favored localities. The publications of the Sunday-school Board of the S. B. C. important factors in the work.

Mountain Region People.

"The most effective and economical method of helping this vast body of Baptists is by denominational schools, conducted by men and women who sympathize with their needs and are fitted to stimulate their desire for higher attainments and a nobler life."

Before many years the Board hopes to see this whole region from Alabama to Pennsylvania dotted over with schools, where science shall serve the more clearly to show that Jesus is the world's Redeemer, and that the voice of Christianity is the voice of God.

Our Native White Population.

Our native white population is after all the greatest mission field of the Board. It is greater, not only in the numbers to be reached, but in the world-wide influence that will result from its evangelization. This country, inhabited by this restless, aggressive, enterprising, grasping Anglo-Saxon race, is the greatest mission field of the globe. To subject it to the will of the Master is to provide for the speedy conquest of the world.

Let the enlightening influence of the gos-

pel from these Southern States go to all places where the cotton grown out of the soil now goes, and it will ensow the world in the life-giving power of our blessed Christianity. If the thorough evangelization of America means, as it surely does, the evangelization of the world—if writing "holiness to the Lord" upon the hearts and the possessions of this people means the enthronement of Christ over the nations, it is impossible to use words too strong or a devotion too absorbing in our advocacy of missions at home

The Penitentes.

"Oh! what a dreadful picture!" exclaimed Oscar, lifting a photograph from the pile at which he had been looking. "Did you see any people like that?"

Oscar's father and mother had just returned from a long visit to New Mexico, and the photographs were among the mementos they had brought home; Oscar and his mother were now looking them over together.

"Yes, dear," she replied, "and it is a very unpleasant sight to see people beating themselves in that way."

"I think they're very silly to do it. Won't you tell me about them?"

"Yes, Oscar, I will tell you, but it is not a very pleasant story."

"These men are Mexicans who belong to a sect of Roman Catholics, and are called 'Penitentes.' You can easily see that the name signifies 'repentant.' They really believe that if they inflict terrible torture upon themselves their sins will be forgiven. They have not yet learned that Christ died for their sins, and they have only to accept him as their Saviour in order to be forgiven."

"What are some of the things they do to torture themselves?" asked Oscar.

"In the first place, when they join the society they are obliged to endure great suffering; but their hardest practices are gone through at Easter time. On Good Friday they dress themselves in white cotton trousers, their feet, back, arms, and chests bare. Two crosses are planted in the ground an eighth of a mile apart. A heavy cross is placed on the shoulders of each Penitente, and he drags it back and forth between the two standing crosses. If one faints or sinks from exhaustion, the companion following behind walks over him, dragging his heavy cross after him.

"I do not like to tell you any more, dear; it makes my heart ache to think of those poor people."

"Oh! please tell me more. What do they do next?" begged Oscar.

"Do you really like to hear about them, Oscar? I do not see how you can endure it."

"Well, I don't think it is a very nice story, but I like to know about the people who live in my own country," he replied.

"I suppose you are right. After they have borne their crosses, the Penitentes go into their lodge to rest, returning in a short time to prepare for another exercise, which they call 'bearing the crown of thorns.'

"A young man is chosen, and on his back between the shoulders is bound a bunch of thorny cactus. Another, bearing a large wooden doll representing the infant Jesus, heads the procession. Then follows the man with the crown of thorns on his shoulders, and behind him are grouped the Penitentes. The procession moves slowly over the same track between the two standing crosses. One of their number plays a weird strain on a fife, repeating it over and over until it becomes a most doleful wail.

"Behind the Penitentes follows a large company of old men, women, and children. When the music ceases the procession stops and the followers fall on their knees, with their heads bent forward almost to the ground, and remain so until the music is again heard, and the procession moves forward two or three rods. When the music again ceases, the procession stops, and the followers drop into the same position as before. And so they keep on, moving from one cross to another and returning.

"As they approach either cross, they circle around it, bowing as in adoration, and the young man with the cactus between his shoulders leans with his back to the cross and throws his entire weight on the cactus, resting against the cross. Sometimes he faints from exhaustion and the loss of blood."

"In the picture they seem to be whipping themselves," said Oscar.

"Yes, they beat themselves with a whip of soap weed. The leaf of the soap seed plant is about a foot long and two or three inches wide, with a point like a needle. These leaves are braided into whips, with the sharp points protruding from every part."

"Did you see all these things?" asked Oscar.

"Oh, no, indeed! but your father saw it all and told me about it. Sometimes a Penitente allows himself to be tied to a cross, in imitation of our Saviour, thinking that if he can endure the suffering for hours he will be forgiven all the sins he has committed or will ever commit."

"How awful to think of such things being done in the United States! Why are they allowed?"

That question I cannot answer, my dear; but the best way to overcome such evils is to educate the people and bring them out of their superstition, and that is what our dear home missionaries are trying to do.—*Over Sea and Land.*

Doctors Say;

Bilious and Intermittent Fevers which prevail in miasmatic districts are invariably accompanied by derangements of the Stomach Liver and Bowels.

The Secret of Health.

The liver is the great "driving wheel" in the mechanism of man, and when it is out of order, the whole system becomes deranged and disease is the result.

Tutt's Liver Pills

Cure all Liver Troubles.

YOU BET!

But consult your Encyclopedia Britannica first to be sure of winning



These Two

Men had a bet. What it was we would tell you, only we do not want to add to the loser's misfortune. If you look at the picture you will see that he as all that he can bear up under now. It was but yesterday that this man was an object of envy and wonder. His was a well stored mind in a boiled-shirted body—you know lots of fellows like him. He knew everything, almost, from the time that man was a protoplasm till the hour that Baby Esther Cleveland got her last new tooth. He answered questions in B. C. History with an off-hand "for goodness sake don't you know that" air that was as biting as a northern blast to less favored mortals.

Whole Army of Facts

Where their "know-it-all" friend had only an "awkward squad." They secured it and then that innocent-looking chap you see in the barrow got into a discussion in history with the man with the mind.

Soon the latter was terribly shocked to hear these awful words come from the fat and rosy face before him:

"Old man I think you are wrong."

At once a bet was made. The man with the mind lost of course for his fat friend had primed himself for the contest from the new up-to-date Encyclopedia Britannica, a set of which the boys had purchased. The bet was paid the following day, just as you see it in the picture.

This Tale Has a Moral

which those who work in stores, manufacturing and offices, will see without a telescope.

The Encyclopedia Britannica in your home will keep you from playing horse while your neighbor rides, and it will cost you only a few cents a day to procure it if you will write for terms and sample pages to

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"Leaving Door Unlocked,"
"Pullman Sleeper Not an Inn,"
"Horses and Vehicles,"
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Under each of which is a concise statement of the law on that subject.

The following subjects, among others, are treated: "Farm Law," "Sunday Law," "Bills, Bonds and Notes," "Enticing Servants," "Forcible Trespass," "Wilful Trespass," "Statute of Frauds," "Banks," "Corporations," "Damage Cases," "Accidents from Spring Guns," "Dairy," "Married Women," "Tithing," "The Law of Telegrams, of Railroad Tickets, of Railroad Accidents, of Negligence, of Nuisance, of Self defence, of Injuries by Vicious Animals, &c., &c."

In presenting this little book to the public we feel that we are doing a service to lawyers, doctors, farmers, merchants, mechanics, laborers, and all other classes of our people.

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Seaboard Air-Line.

Schedule in Effect Aug. 12, 1894.

TRAINS LEAVE RALEIGH:

1.20 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Henderson, Weldon, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York, and all points north. Buffet drawing room sleepers and Pullman coaches Atlanta to Washington, parlor cars Washington to New York, Pullman sleeping car Monroe to Portsmouth. Arrives at Washington 10.45 a. m., Baltimore 12 noon, Philadelphia 2.30 p. m., New York 4.53 p. m. Also for Portsmouth, Norfolk, Old Point and local stations Seaboard & Roanoke railroad.

11.50 A. M., DAILY,

For Henderson, Weldon, Suffolk, Portsmouth, Norfolk and intermediate stations, connects at Portsmouth with Bay Line for Old Point and Baltimore, with Norfolk & Washington Steamboat Company for Washington; with N. Y. & N. railroad for Philadelphia and points north; also at Weldon with Atlantic Coast Line for Richmond, Washington, Baltimore, Philadelphia and New York, and with Scotland Neck Branch for Greenville, Washington and Plymouth.

5.22 A. M., DAILY,

"Atlanta Special" Pullman Vestibule for Southern Pines, Hamlet, Monroe, Charlotte, Chester, Clinton, Greenwood, Abbeville, Athens, Atlanta, Macon, Montgomery, Mobile, New Orleans, Chattanooga, Nashville, Memphis, and all points south and southwest; through Pullman Buffet sleepers and day coaches Washington to Atlanta, connecting directly at Union depot, Atlanta, with diverging lines; also Pullman sleeping car Portsmouth to Monroe.

3.30 P. M., DAILY,

For Southern Pines, Hamlet, Maxton, Wilmington, Wadesboro, Monroe, Charlotte, and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

TRAINS REACH RALEIGH:

5.17 A. M., DAILY,

"Atlanta Special" Pullman Vestibule from New York, Philadelphia, Baltimore, Washington, Richmond, Portsmouth, Norfolk and all points north.

3.20 P. M., DAILY,

From Portsmouth and points north via Bay Line, and N. Y. P. and N. railroad; Petersburg, Richmond and Washington, and points north via Atlantic Coast Line; also from Greenville, Plymouth, Washington and Eastern Carolina points via Weldon.

1.22 A. M., DAILY,

"Atlanta Special" Pullman Vestibule, from Atlanta, Athens, Abbeville, Greenwood, Chester and points south; Pullman day coaches and sleeper Atlanta to Washington.

11.26 A. M., DAILY,

From Shelby, Charlotte and all local stations on Carolina Central railroad and Raleigh & Augusta Air-Line railroad.

The "Atlanta Special" leaving Raleigh at 5.22 a. m., makes close connection at Hamlet for Bennettsville, Darlington, Charleston; arriving at Charleston at 2.30 p. m.; also at Monroe for Charlotte, Shelby and Lincoln.

Mixed train leaves Johnston street station for Henderson and intermediate stations at 6.00 p. m.; returning arrives Johnston street at 9.05 a. m.

Nos. 402 and 403, "Atlanta Special" are solid Pullman Vestibule trains, composed of magnificent day coaches and Palace drawing room Buffet sleepers between Washington and Atlanta without change, on which there is no extra fare charged.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, S. P. A. Raleigh, N. C.

JNO. H. WINDER, Gen. Man.
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder
ABSOLUTELY PURE

NEWS SUMMARY.

North Carolina.

Two men, a woman and a child were frozen to death in a boat on Pamlico river recently.—The Newbern Fair last week was a success, attendance being good.—North Carolina is threatened with a school-book row on the order of that in Virginia which brought about unparalleled vituperation and recrimination, and a suit for libel, for \$50,000, by State Supt. of Pub. Instruction, J. E. Massey, against Sam Small, editor of the *Pilot*, Norfolk. W. J. Peele, Esq., has suggested in his address before the Educational Committee of the North Carolina Assembly that all North Carolina State Superintendents for several terms have been unduly (though not consciously) influenced by the American Book Company. The matter will culminate this week; the chief effort being to change the system of selecting text books for the public schools.—A negro named Ferron shot and killed Deputy H. C. Owen near Cleveland the 20th. The murderer is in jail.—The Presbyterian Synod will raise \$800 to pay for a pastor of the N. C. Waldenses.—Wm. Gladden, drunken, was burned to death at a distillery in Gaston county, recently. London Hall, negro, drunken, was frozen to death in Rowan county. These men were probably advocates of the warming influence of whiskey.—Rose & Leak assigned at Fayetteville for \$40,000; Jno. R. Ervin, at Charlotte, for \$3,000.—Another cotton mill will be established at Salem; and Winston will have a new—its fourth—cigarette factory.—Senator Ransom has been appointed Minister to Mexico, at a salary of \$17,500 a year, and his appointment has been confirmed.

A Year's Work at Fordhook Farm.

This is the title of a new book published by W. Atlee Burpee & Co., the well-known seedsmen, of Philadelphia. It is superbly printed on coated paper, and illustrated with fifty beautiful half-tone engravings from photographs. It is intended to present in an attractive manner, by the united efforts of pen and camera, an exact, comprehensive, and impartial picture of *Fordhook* precisely as it appears to the average man or woman visiting the Farm. The following extract from the author's introduction gives an idea of the scope of this little volume:—

"Mr. Burpee would be only too glad if every one of the thousands upon thousands of the firm's customers from all over the globe could go to Doyleston and see *Fordhook* with their own eyes; but as this is a manifest impossibility with the larger proportion of them, this little book has been prepared as a sort of humble mirror which will reflect, at least, a feeble likeness of *Fordhook* and its doing to the uttermost parts of the earth, and make all peoples acquainted with the system and process which have made this one of the greatest seed farms in the world, and the source of one of the most flourishing business enterprises in the United States."

Although the price is 10 cents, W. Atlee Burpee & Co. will be pleased to send a copy upon receipt of two 2 cent stamps to the address of any planter who desires to consult it before purchasing this season's supply of seeds. It is a book well worthy of a careful reading.

General Assembly.

FEBRUARY 18.

SENATE.—Cook introduced a bill to revise and digest laws of the State; Franks, to amend Constitution, so as to prohibit use of R. R. passes by public officials. Numerous unimportant private or local bills passed second or third reading. Ratification of the bill to protect holders of life and fire insurance policies was announced.

HOUSE.—Speas offered a resolution to reduce salaries and fees of all State and county officers. Brown introduced a bill to compel tax-payers to list their solvent credits; Lusk, to provide for a public school tax in the several school districts of the State; and to regulate salaries and fees of sheriffs in certain cases; Fleming, to repeal the bastardy law; Nelson, to regulate the sale of Jamaica ginger; Crews, for the relief of negro widows whose husbands were wounded in the war. About sixty other bills of limited significance were introduced. The rest of the day was occupied with discussion of the Senate bill limiting the rate of interest to six per cent., which finally passed third reading by vote of 75 to 15.

FEBRUARY 19.

SENATE.—Dowd, a bill to amend Constitution to prevent members of the Assembly from holding other public office; Hurley, also introduced a bill relating to office holding. The temperance bill was taken up, discussed two hours, when the opposition voted to adjourn, probably not knowing what course to pursue. On several test ballots the vote was 21 to 21, the President inclining to Temperance; but nothing could be done, and the matter lay over until next day.

HOUSE.—McKensie, to require bicycle riders to dismount when they meet a vehicle; Currie, to protect owners of sheep and goats. The new election law bill was then taken up, and after much discussion, passed second reading. A resolution to take holiday Friday and go to the Newbern Fair passed. The members were carried free by the railroad. Bill to pension widows of soldiers passed third reading. Bill to prohibit killing fish with dynamite passed.

FEBRUARY 20.

The Temperance bill came up as unfinished business. Amendment after amendment was offered until Moody offered one that neutralized the effect of the bill, and it passed. Those who opposed this Temperance law are: Messrs. Abell, Belamy,

Brown, Carver, Cook, Dula, Forbs, Fortune, Fowler, Green, Herbert, Long, McCaskey, Moody of Haywood, Rice, Sharp, Shaw, Sigmon, Starbuck, Taylor, Wall, White of Perquimans—22. Those for it: Messrs. Adams, Ammons, Black, Chandler, Dalby, Dowd, Farthing, Grant, Hamrick, Hoover, Hurley, Lindsay, Mewborne, Moody of Stanly, Norris, Paddison, Saunders, Snipes, Westmoreland, White of Alamance, White of Alexander—21. Many excuses were made—one man was impudent enough to say that he was a temperance man, but could not support this bill. The other excuses were less impudent, but no whit better. The Senate refused to join in the House in the free trip to the Newbern Fair. White, introduced a bill to enforce equal and just payments of debts of insolvents.

HOUSE.—The Temperance law was unfavorably reported. Sutton introduced a bill to regulate sale of malt and fermented liquors. Senate bill to reduce tobacco warehouse charges, making the auction fee 15cts. on piles of 100 pounds or less; ten cents a hundred on all piles of more than a hundred pounds; commission on gross sales not to be more than two and a half per cent. The bill passed third reading. The election law bill passed third reading.

(The House held a night session the 20th. None but unimportant bills were considered.)

FEBRUARY 21.

SENATE.—Cook introduced bill to provide for election of Justices of the Peace, "to restore local self government." Bill passed third reading to pay Rev. Solomon Pool \$2,400 interest on \$4,000 (which has been paid him) said to have been advanced by him to the State University in the reconstruction period. Bill to extend to Farmers' Alliance insurance privileges passed third reading, introduced by Hoover. Pure food bill passed second reading; it requires food stuffs on sale to be labeled, so that ingredients may be known; passed third reading next day.

HOUSE.—Bill to create office of Superintendent of Printing, salary \$1,500 a year, introduced. A committee was appointed to find a railroad bill, which was referred to the Judiciary Committee, but has mysteriously disappeared. Resolution to adjourn in respect to the dead mulatto, Fred, Douglas, passed. To prohibit fishing or hunting on land of others without permission, passed third reading.

FEBRUARY 22.

SENATE.—Rice, New Hanover, introduced a bill that is aimed to prevent prohibition of liquor selling in the vicinity of certain churches. Adjourned at 1 o'clock in respect to Washington.

HOUSE.—Pease introduced a bill making county officers responsible for lynchings. To require railroads to redeem unused tickets passed third reading. Adjourned in honor of Washington.

FEBRUARY 23.

SENATE.—Mewborne, a bill to encourage horticulture. Bill to loan \$10,000 for the completion of the Confederate monument was defeated. There was much speech-making.

HOUSE.—Private and local bills occupied the time.

Acknowledgments.

[The Treasurer requests that when money is sent, the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions.—Ramothe Gilead ch, Chowan, \$15.00; Home Mission Board, 106.67; Antioch, Seaboard ch, W Chowan, 2.80; Murfreesboro ch, ditto, 2.12. Total, 188.59. Previously reported, 421.72. Total this year, 610.31.

Foreign Missions.—W M S, Washington St ch, Greensboro, (China), \$6.10; Roberts chapel, W Chowan, 2.70; Rev Allen Betts, 1.00; Henrietta ch, Sandy River, (China), 6.50; Mt Calvary ch, Atlantic, 2.00; Mt Vernon ch, Green River, 2.70. Total, 21.00. Previously reported, 593.81. Total this year, 614.81.

Home Missions.—W M S, Buckhorn ch, W Chowan, (N O House), 3.00; Rev W B Waff, Reynoldsdon, 5.00; Reynoldsdon ch, Chowan, (N O House), 2.53; Cove Spring ch, ditto, (N O House), 1.30; W M S, Whiteville ch, Columbus, 5.00; Roberts chapel, W Chowan, 2.30; ditto, ditto, (N O House), 5.00; Pine Grove ch, Liberty, 3.88; Moravian Falls ch, Brushy Mountain, 12.50; Soundside ch, Atlantic, (N O House), 4.80; W M S, W Washington St ch, Greensboro, Piedmont, 5.00; Wilkesboro

ch, 3.60; W M S, First ch, Durham, Mt Zion, 15.00; Waughtown ch, Pilot Mtn, 1.75; Kernersville ch, Liberty, 1.74; W M S, Scotland Neck, 5.00; Booneville ch, 3.25; Seaboard ch, W Chowan, (N O House), 1.80; Beaufort ch, 5.00; Mt Calvary ch, Atlantic, 1.00. Total, 88.45. Previously reported, 270.66. Total this year, 359.11.

Education.—Barlow's chapel, Eastern, \$5.00; Mt Tabor ch, W Chowan, 8.50; Seven Springs ch, Atlantic, 1.50; Union ch, ditto, 50c. Total, 15.50. Previously reported, 294.29. Total this year, \$309.79.

Orphanage.—Henderson church, Flat River, \$9.50; S S, Aberdeen, 1.38; Galatia ch, W Chowan, 5.00. Total, 15.88. Previously reported, 241.27. Total this year, 257.15.

Ministerial Relief Fund.—Pine Grove ch, Liberty, \$2.04. Previously reported, 80.92. Total this year, 82.96.

Students' Aid Fund, Louisville—Rev C E Gower, \$10.00.

CORRECTION.—In RECORDER January 23d \$5.00 for Orphanage credited to W M S. Sandy Cross, Chowan, should have been \$1.25, and Sandy Cross ch should have been credited with the \$5.00.

J. D. BOUSHALL,
Treas. Rep. State Convention.

Raleigh, Feb 13, 1895.

Perhaps Perhaps

For \$1.00 we will send material to stop leak in any roof.

Perhaps



That is the kind I sell; it is the kind I began to sell 20 years ago. It is ready for use, and anybody can apply it. It contains no tar, and it is fireproof. It is sure to give satisfaction, and it is low price.

Send for Sample.

Mailed free if you state size of roof. It will pay you to send for my catalogue. Write at once and mention BIBLICAL RECORDER. Ind. Paint & Roof Co., 42 West Broadway, N. Y.

Of all Fevers

the worst and most serious is *Dengue* or break-bone fever. Called "break-bone" because one's bones are not only racked with pain, but feel as if they were tightly held, as by a vice.

At times one feels that the pain is almost unbearable, and many are brought to Death's door by the terrible prostration which follows this grievous complaint.

All persons should know that

Brown's Iron Bitters

is the one medicine which relieves this extreme weakness and brings the patient back to sound health by its well-known medicinal qualities. From the first bottle the improvement is marked and permanent recovery is but a matter of a short period.

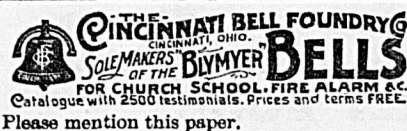
GENUINE HAS THE CROSSED RED LINES ON WRAPPER.
BROWN CHEM. CO. BALTO. MD



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TEACHERS' EXCHANGE.

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Entirely Cured

BY THE

Electropoise.

TRADE MARK.

Mr. W. E. Worth of Wilmington Refrigerator and Ice Works says: "I bought an Electropoise from you two years ago. Was suffering a great deal from indigestion, and got tired of taking medicine. It has done me an infinite amount of good, and for over a year I have not used it, but am as well as I ever was in my life."

Yours truly,

W. E. WORTH.

We can furnish hundreds more like this. Shall we send them to you? It costs nothing.

ELECTROLIBRATION CO., GOULD BUILDING, ATLANTA, GA.



66 PRIZES WON THE PAST TWO YEARS.

Essex and Red Jersey Pigs. Best Strain Registered Jersey Cattle. Royally Bred Colts and Fillies, fine as split silk. You Get Pedigreed Stock if You Buy of Us.

EVERYTHING GUARANTEED AS REPRESENTED.

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Headquarters for the Best, Only.

BREEDERS OF PRIZE WINNERS OF THE FOLLOWING VARIETIES:

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Fowls and Eggs For Sale at All Times.

ALSO Shropshire and Dorsett Sheep out of Imported

Ewes by Imported Bucks. Best Bred Black

Colts and Fillies, fine as split silk. You Get Pedigreed Stock if You Buy of Us.

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Through Its Sunday-school Board, Furnishes to the Sunday-schools a Series of Periodicals Admirably Suited to Their Needs.

SOUND EXPOSITION OF SCRIPTURE.

STRONG DENOMINATIONAL LESSONS.

CONSTANT EMPHASIS OF MISSIONS.

Keep your Sunday-school children in touch with your denominational life and work.

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LEADS IN THE YOUNG PEOPLE'S WORK.

SEND FOR SAMPLES OF ALL.

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The Teacher.....	50 cents a year	Kind Words, Weekly.....	50 cents a year.
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Intermediate Quarterly.....	9 " "	Kind Words, Monthly.....	16 " "
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Lesson Leaflet.....	5 " "	Bible Lesson Pictures.....	\$4.00 " "
Picture Lesson Cards.....	16 " "	Young People's Leader.....	40c " "

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc. Bibles and Testaments any style and price, and all Sunday-school supplies.

Baptist Sunday School Board,

T. P. Bell, Corresponding Secretary,

Nashville, Tenn.

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Formerly Richmond Female Institute.

Established in 1854 for the Higher Education of Young Ladies.

Located in the historic city of the South. Offers unrivalled advantages in LETTERS, SCIENCE, MUSIC AND ART.

A full faculty of accomplished and experienced teachers. Health record remarkable. No death in the institution during its entire history. Courses of study lead to the degrees of B. L., B. A. and M. A.

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JAMES NELSON, M. A., D. D., President, RICHMOND, VA.

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Lime, Plaster,

Cement, Nails,

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Best Goods,

Lowest Prices,

Square Dealing.



THE ONLY PERFECT Substitute for Mother's Milk.

Gentlemen:—I can attest the good qualities of Mellin's Food, for I have a healthy and strong baby as one could wish. She has always eaten Mellin's Food.

Yours truly, Mrs. H. R. CRUSE.

Sirs:—I am using Mellin's Food, and it agrees with my baby. It is the most satisfactory I have tried, and I am well pleased with it.

Mrs. FRANK WARDHAUS.

SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.

Doliver-Goodale Co., Boston, Mass.

Iron

Very cheap to enclose Cemeteries.

Catalog free.

Fence

J. W. RICE, Atlanta, Ga.

MARRIED.

BRITT—ROBERTS—On Feb. 13th, 1895, at the residence of the bride's mother, by Rev. A. J. Taylor, Mr. G. P. Britt of Wayne county and Miss Louise Roberts of Duplin county.

PITTMAN—PITTMAN—On Jan. 9th, 1895, at the residence of the bride's father, Mr. B. T. Pittman, by Rev. J. R. Pace, Mr. P. H. Pittman and Miss Sallie M. Pittman, both of Edgecombe county.

WILLIAMS—DANIEL—On February 13th, 1895, at the residence of the bride's mother, by Rev. J. R. Pace, Mr. Charlie Williams of Nash county, N. C., and Miss Gertrude Daniel of Halifax county, N. C.

RUFFIN—WRIGHT—On Jan. 30th, 1895, in the Baptist church, Battleboro, N. C., by Rev. J. R. Pace, Mr. R. A. Ruffin of Edgecombe county, N. C., and Miss Sallie B. Wright of Nash county, N. C.

DOUGHERTY—BRINKLEY—On Feb. 7th, 1895, at the home of the bride's father, Mr. Fred Brinkley, by Rev. W. B. Waff, Mr. Eugene Dougherty and Miss Fannie L. Brinkley, both of Nansemond county, Va.

OVERSTREET—WEEKS—On January 2d, 1895, at the residence of the bride's father, Mr. Andrew Weeks, by Rev. J. R. Pace, Mr. F. J. Overstreet of Nash county and Miss Estelle P. Weeks of Edgecombe county.

DIED.

BORDEAUX—Died at his home in Pender county, N. C., on Jan. 7th, 1895, Empie W. Bordeaux, in his twenty-second year. He was a consistent member of Sharon Baptist church. He knew he was going to die, and said he was ready to go; and when his brother spoke of leaving him on Sunday before his death next day, he told him not to leave him until Wednesday, then he could go home. The next day he died, on Tuesday he was buried, and on Wednesday his brother did go home. He was a lovable boy. May the Lord console his brother and relatives, and may they prepare to meet him where parting is no more. A. J. BORDEAUX.

LOVE—David Love departed this life from Elizabethtown for his heavenly home Feb. 2d, 1895, in the sixty-first year of his age. For many years he had been a member and a deacon in the Baptist church of Christ. He was held in the highest esteem by his brethren in Christ and by the community generally. He left three sons and one daughter, one of whom is Rev. J. F. Love, the honored pastor at Suffolk, Va. Another is deacon W. L. Love of the church here. Brother Love bore his ten years of affliction with great faith, fortitude and cheerfulness. Not a murmur escaped his lips during all of his physical torture. All of his children were with him during the last week of his illness. A large concourse of citizens attended his funeral from the church in a pelting snow storm.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season," Job 5: 26, was Pastor Blackwell's text for the funeral sermon. C. S. B.

HUNT—Mr. James A. F. Hunt departed this life at his residence near Laurinburg, Richmond county, N. C., Nov. 14th, 1894. He was about seventy years of age. He had been confined to his room for five years, so his death was not altogether unexpected. He suffered much during the last years of his life; but his suffering was borne with meekness and Christian fortitude. He manifested great faith in Christ his Saviour. It gave his family much joy to know that he was ready and waiting the summons when his blessed Master saw fit to call him.

He leaves a loving wife and six devoted children to mourn their loss; but our loss is his eternal gain. His wife and children can think of heaven as being nearer and dearer to them since he has gone up there. God giveth his beloved sleep.

The funeral services were conducted by the Rev. W. B. Arrowood, after which the remains were buried in the quiet cemetery at Laurinburg, N. C. May the Lord comfort the bereaved family. W. E.

BROCK—Our beloved brother John Brock, Jr., the son of our well known and highly esteemed John Brock, Sr., departed this life January 18th. He was twenty-one years and seven days old when he died. He has ever been faithful to his church since his connection with it, and a dear lover of the Sunday-school, serving as teacher for several years. He was always ready and willing to assist his dear father who has served as superintendent of Powell's Point for a number of years. It has been my privilege to associate with this dear family a great deal during the past five years. I have never known the deceased brother to do anything unbecoming to a Christian. I have yet to find the young man that I prize more highly for his deep human piety and thoughtfulness to the cause of Christ than I did Bro. Johnnie Brock.

His father is senior deacon, and Johnnie was clerk of Powell's Point Baptist church.

Weep not, dear parents, brothers and sister, but strive to meet the son and dear brother in heaven. The golden harp strings must be touched in order to make melody to Jehovah's praise. N. P. S.

SAVAGE—On Feb. 13th, 1895, Bro. James M. Savage (brother-in-law of the late Rev. R. R. Savage) died of pneumonia, having nearly reached his fifty-sixth year. He suffered much, but bore his sufferings patiently and uncomplainingly. He desired to get well, but was ready to go, saying "the will of the Lord be done."

In early life Bro. Savage professed faith in Christ and was baptized into the fellowship of Great Fork Baptist church. He afterwards transferred his membership to Middle Swamp church, but four years ago moved it back again to Great Fork. He served his church a number of years as deacon. The writer was his pastor nine years, and can testify to his faithfulness in the Master's service. He was a willing worker, ever ready to bear his part of the burden, and to do his part of the work. He will be missed much in the church and in the Sunday-school, but most of all in his home. He was a kind and affectionate husband, a loving father, an obliging neighbor, a warm and generous friend, a good man. He leaves a widow and two children and a large number of relatives and friends to mourn their loss. But we are confident that our loss is his eternal gain.

May the Holy Spirit comfort the bereaved ones, and minister unto them grace sufficient for every need. W. B. WAFF.

Tributes of Respect.

Mt. Eaery Lodge, No. 140, A. F. & A. M., mourns the loss of one of its oldest and best members, in the person of Nathaniel E. Cannaday, who was a charter member, and WHEREAS, His virtuous and useful life entitle him to more than a passing notice, his many virtues having raised him above and made him superior to those about him; for in him we beheld what was said of Christ's ancient disciples whose name he bore, "an Israelite indeed, in whom there was no guile."

A Christian of the genuine scriptural type, a churchman without sectarianism, a patriot and a politician without demagogism. For more than a half century he was an active, successful leader of the people in morality, in religion and in politics, and such was his standing in his native county that his fellow citizens would have placed him in the highest position possible. It is

R. I. P. A. N. S.

ONE GIVES RELIEF.

5000 AGENTS WANTED

immediately for the fastest selling book out.

Home of the Bible

By MARION HARLAND. 10,000 sold in one week. One agent sold 58 in eight days; another sold 37 in three days. Distance no hindrance. We pay freight and give credit. Complete outfit and full instructions \$1.00. Address quick R. H. WOODWARD CO., Baltimore, Md.

Aetna Life Insurance Co.

HARTFORD, CONN.,

is the largest insurance company in the world writing both life and accident insurance. The Aetna's rigid economy and well invested assets result in absolute security, prompt payment of claims, low rates, and constantly increasing dividends and the largest returns to policyholders.

The Aetna Life issues every approved form of life, term, endowment and accident insurance at the most favorable rates.

For a policy or an agency, address.

J. D. Boushall, Manager.

RALEIGH, N. C.

See Home Testimony, on page 3.

NOTICE.

Having qualified as Administrator, with the will annexed of the estate of Angeline White, late of Wake county, I hereby notify all persons having claims against her estate to present them to me on or before January 15th, 1896, and those owing said estate will please make immediate payment.

MARION PUREFOY, Adm'r.

Wake Forest, N. C.

\$300.00
FOR A NAME OF A
FLORAL WONDER.
For particulars see Vick's Floral Guide for 1895, which contains colored plates of Vick's Branching Aster, Sweet Peas, Violets, Hibiscus and Gold Flower. Best illustrations; descriptions that describe, not mislead; hints on sowing and transplanting. Printed in 17 different colored inks. Mailed on receipt of 10 cents, which may be deducted from first order. Vick's Seeds contain the germ of life.

CHOICE SWEET PEAS
Small Quantities at Wholesale Prices.
40 Cents a Pound Postage Paid.
We have grown tons of Sweet Peas the past summer of a very fine quality to be able to give our friends a real treat. 25 varieties and colors mixed. Think of it a pound only 40 cts.; half pound 25 cts.; quarter pound 15 cts.; ounce 10 cts.

GOLD FLOWER, Grand Bedder, Charming Pot Plant, and excellent for Borders.
THE NEWEST AND BEST RASPBERRY, **COLUMBIAN**
James Vick's Sons Seedsmen
ROCHESTER, N. Y.

ASK YOUR AGENT FOR

A POLICY

— IN THE —

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

\$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster

HOME OFFICE, - RALEIGH, N. C.

only occasionally that such a man appears upon the arena of life, and it is probable that his place will not soon be supplied. This man after having realized the fulfillment of the promise of "long life and of seeing many days," was gathered to his fathers. Now, therefore,

Resolved, That in the death of the deceased the church, the community and the country have sustained a very great loss.

Resolved, That we do sincerely sympathize with the family and relatives, and as a token of our high appreciation of the character and standing of the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of this preamble and these resolutions be presented to the family, also inscribed in our journal, and a copy sent to *The Orphan's Friend*, with the request that the BIBLICAL RECORDER and the North Carolinian copy.

J. B. FLOYD,
H. HOYLEY,
E. E. LYON,
Committee.

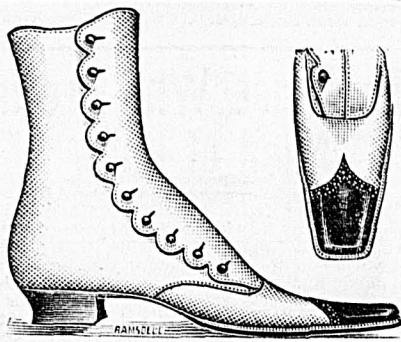
In an altercation between a Mr. Shemwell, merchant, and Dr. R. L. Payne, of Lexington, N. C., on Monday, the latter was killed. Dr. Payne was a popular physician.

Wanted.

Do you want to start the New Year in a good position that will pay you well provided you are a good salesman and collector?

We want live, energetic men to canvass, sell machines and collect. If there is an agent located in your community we can locate you elsewhere in a good section. We furnish a nice light-running wagon, agent to furnish horse and harness and make a \$500 bond. We offer a good salary, or commission contract, one under which a live, energetic hustling man can make and save money. Men of character and good make-up do well to secure work with the Company, for if successful and the business entrusted is handled honorably, they will be promoted to more responsible positions of trust and responsibility, with increased compensation. Address R. L. GREEN, District Agent, Raleigh, N. C.

J. H. HARLEY, Manager, Wilmington, N. C.



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\$1.50 \$2, \$2.50, \$3

In Ladies and Gentlemen, ever offered in North Carolina, call on or address

Darden's Shoe Store,

GREENSBORO, N. C.

Sent any place in the United States upon receipt of price. Satisfaction guaranteed or money refunded. Our \$3.00 Women's Buttoned Shoe, as represented in cut, is unequalled for beauty and perfect fit. Send your mail order for a pair.

January Woolen Prices.

We are selling at very low prices, worth your consideration—

Woolen
Bed Blankets,
Down Quilts,
Fur Capes,
Ladies Coats,
Fine
Dress Goods,
Men's
Woolen Underwear.

Under the new tariff, there has been no duty on raw wool since Oct. 1, 1894.

The new tariff reductions on manufactured woollens became operative Jan. 1, 1895.

The prices on all of our woolen goods have been made to conform to the new woolen schedules, a saving from 25 to 30 per cent.

W. H. & R. S. Tucker & Co.,
RALEIGH, N. C.

COTTOLENE.

Fry Fish

and other food in Cottolene and there will be no complaint of indigestion or dyspepsia. It is more healthful, more economical, better in flavor than any other shortening. Genuine put up in pail with trade mark—steer's head in cotton-plant wreath.—Made only by

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N. K. FAIRBANK COMPANY,
ST. LOUIS and CHICAGO.



It's the OLD STORY -
age improves wine and tobacco

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Advanced, thorough, select. Unsurpassed in location, faculty, literary instruction, languages, sciences, art, music and fare. Two Musical Directors, one from Leipzig, the other from Boston, both Americans. Art department under a graduate from the Philadelphia School of Design. Send for illustrated catalogue to JAS. DINWIDDIE, M. A., (Univ. of Va.) Principal.

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Here are 146 Volumes of E. P. Roe's Standard Works, the regular price is \$1.50 per volume. We have cut the price to 80 cts. per volume.

- 7 Copies What Can She Do?
- 5 " He Fell in Love With His Wife.
- 15 " A Day of Fate
- 20 " Nature's Serial Stories.
- 9 " A Young Girl's Wooing.
- 30 " Miss Lou.
- 12 " Taken Alive.
- 9 " Driven Back to Eden.
- 7 " The Earth Trembled.
- 9 " An Original Belle.
- 5 " Near to Nature's Heart.
- 3 " A Knight of the 19th Century.
- 8 " His Sonnet Rivals

43 Volumes of Mark Twain's Books.

10 Copies Huckleberry Finn, 19 copies Prince and Pauper, and 5 copies Tom Sawyer—Regular price \$1.00 per volume, cut to 60 cents per volume. Also 9 copies Tom Sawyer Abroad—Regular price \$1.50, cut to 90 cents.

- 28 Volumes Honore De Balzac—Regular price \$1.50 per volume, cut to 90 cents
- 9 Copies Cousin Bettie.
- 6 " The Alchemist.
- 4 " Perri Gorau.
- 1 " Two Brothers.
- 1 " Fame and Sorrow.
- 2 " Caesar Birtatenu.
- 3 " Son of the Soil
- 1 " Modiste Mignon.
- 1 " Bureaucracy.

Also 71 Volumes of Amelia E. Barr's Books—Regular price \$1.25 per volume, now reduced to 75 cents per volume.

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- 7 " Last of the McAlisters.
- 3 " Between Two Loves.
- 5 " Bow of Orange Ribbon.
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- 6 " Household of McNeil.
- 7 " Jan Vedder's Wife.
- 11 " Friend Olivia.
- 10 " She Loved a Sailor.
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Also 46 Volumes Wide, Wide World Series—Regular price from \$1.50 to \$1.75, reduced to 90 cents.

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- 11 " My Desire.
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- 2 " Pine Needles.
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Also 15 Volumes Grace Aguilar's Works—Regular price \$1.00, cut to 60 cents.

- 3 Copies Home Scenes.
- 3 " Women of Israel.
- 3 " Woman's Friendship.
- 3 " A Mother's Repompense.
- 3 " A Vale of Cedars.

Promptly forward orders, because at these prices our supply will not last long. Do not forget to add ten cents for each volume to pay postage. We are greatly overstocked and are selling other lines of books just as cheap and on application will forward, to any address, Price Lists and Catalogues. Send all orders to

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Does This Hit You?

The management of the Equitable Life Assurance Society in the Department of the Carolinas, wishes to secure a few Special Resident Agents. Those who are fitted for this work will find this

A Rare Opportunity

It is work, however, and those who succeed best in it possess character, mature judgment, tact, perseverance, and the respect of their community. Think this matter over carefully. There's an unusual opening for somebody. If it fits you, it will pay you. Further information on request.

W. J. Roddey, Manager,
Rock Hill, S. C.

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Better Than

California Gold

— IS —

California's Great Remedy,

TAHOE KIDNEY CURE,

Manufactured from purely vegetable juices found only in California.

CURES Gravel, Pain in the Back, Brick dust in Urine, Pain in the Urethra, Inflammation of the Kidneys and Stomach, all urinary troubles and kidney complaints, including Diabetes, Bright's Disease, and Catarrh of the Bladder.

The Tahoe Kidney Cure is a specific for female troubles, painful menstruation, &c. Ladies endorse it. The Tahoe Medical Company is under Christian management and strives at all times to conduct its business according to "The Golden Rule." Fifteen days treatment for One Dollar. Pleasant to take. Druggists sell it. If your druggist can't supply you, address

The Tahoe Medical Company,
(Eastern Office) Detroit, Mich.

A Minister's Testimony.

DIXON, CALIFORNIA, Jan. 4, 1895.
Having used the Tahoe Kidney Cure, I can testify to its great merit as a remedy for kidney trouble. I obtained almost immediate relief, and I am convinced that it is a really remarkable medicine. My wife was speedily relieved of Leucorrhoea by its use. A few doses affording relief. I may add that I know of others in my congregation who have taken the Tahoe Kidney Cure with most gratifying results.

Very truly,
(Rev.) R. T. GRAY,
Pastor Dixon (Calif.) Baptist church.

Formerly pastor of the Fayetteville, N. C., Baptist church.

Big Discount to Pastors. Write.
Tahoe Pile Ointment cures piles. 50 cents per box by mail.



BUCKEYE CHURCH

Bells, Peals and Chimes.

Best Ingot Copper and E. India

Tin only, and so warranted. Best

Hangings and Workmanship in

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World's Fair and Gold Medal at

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