BIBLICAL RECORDER.

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

Volume 58. RALEIGH, N. C., WEDNESDAY, JANUARY 4, 1893. Number 27.

The Biblical Recorder.

PUBLISHED EVERY WEDNESDAY.

OFFICE:

113 (up stairs) Fayetteville Street, Raleigh, N. C.

TERMS OF SUBSCRIPTION:

One copy, one year.....$ 2.00
One copy, six months 1.00
Clubs of ten (copy extra to sender) 20.00

Anonymous communications will always find their way to the waste basket. No exceptions.

In sending letters of business, it is absolutely necessary that you give your postoffice address in full.

The date on the label of your paper indicates when your subscription expires, and also serves as a receipt for your money.

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

When writing to have your paper changed, please state the postoffice at which you receive the paper, as well as the one to which you wish it changed.

Remittances must be sent by Registered Letter, Postoffice Order, Postal Note, Express or Draft, payable to the order of the Publisher. Do not send stamps.

Knowing and Known.

In a deep, true sense the Bible is God's book, but it is also man's book. As Jesus is a manifestation of God in the form and feeling and thought and life of man, so the Bible is a revelation of divine thought through the processes and forms of human thought and experience. The pure spiritual communications that find utterance in the Bible are from God, yet that book, more than most books, was born out of the passionate, struggling, aspiring heart of man.

Every man who comes to know Jesus, the Living Word, feels a certain inevitable kinship with him, for "he was made like unto his brethren"; so, too, every soul that comes to know the Bible feels a certain personal proprietorship in it, as if something of his own life had contributed to its story.

This marvellous book glows with the light of a divine and far-excelling wisdom, yet it throbs with a deep and persistent human feeling. It articulates man's cry to God as surely as it voices God's message to man. This genuine humanness of the Bible is seen, not only in the way in which it fits into all the manifold intricacies of human experience and need, but also in its wonderful recognition of all human conditions. How unerringly it expresses the nature and tendencies of human sin! With what fulness and accuracy it delineates all human sorrow and weakness and desire! No book searches the heart of man like the Bible. Here is every man's spiritual biography.

In no respect does it more clearly manifest its insight and practical wisdom than in its constant recognition of the imperfection of human knowledge and the limitations of human capacity. The mystery of life and of God appears in these pages as surely as that mystery appears in our experience. Over against God's absolute knowledge of man is ever set man's little knowledge of God. "Canst thou by searching find out the Almighty to perfection?" asks a seer. "He knoweth our frame, he remembereth that we are dust!" exclaims a Psalmist. In the New Testament, Jesus is constantly recognizing and taking account of the ignorance and inaptitude of his disciples. "O foolish ones, and slow of heart to understand," he cries, in strong yet gentle reproof of their dulness.

The imperfection of human knowledge, most deeply felt by the wisest, the poets and seers of the race, appears

THE MYSTERIES OF PROVIDENCE.

1. In our little understanding of the ways and purposes of Divine Providence,

> "We have but faith, we cannot know,
> For knowledge is of things we see."

Mainly our effort to understand the ways of God is a blind, often blundering, "feeling after him if haply we may find him." Here and there, in the long procession of the centuries and ages, is a rare soul who is called to be, in eminent degree, an interpreter of the Divine will to men. Such seem lifted suddenly to a height of insight and knowledge which the rest of the world attains slowly and painfully and through many trials. Such were Moses, and Isaiah, and Micah, and John the evangelist, and Paul the apostle, and others whose record, or whose utterances, is preserved for us in the sacred Scriptures. These all came, though not in equal degree, to a perception and grasp of spiritual truth that makes them spiritual leaders of the race. They are the "prophets" or speakers for God. But all these attained their eminence of spiritual understanding only by a way that, if short, was costly. God has delivered a great message to the world through no one whom he has not prepared by ample and searching discipline. We read in that 103d Psalm that "God made known his ways unto Moses, his acts unto the children of Israel." Is there not suggested a difference between God's "ways" and his "acts," or "exploits," as Cheyne translates? The suggestion is strengthened by the prayer of Moses recorded in Exodus 33: 13, "If I have found grace in thy sight, make known to me thy way, and *let me know thee.*" Moses was called to be God's interpreter and teacher to Israel, and so by his training he was brought quickly into the current of the Divine thought and purpose. But the Israelites were schooled, through years and even centuries, by the wondrous "acts" of God which illuminated their history, and made it forever glorious. How slow they were in learning is seen in Isaiah's complaint, "Israel doth not know, my people doth not consider," and in a later prophet's pathetic cry, "Lord, who hath believed our report?"

The slight, and but slowly growing knowledge of the disciples, under the tutorship even of Jesus himself, is betrayed again and again in such words of Christ's as these, "What I do thou knowest not now; but thou shalt know hereafter"; and "I have yet many things to say unto you, but ye cannot bear them now." Still, after many centuries of teaching, the world learns but slowly. Our knowledge of nature grows with ever increasing rapidity. With ever clearer eye and more precise judgment, we read the word of God written in star and rock and flower and fossil. But the Divine ways and purposes on the higher plane of human life and destiny baffle our minds, and we walk in the dim twilight, led by the hand of one whom we see only as a vast and undefined shadow. Of God's will we may know, we do know, enough for faith to thrive upon and for dutiful will to work out, but of knowledge, in the usual sense, how little we possess! The recognition of our limitations is often accompanied, in our minds, by an involuntary protest. The inscrutableness of Providence, continually baffling our endeavors to understand, again and again confounding all our theories, stirs us to complaint and even resentment. Why is it? Is Providence a sphinx? But let us not forget that the limitations are not upon him, but upon us. It is not that he does not speak, but that we do not hear. Slowly the spirit develops, and strives upward into the realm of the highest truths. Slowly we learn, because, in order that knowledge may increase, capacity must grow to the height and breadth of that which God would make known to us. Imperfect knowledge means imperfect capacity and undeveloped power. We shall know as fast as we are able to receive. Even now, spirits that

> ——"muse and pray,
> . . . . . .
> Behind creation's throbbing screen,
> Catch movements of the great Unseen"

KNOWLEDGE OF MAN.

2. How imperfect is the knowledge that we have of our fellow men! We know but little even of those whom we love best and to whom we are nearest. We know the exterior of the lives about us. We know *something* of that hidden life which goes on within and finds an imperfect expression in speech and in conduct that we can observe and analyze. But how frequently we have to revise our impressions and shift our point of view. Some new and deeper glimpse into the life of another overturns opinions that had crystallized into convictions. How often, through defect in our knowledge of others, we are led into injustice to them. Sometimes we condemn where, if we were wiser, we should approve, and approve where, with keener insight, we should condemn.

Still, though we often err through imperfection of knowledge, it is better that our knowledge of others should be imperfect, while we have so little capacity of love and sympathy, without which capacity in large measure judgment is sure to be both superficial and cruel. Jesus Christ could know all that was in man, and not be shocked out of his sweet composure and steadiness of purpose to do good to man. But it was because he had an infinite capacity of love. Him has God appointed to judge the world, because he loves the world. Knowledge without love makes a Mephistopheles, a Satan, not a just judge and saviour. Indeed, without love, there cannot be the deepest knowledge. If there could be, it would be ill both for knower and known.

With our slender capacity for loving holily, and our consequent imperfect power of righteous discrimination, it would be ill, both for us and for others, if we knew more deeply than we do the innermost secrets of human life. As we cannot look steadily into the eyes of God and read in their infinite depths the reason and method of his dealings with us now, neither can we explore the depth of the human soul by our side and know all the strengths and weaknesses of that unfolding life.

3. How imperfect is our knowledge of ourselves! Our growth from infancy onward through youth to manhood and womanhood is a process of self-discovery. We first arrive at self-consciousness. This experience comes so early that few remember the moment when they first knew themselves as self-conscious personalities. Richter, if we can accept his own testimony, was singular in this respect. He says of himself: "Never shall I forget the phenomenon in myself, never till now recited, when I stood by the birth of my own self-consciousness, the place and time of which are distinct in my memory. On a certain forenoon I stood a very young child, within the house door, and was looking out toward the wood pile, when, in an instant, the inner revelation, 'I am I,' like lightning from heaven, flashed and stood brightly before me; in that moment had I seen myself as 'I' for the first time and forever." With most of us the rising of self-consciousness is like a gentle dawn; we do not know the precise moment when day began. Our early life is a process of self-discovery, with reference to the possession and use of our physical members. As life goes on we come by degrees to a knowledge of our various faculties of mind and heart. Thus, too, there is growth in conscious knowledge of our moral capacities and of our moral state. Conscience reveals itself as a power within us. There is the religious instinct and the capacity of faith, the sense of justice, the perception of truth and the sentiment and passion of love.

THE REVELATION OF THE SPIRIT.

The awakening of our hearts by the Spirit of God, which marks the beginning of conscious spiritual life, is a great leap in the process of self-knowledge. But how meagre, after all, is the knowledge which we clearly possess of our own natures. All profoundly religious natures, especially when experience has given them a strongly introspective cast, feel this. We have but a dim perception of our capacity for self will and selfishness and manifold lust. The Psalmist speaks not for himself alone, but for humanity, when he cries out with passionate fear: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." He is in terror before the possibility that through very ignorance of himself he may plunge into presumptuous and inexpiable guilt. So, too, the writer of the 139th Psalm prays: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Many times we have made these utterances our own. We know little of our capacity for sin and folly. Sometimes a peculiarly trying experience has given us a deeper glimpse into our natures than we have had before, and we have been startled out of our complacency and conceit, and have prayed as only those pray who struggle back in shuddering recoil from the crumbling brink of some unfathomable abyss.

It is not an evil thing that our self-knowledge is imperfect now, and that the process of self-discovery is slow. God is good in this, as in everything, that he leads us gradually into the knowledge of our own natures. We could not bear to know ourselves as he knows us. We have not love enough for a true self knowledge. When God has wrought his perfect work in us we shall know as we are known, without shame and without fear; and we shall look back upon our past life, with all its follies and sins, as we now look back with a smile of tender compassion on the petulances and foolishnesses of our early childhood.—*Rev. Dr. Philip S. Moxom, in The Watchman.*

Letter from Asheville.

Dear Bro. Bailey:—I am rejoiced to hear that your health is almost entirely restored. May the Lord's blessings rest upon you. The RECORDER comes as a weekly visitor bringing tidings from friends below the Ridge. It was a great sacrifice not to meet with the brethren in the Convention. But my pastoral duties were too exacting this time to allow my absence.

The work here is exceedingly encouraging. The Lord adds to us constantly those that are making useful workers. I have baptized almost every Sunday night. Professions of faith are frequent. A great many are received by letter. I have been here just ten months, and the Lord has added to the church 140 members, the majority by baptism.

We have decided to organize a new church first of next year. We will dismiss for this purpose nearly a hundred members; but in lengthening the cords we will strengthen the stakes.

Our new house of worship is a thing of beauty. It is said by competent judges to be the most attractive house in the State. It certainly has the largest seating capacity, this being 1,200; but by crowding and using part of the wide aisles, 1,500 can be accommodated. It has but one gallery, which is over the vestibule. The accoustics are good. We hope to dedicate early next summer at which time I should be glad to see several of the brethren from the State Convention.

It is needless to begin to speak of the royal and loyal membership. Their many tokens of appreciation shown the pastor have completely won his heart, and to them he is trying to give his best service. When I came I found every one ready to extol the excellencies of my predecessor, Dr. W. A. Nelson, and give loving testimony to his unswerving fidelity as a man of God. When I heard how kindly they mentioned him, I felt encouraged to believe that they would love me, too; for it is a good sign to hear kind words from the brethren about the pastor resigned.

Asheville is filling with visitors. They are coming earlier than usual. Dr. Skinner in his speech before the Convention gives Bill Nye as authority for saying that Asheville is the coldest place in the world. Let the Doctor come and get a taste of this climate summer and winter, and he will retract, Bill Nye to the contrary notwithstanding. Asheville is unsurpassingly beautiful for situation and unexcelled in climate.

But enough. Let me invite the brethren to come over the Blue Ridge and see us.

Fraternally, J. L. WHITE.

Asheville, Dec. 16, 1892.

Be such a man, live such a life that if every man were such as you and every life like yours, the earth would be God's paradise.—*Phillips Brooks.*

"Infant Baptism."

Here are some of the various conflicting and contradictory reasons given by other writers, when eagerly hunting for *some* reason to bolster up this unscriptural practice. Look at the following:

1. The Catholics, High Church Episcopalians and John Wesley taught that infants must be baptized in order to regenerate and save them. See Wesley's Doctrinal Tracts, published by the Methodist Book Concern, pp. 250, 251.

2. Dr. Hibbard and some other Methodist writers contradict Wesley and say infants are born regenerate and should be baptized, because they are regenerate. Hibbard on Baptism, pp. 5 and 89; also Gregg on Infant Church Membership, pages 196, 246.

3. Drs. Wall, Hammond and others, base infant baptism on *proselyte baptism.*

4. Drs. Owen, Jennings and others *repudiate* proselyte baptism and base infant baptism on *circumcision.*

5 Beza and Dodridge taught that children were *federally holy*, on account of the faith of their parents, and hence should be baptized.

6. Others baptize them because they are *unholy*, to wash away their original sin.

7. Burder, Dwight and their class baptize them because infants of believing parents are born *in the church;* are members, and entitled to baptism.

8. Baxter and Henry baptized them because they are *not in the church.* They must be baptized to bring them in.

9. Evangelical Episcopalians baptize them on the *guaranty of their sponsors*, which Gregg, another advocate for infant baptism, calls a *solemn mockery.*

10. Calvin and Melancthon taught that infants *had a kind of faith*, and therefore should be baptized.

11. The *Christian Union* bases infant baptism on *household baptisms*, thinking it *likely* there were infants among them. But nearly every Baptist church has in it more baptized households of believers than all the baptized households mentioned in the Bible. I once had the jailer and all his household in my church in Metamora, Illinois. They were all believers and no infants.

12. Some declare *Apostolic Tradition* the basis of infant baptism.

13. Others baptize them *to make them disciples.*

14. Others to *dedicate them to the Lord.* They should call it *dedication*, not baptism.

15. Others, *to bring them into* the Abrahamic covenant.

16. Others, because they *are already* in the Abrahamic covenant.

17. Others, in order *to give them a name.*

18. Others, to *secure burial in consecrated ground.*

19. Others, to give the parents the *consoling pledge* that their dying infants are saved.

20. Others, like Henry Ward Beecher, because he thinks it practically useful, while he admitted that the apostles did not baptize infants.

Here are twenty different and many of them contradictory reasons for infant baptism. Is there any such conflict as to authority for believers baptism? No. It is as clear as sunlight. It is commanded by the Saviour, taught and practiced by inspired apostles.

THE DECLINE OF INFANT BAPTISM.

The latest statistics which I have seen show that while Episcopalians and Roman Catholics generally continue the practice, many Lutherans in this country, nearly half of them, practically omit it. About two-thirds of the Presbyterians fail to have their infants baptized, four-fifths of the Methodists, and seven-eights of the Congregationalists fail to practice it. The more the Bible is studied the less it will be practiced, and the true gospel baptism of believers will take its place. And when intelligent Bible readers choose for themselves, they will more and more come to be "buried with Christ in baptism."—*G. S. Bailey, in Herald of Truth.*

The Bible.

Who composed the following description of the Bible was never known. It was found in Westminster Abbey, nameless and dateless.

A nation would be truly happy if it were governed by no other laws than those of the blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as a lord of the household and the wife as a mistress of the table; tells him how to rule, and her to manage.

It prescribes and limits the sway of the sovereign, the ruler, and authority of the master, commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that work by its rules.

It promises food and raiment; and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man to set his house in order and know his will; it appoints a dowry for his wife; and entails the right of the first born and also shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher and trespasser.

It is the first book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best comforts to the enquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the only way of glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them who trust in such; in short, it is a book of law, to show right and wrong; a book of wisdom that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors; and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and of unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of the angel myriads, human tribes and devilish legions. —*Ex.*

Ordination of Rev. A. J. Taylor.

Pursuant to appointment, and by request of Third Baptist church of Durham, brethren C. W. Blanchard, A. A. Butler and J. F. MacDuffie were asked to examine and set apart Bro. A. J. Taylor to the gospel ministry, Oct. 16, 1892. Bro. Blanchard acted as chairman on examination.

After giving his christian experience and call to the ministry and doctrines of the Bible, the presbytery found Bro. Taylor well qualified on these points, and proceeded to set him apart, Bro. Butler preaching the sermon, Bro. MacDuffie offering the prayer, and Bro. Blanchard delivering the charge.

We commend Bro. Taylor to the brethren, and pray God's blessing upon him and his work. W. J. WYATT, *Sec.*

Dec. 10, 1892.

Thanksgiving.

Editor of Recorder:—May I be granted the pleasure of speaking a few words to my brethren and sisters and fellow-ministers concerning the thanksgiving season.

I have many reasons whereby I can rejoice in seeing the old year take its flight and the ushering in of the coming new year. But the *greatest reason of all is, my being* called to the work of the gospel ministry.

I am a young man of twenty-three summers, engaged in teaching school near Harrellsville, Hertford county, N. C., and I most humbly solicit the prayers and sympathies of God's people everywhere.

As I reflect on the good, old days of yore, I am carried back to my child-home on the hill; and I am more than glad that I've been reared in a land where peace and quietude reign supreme and none dare to molest or make afraid.

As we look over the broad expanse of this land of ours, we see the short crops that people have made; but we should be very grateful that the omnipotence of God's hand has not inflicted us with a fatal epidemic or sent on us much bodily suffering.

We should be thankful, too, that God has spared our lives, while he has removed by death many as good by nature as we and perhaps better by practice.

The greatest reason of all for thankfulness is, that the present is the season which brings to our minds the time in which God sent his Son to shed his life's blood for our salvation.

Fraternally, REV. GEO. W. WHITE.

Something About True Religion.

One of the marks of true religion is continuance in our appointed course in spite of all difficulties. Paul pressed toward the mark of his high calling, but we know not how much he had to overcome in his upward race. If the race of Christ truly dwells within us our record will be even in our weakness, "Faint yet pursuing." It is those who seem to have little strength and yet keep themselves unflinchingly to their appointed course who win our respect and whom Christ honors. "He that endureth to the end shall be saved."—*Christian Inquirer.*

In Christ's name you must go down to the people in order to raise them up. This is what Jesus Christ himself did. He came down to us that he might raise us to himself. The teacher always goes down to the pupil. The parent always goes down to the child. The strong must go down to the weak if ever the weak are to be lifted up to strength. Ye know the strength of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor.—*Ex.*

If the christian course had been meant for a path of roses, would the life of the author of christianity have been a path strewed with thorns?—*H. More.*

The Biblical Recorder.

WEDNESDAY, JANUARY 4, 1893

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

THOSE in arrears for subscriptions to the RECORDER will confer a favor by forwarding the same as soon as possible.

A SIGNIFICANT LETTER.

The Society of Jesus, (the Jesuits), recently elected a new *General* to serve as the head of their order. The Pope wrote him a letter of congratulation, in which we find the following significant words: "As you are aware, we have always entertained *great affection* for the Society of Jesus, to which we are indeed bound by bonds of *gratitude;* considering its many *meritorious* acts, and its *perfect obedience* and zeal for this *See of Blessed Peter.*"

In the above quotation the italics are ours, and we have used them to call special attention to the words and phrases italicized as throwing a great deal of light on the spirit and genius of Romanism. It is a well-known fact that the Pope, in the opinion of Catholics at least, speaks "ex cathedra;" and hence, we suppose, he is here speaking, not only for himself, but for the Popes that have preceded, and for those that may follow him. "As you are aware," says the Pope, "we have *always* entertained *great affection* for the Society of Jesus," &c. Now, considering the eventful history of the Jesuits; how they have more than once been virtually suppressed by the Popes themselves; how they have often been banished from different countries, as political intriguers, and disturbers of the peace; how that some of the most relentless persecutions and slaughters of the ages inflicted on innocent Protestants or dissenters may be justly laid at their doors, the above words are indeed remarkable, and quite suggestive, if not portentous. If it be claimed that the present incumbent of St. Peter's chair is speaking only for himself, and not for his predecessors—especially for those who suppressed or banished the Jesuits of other centuries—the language is still remarkable. The present Pope is considered an able and astute man. He is doubtless far above the average of the Popes that reigned in the centuries when the Jesuits had reached the zenith of their power. He is therefore without doubt well acquainted with the history, both religious and political, of that zealous and crafty order, and yet, facing boldly the intelligence, the *humanity*, and the piety of the nineteenth century, he expresses in no uncertain terms his *great affection* for it.

Well, there is food for serious thought here. Much allowance is usually made for the religious opinions and practices of men who lived in the darker ages of the church, and the Jesuits of the present day would be fairly entitled to the benefit of such allowance if that Society showed now, even in enlightened England, Germany, or America, a policy and a spirit markedly different from those shown in their earlier history. Their more recent expulsion from Germany, however, and their political intrigues in China, and other heathen nations, where they have obtained a foothold, not to speak of their inveterate opposition to Protestantism, and with it, civil liberty, in such countries as Italy, Spain, Cuba and Mexico, demonstrate beyond a doubt that no change of policy or spirit can be justly claimed for that order. Notwithstanding the temporary checks, disappointments, and even persecutions, experienced by that great Society, they have exhibited such elasticity and perseverance, and their principles after all are so thoroughly in accord with Romanism in general, that they may be said to have dominated that system; and we can hardly be accused of stating anything but a historical fact when we say that the spirit of Jesuitism is the spirit of Romanism, and in this sense the greatest of all the Popes was Francis Loyola, the founder of Jesuitism.

The Pope takes occasion to say that he is bound to the Society of Jesus by "bonds of gratitude." This is interesting reading again. For what particular work of this Society is the present Pontiff so grateful? Does he refer to some of their recent work in France, Germany, or America; or to their general work all over the world? Or does he refer to such interesting episodes in their history as occurred in connection with St. Bartholomew's day in France, Torquameda's zeal in Spain, or the Duke of Alva's exploits in the Netherlands? These questions would be hard to answer, for the Pope, like his brethren to whom he is so grateful, whose principles were at the bottom of the above events, has the habit of "keeping his own counsel." It is just possible that he is brought under special obligations to be grateful to this order for the determined struggle they are making in Germany and France against the policy and progress of enlightened government, and against civil and religious liberty. Or, it may be, that sundry oppositions and persecutions to which our missionaries, and those of other faiths, have been subjected, partly by the machinations of this order, have fanned the flame of gratitude in the Pontiff's heart. Be the *cause* or the *date* what it may, all this is interesting—quite!

The Pope next gives the reasons for his strong affection for the Society of Jesus when he alludes to their *many meritorious acts* and their *perfect obedience* to what he calls the "See of Blessed Peter." Whether an act is meritorious or not, depends largely upon the nature of the act and the end it is designed to accomplish. The words used at the close of the quotation that stands at the head of this article, however, throw a flood of light on what the Pope and the Society he so heartily commends regard as meritorious acts. In this case they seem to be acts that show perfect obedience to the See of Rome. Aha! now we strike the key-note of the Romish system; that is, perfect and unquestioned *obedience* to the Pope rather than obedience to Christ and his commands. The Jesuit is expected to render perfect obedience to the General of his order, and that General is expected to render the same kind of obedience to his master the Pope. This wheel-within-a-wheel arrangement, all guided by the hand of the Pope, seems to confer great joy to the occupant of St. Peter's chair. That the Jesuits have performed a good many meritorious acts, even when judged by proper standards, no well informed reader of church history can deny; but that they have always rendered perfect obedience to the Pontiff does not so readily appear; if so, how can we account for the bulls of Alexander VII., (1659), and Alexander VIII., (1690), that were fulminated against them, and their total or partial temporary suppression by other Popes.

The true history of Jesuitism and Romanism cannot be written without bearing in mind the fact that when the founders of that order render perfect obedience to the Pope they are in high favor, and when the contrary is true, the thunders of the Vatican fall upon them, and they are threatened with banishment or extinction. The history of the Jesuits also furnishes instructive reading as to the ultimate tendency, at times at least, of strong societies within the church. When such societies are composed of *converted* people, and they are strictly subordinate to the church, having mostly local influence, there may be no real danger of the Society usurping the functions and attempting the control of the church. It certainly suits the genius of Romanism and the policy of the Popes to have within the church over which they preside large and strong societies such as the Dominicans, Jansenists, Jesuits, &c., to which the Pontiffs are willing to commit work for which the church at large is not willing to be responsible, and on which they can conveniently throw the odium caused by the blunders and excesses of such societies. The truth of it is, the Popes have been alternately castigating and caressing the last mentioned society ever since its organization by Loyola. The language used by some of the present Pope's predecessors in denouncing them, when placed by the side of that used by him in the letter referred to, furnishes strong proof of the correctness of this remark. The whole thing is unsatisfactory, and makes one sigh for the candor of the spotless Nazarene.

WE MUST EDUCATE OUR PEOPLE.

The necessity for Baptists to educate their children was never so apparent as now. That we have become a great spiritual force in the State,—and in fact, wherever we have gone to the people and preached the truth as we hold it—is obvious to all. The fact that they know no master but Christ, no other law in religion than his law, and the independent government of their churches by the churches themselves, have tended to commend the Baptist churches to the American people, whose history stands for the freedom and independence of all mankind.

But what we started out to say is on somewhat a different line. For while we have had the most unmistakable evidences of God's approval in the great and unequalled success we have had in the ingatherings of our churches, as an educational force the Baptists have fallen far below what has been accomplished by some other religious denominations.

We might stop here and recite some reasons for this state of affairs, for reasons do exist; but for the present we pass on to notice how the present situation may in the future be changed. In the first place the Baptists having more in numbers, must do *more* educating than other denominations in order to make a comparative showing with these other denominations. It will be remembered, too, that our people live largely in the country, and are dependent for the education of their children upon such schools as the country has afforded, which in the main have been few and lamentably inefficient.

Before the war the very best schools were to be found in the country, where boys and girls could receive a good practical education and thorough preparation for college, but the want of interest on the farm has not been more clearly marked anywhere than in the almost entire obliteration of these schools. The farms, to a great extent, have been abandoned by their owners, who have themselves gone to town for business, and to avail themselves of the schools in the towns for the education of their children.

We call attention at present to three sources to which we may look for the improvement in the education of our people. We ought to appreciate the provision which the State is making to furnish primary education for the children in our public schools. This, while at present small and inefficient in itself, might be so supplemented by individuals who are able to run a school in each neighborhood of four or five months in the year. This would not only secure a longer school term, but it would at the same time insure more competent teachers than have heretofore been obtained. Then again, we ought to encourage the establishment of more schools like the Robeson Institute, which was established by the noble benefactions of Bro. Melke, who has since gone to his reward. With a proper effort more men can be found in our State like Bro. Melke, and more towns and neighborhoods can be found which will gladly supplement such a donation as Lumberton and the Robeson Association have done in the establishment of this school.

Finally, we ought to realize that the Baptists have a college of their own. One, too, worthy of the hearty and loyal support of all our people. Whatever the college may still need in the way of a greater endowment or better equipment, we ought to see to it that it is forthcoming. This is the way, and *the only way*, the college will ever be able to attract and hold the best and most progressive element of our own people. We not only want to send out from the college each year ministers and teachers, but we want to see the alumni of Wake Forest in all the trades and professions in such numbers as will secure to us the recognition to which we are entitled. One of the most eminent statesmen who ever figured in the history of his country, on one occasion, in answer to his own question, "What constitutes a State?" declared it was nothing *but men.*

The same is true of a college. You may heap up endowment till it reaches hundreds of thousands, and even millions of dollars, and added to this you may possess everything in the way of buildings and apparatus—and these are wholly indispensable—but after all, the living, growing, prosperity of a college is vested in the lives of the men who go out from its walls and are ever ready to do duty for the progress and success of their alma mater.

This is no after-thought on our part. The files of the RECORDER is so much testimony of what we have felt on this subject. We want to see our people wake up in earnest to the possibilities which are still ahead of them; but let us stand on sure footing so that there may not be in the future any changing of front nor stacking of arms.

PERSONALS AND OTHER ITEMS.

....Renew your subscription to the BIBLICAL RECORDER.

....Dr. T. H. Pritchard preached his first sermon as pastor in Charlotte last Sunday.

....Dr. J. M. Frost has been called to the pastorate of the First church, Nashville, Tenn.

....Rev. J. A. Bridges of Glover, N. C., desires churches, and is willing to labor for a reasonable support.

....The next RECORDER will contain a valuable article on "The Law of Self-Defense," by Judge R. W. Winston.

....The First and Tabernacle churches of Raleigh made many substantial gifts to the poor during the Christmas holidays.

....Bro. E. Shaw, after whom the Shaw University was named, is on a visit to Raleigh, and is stopping at the Yarboro House.

....Rev. J. W. Rose of Pine Level, N. C., has accepted the position of missionary for Craven county, and has moved to Newbern, N. C.

....We acknowledge the receipt of beautiful Christmas cards from Sister Yates, and from Brother and Sister Bryan of Shanghai, China.

....Rev. Geo. E. Truett, pastor of College Hill church, Lynchburg, Va., writes: "I am starting out very pleasantly here, and have a splendid church, and look forward to accomplishing much work."

....Rev. C. W. Matthews of Harrellsville, N. C., writes: "By the aid of the Lord and my physician I am greatly improved in health."

....Rev. John W. Davis will on January 10th move from Polkton, his present home, to Thomasville, Ga., where he will hereafter reside.

....The brethren of the Home Mission Board have gotten up an excursion to Cuba to start January 23d or 26th, at very greatly reduced rates.

....The *Anti-Liquor*, the late Rev. J. R. Moffett's paper, has been sold and moved to Richmond, Va., and is published by G. M. Smithdeal.

... It is officially announced that Dr. McGlynn has been relieved of "all ecclesiastical censure and restored to his priestly functions."—*N. Y. Herald.*

....Rev. J. G. Barkley had a stroke of paralysis on Dec. 14th, 1892, by which he has lost the use of his right side. Brother Barkley is eighty-four years of age.

....Rev. J. O. Alderman of Concord, N. C., writes: "My church did the handsome thing by making me a Christmas present of a double case gold watch and chain."

....Cards are out for the marriage of Rev. E. Ellis Blount and Miss Mollie Coble, today, Wednesday, Jan. 4th, in Washington Street Baptist church, Greensboro, N. C.

....Rev. A. D. Hunter of Greenville has accepted the call to the Beaver Dam church, near Carrsville, Va., and was to begin his work there the first Sunday in this year.

....The "week of prayer" is being observed in Raleigh this week. The meetings are held daily in the house of worship of the First church, assembling at 3:30 o'clock p. m.

....Rev. W. V. Savage of Columbia, N. C., who has been sick with typhoid fever for five weeks, is now convalescing, and will soon be at his post. So writes Bro. J. A. Spruill.

....Gen. T. J. Morgan, Commissioner of Indian Affairs, has been elected Corresponding Secretary of the Home Mission Society, and Dr. Morehouse has been appointed to act as field Secretary.

....The Board of Missions and Sunday-schools met on the 20th of December, and were in session till the afternoon of the 21st. Appropriations were made as far as the fields were located and the missionaries secured.

....The Pope of Rome, says the *Catholic News* of New York, has "deigned to admit to kiss his foot and hand, the president and officials of the Jubilee Committee and the Rev. Mothers of the Society of the Sacred Heart."

....Rev. W. F. Watson has accepted the call to the Clement and Roxboro Baptist churches. He will arrive here on January 6th, and will preach his first sermon as pastor of the church here the second Sunday.—*Roxboro Courier, Dec.* 29.

....Rev. J. P. Spence left Tuesday morning for Elizabeth City, where he will spend Christmas. We are sorry to learn that he will not return to Red Springs. His health has greatly improved, and he hopes to enter the Seminary at Louisville, Ky., early next year.—*Comet.*

....Rev. R. D. Carroll has accepted the call of the Baptist church, and will minister to the people as pastor for the ensuing year. Rev. G. L. Finch, who preceded Mr. Carroll, will probably go to Goldsboro.—*La-Grange Cor. Kinston Free Press.*

....Rev. R. VanDeventer of Henderson, N. C., expresses his appreciation of the good work of the RECORDER. He also says: "I think the paper grew more last year than in all the years I have known it—not only in real merit, but in the affections of the people."

....The Tabernacle church of this city, at its last conference, determined not to grant the use of their house of worship to any outside organization for the hours when they are accustomed to have services. This is the true position, and we hope all of our churches will take it.

....From May 1st, 1891, to Dec. 31st, 1891, the Baptists of North Carolina sent to our Foreign Mission Board, Richmond, Va., $5,433.05, and from May 1st, 1892, to Dec. 31st, 1892, they sent to the Board $6,670.21. This is a gain for these eight months over the same months of 1891 of $1,237.16.—*C. Durham.*

....Rev. H. W. Battle has, in the *Religious Herald* of Dec. 29th, 1892, an article on "A growing neglect—the teaching of Baptist doctrines in the family—what is the remedy?" This is about the time for Bro. Battle to be impressed with this subject, as his first born, a little boy we believe, is about three or four years old.

....*The University of Chicago Monthly* is a magazine starting out with January, 1893. It is issued by the Chicago (Baptist) University, "to reflect its life and progress to the world." It will be about the size of the *North American Review* in surface space, and will contain sixty-four pages. It proposes to put forth the practical workings of the school from laboratory to campus.

....Bro. T. H. Briggs has for three years very acceptably served the First Baptist Sunday-school, Raleigh, as superintendent. At the recent election of officers he declined to serve further in that position. As an expression of appreciation of his work, the school on Sunday morning, Dec. 25th, 1892, unanimously adopted the following: "*Resolved*, That the members of this school are grateful for the untiring faithfulness and conscientiousness with which our retiring superintendent, Bro. T. H. Briggs, has performed the duties of his office, and we hereby tender him our sincere thanks for his interest and labors in behalf of the school."

....Rev. J. T. Jenkins of the Brooklyn Baptist church, Wilmington, aided the pastor of the Clinton church in a series of meetings, which kept them both from the Convention recently held in Raleigh. Brother Jenkins charmed our people by his earnest and graceful delivery, the congregations were large and attentive, and we trust much good will result.—*O. P. Smith.*

....Rev. J. M. Bridges having resigned his churches in Cleveland county, has accepted the pastorate of Green Street church, Spartanburg, S. C., for two Sundays in the month, and will preach one Sunday each at New Pisgah and Cartersville churches. We take great pleasure in commending Bro. Bridges to our South Carolina brethren.

....Gen. John C. Gorman died in Washington City, D. C., on the 27th ult. Gen. Gorman was an old citizen of Raleigh, but at the time of his death was an employee of the Government Printing Office. His remains were brought to Raleigh for burial. The funeral took place from the First Baptist church on Dec. 28th, conducted by Rev. Dr. T. E. Skinner.

....Rev. J. H. Lamberth preached his farewell sermon as pastor of the Baptist church here last Sunday morning. He was at his best, and preached one of the most touching sermons we ever heard. His advice to his old congregation, the one he had served most acceptably for seven and a half years, was sound and most appropriate, and will be long remembered by them.—*Roxboro Courier, Dec.* 29.

....Rev. C. A. G. Thomas sends us a specimen of his church calendar. It gives the location of his church, the residence of the pastor, hours of service, &c., and is embellished with a sportive looking picture, the design of which we cannot tell. He also sends us a specimen copy of his church paper, gotten up in the interest of his church. He speaks a good word for the RECORDER, and kindly proposes to act as agent for it.

....Mr. Lynn Adams died very suddenly—supposed to be apoplexy—on the morning of the 27th ult. Bro. Adams was one of Raleigh's oldest citizens; he had nearly completed his seventy-fifth year. He is said to have bought the first bale of cotton sold in Raleigh. He was a very zealous and active member of the Fayetteville Street Baptist church. The funeral took place from his residence on 215 East Davie street, conducted by Dr. J. W. Carter.

....Rev. T. G. Wood, pastor of the Baptist church here, has received a call to the church at Aspen, Colorado, a town of about ten thousand inhabitants, and the greatest silver mining section in the world. He has not yet decided whether he will accept the call or not. Mr. Wood has served the church here for several years, and has done so acceptably. His many friends in Eastern Carolina and Virginia would regret for him to leave. We wish him well, but would hate for our community to lose him.—*Murfreesboro Index, Dec.* 23.

....Rev. W. L. Wright, Richmond, Va., says: "We are still reaping the good fruits of Bro. Vann's faithful seed sowing. We are having professions at almost every service. He did most excellent preaching. Our people were delighted with his work, and his stay was too short. Our Sunday-school numbered 737 last Sunday. I was sorry to miss the State Convention, but could not leave my work. The RECORDER is a very welcome visitor in my home. May the Lord bless and keep you, and prosper his cause in the Old North State."

....After sermon at night on Dec. 25th, 1892, by Dr. J. W. Carter, the pastor, in the First Baptist church of Raleigh, a collection was taken in behalf of missions to Japan. This effort for Japan was under the auspices of the W. M. S. of the church, and in accordance with the general plan of the Executive Committee of the Woman's Missionary Union that Christmas offerings should be made by the women's societies throughout the South to raise funds to send seven new missionaries to Japan this year. The subject of the Sunday-school lesson on Christmas day was Japan as a mission field. The same topic was discussed in the church prayer-meeting on the preceding Wednesday night. The subject of missionary study by the church and school for the present month is the island of Cuba. The custom is for one of the Sunday-school classes to present the topic by essay and address to the church prayer-meeting on the Wednesday night preceding the fourth Sunday when the subject is studied by the school.

The Editorial on Honesty and Brother Hardaway's Sermon.

Dear Recorder:—I am sitting in the corner nursing a sick foot. Having just read your editorial upon honesty and Bro. Hardaway's sermon, I feel like I want to express my thanks to you, while I give my hand to Bro. Hardaway. I am glad that you have struck that chord, and hope that you will strike it again, and strike *hard*, until its vibrations shall be heard and felt all through the land. Can there be a dishonest christian? Can a dishonest man be a righteous man? Can any but righteous ones go to heaven? Can a man who will not pay his just debts, when he has the means to do so, be honest, righteous, or go to heaven? You preach to thousands weekly. Help preach dishonesty out of the churches, out of the land.

Can't Bro. Hardaway's sermon be issued in pamphlet form and ten thousand copies sent over the land? The times demand, truth requires, and the need of the churches call for the plain outspoken truth. Breakers ahead! the white crest can be seen in the distance, as the waves roll over the bar which lies insidiously beneath.

Give us that sermon in a pamphlet, and put me down for—well, I don't know how many copies. J. N. HOGGARD.

Consider what daily opportunities you have of serving him, whether by your own advance in holiness or by promoting that of your neighbor, and make a faithful use of all such.—*St. Francis de Sales.*

Letter from Wake Forest College.

"Man proposes, God disposes." One brother, who had planned a week of hard work "on the road," found his programme torn and scattered in shreds by the snow-storm of Tuesday. But, so long as there are books to be read, and letters to be written, and friends to see around hospitable fire-sides, such a disappointment can never be overwhelming. But the muse of Cowper would be needed, were one to attempt adequately to set forth the joys of the days—all too short—which many have been compelled to spend, snow-bound, in their own homes. The most notable subtraction from the pleasures of the week has been the failure of the RECORDER to drop in as usual to tell what the brethren are doing. But this will only help us to prize it more all the other weeks of the year. Blessings brighten in their absence, and this suspension of a week will satisfy all its regular readers that the RECORDER is worth $2.00 a year far more satisfactorily than the report of any committee could do.

Most of the students have spent the holidays at their homes. Many have already returned. Before this letter is printed, the fires will be aglow under the boilers, the bands will be on the wheels, and all the machinery of a great College will be in regular and active operation. Examinations are just ahead. Then, on Jan. 15th, begins the Spring Term. There are doubtless a large number of young men in North Carolina who could enter College at that time with great advantage to themselves. Many of them ought to do so. Eight or ten have written me that they will begin their course here in January. It may be that there are others who are considering the question, but are uncertain whether they can enter any of our classes. I shall be very glad to advise any of these, if they will inform me what they have already studied.

I have availed myself of some of these long winter evenings to make an analysis of the General Catalogue of the College, which has recently been published. The results may possibly be interesting to others, and at some early day I shall publish them in the RECORDER. Men have been educated at Wake Forest from eighty-seven of the ninety-six counties of North Carolina, from eighteen other States, and from four foreign countries. So far as known, 331 ministers (317 Baptist), 259 teachers, 203 physicians, and 173 lawyers, have gone forth from the College.

What will the next General Catalogue show, if one is published at the end of another sixty years? It certainly ought to show far larger, as well as better work than has been done in the past. As to whether it shall do so or not will depend on the great host of Baptist people to whom it belongs. They have it in their power to make Wake Forest one of the most important and useful institutions of learning on the continent. If we all work together in hearty co operation, this will surely come to pass. But if we do not work, and work together, and work together with enthusiastic loyalty, we may see our beloved institution overshadowed and dwarfed and doomed to a hard struggle for existence. For one, however, I do not entertain these sombre views, but look hopefully for a future which will be far better and larger than the past has been. "*Nulla vestigia restrorsum.*"

I have just written 1893 for the first time. The new administration shows itself capable and efficient, so far. In a few hours it has swept away the deeply drifted snow that '92 left behind, and filled the world with warmth and sunshine. All hail to the new regime, and a happy New Year to every reader of the RECORDER.

CHARLES E. TAYLOR.

W. F. College, Jan. 1, 1893.

Letter from Rev. G. W. Greene in China.

ENGLISH SERVICES AMONG THE MISSIONARIES.

Many a struggling christian thinks that his pastor never has no struggles, that he always lives in the clouds of spiritual enjoyment, free from all temptations, and that his spiritual atmosphere never grows cold. Some, who have learned that this is a mistake, yet make the same mistake about missionaries, and think they live the right kind of life without any effort. But those who remember that missionaries are men and women, not yet etherialized, living on similar food, breathing the same air, subject to like temptations, yet in an imperfect state, even as other christians, will understand that they need the same constant struggle, watching and praying, to avoid falling into the same state of spiritual coldness and indifference as others. How often our hearts long for the simple, earnest, whole-hearted worship of the country churches where we went in our childhood. How much we should enjoy the warm hand-shaking of the brethren and sisters, such as we had in our riper years. As the day comes around for preaching at the churches where we have most enjoyed meeting with the Lord's people, we think of our dear friends meeting in the house so dear to us, and hearing the gospel, and worshipping together. Most of all, we miss the Associations and protracted meetings.

Feeling the need of the ordinary means of grace for their own spiritual good, and also with a desire to benefit other English-speaking people resident here, the missionaries provide for regular services in English. On the English concession there is a house of worship of the Established Church, where there are services every Sunday at 11 o'clock. There is no resident Episcopal clergyman, so the service is conducted by one of the missionaries, nearly always a British subject, and more frequently one of the English Wesleyans than otherwise. They read the service from the prayer-book, and preach a very short sermon, so as to make the whole service last only an hour. As Baptists would not feel at home either in gown and bands or in the service of the prayer-book, they are not invited to conduct the service. These other brethren, moreover, meet the requirements only to a certain point; they may read the service and preach, but they may not "administer the sacraments," and on feast days they read the service "for the administration of the communion" only to a certain point, and then quit. This service is usually attended by from twenty to fifty of the foreigners resident in Canton. Adjacent to where we have lived this year is an elegant little Catholic chapel, in which frequent services are held, but they are Latin and French, and are attended by a number of Portuguese and a few French and Germans.

During the day the missionaries, for the *most part, are engaged with the services for* the Chinese christians. But Sunday night is given to a service in English, for the special benefit of the missionaries. In one of the residences built for the physicians of the Canton Hospital, there are two large rooms which can be thrown into one and will hold quite a congregation. Here the meetings are held, attended by the missionaries and a few other foreign residents. The missionaries take turns in preaching, so that each one preaches every two or three months. Occasionally a visiting brother comes by and preaches for us. The spiritual tone of the services is always elevating and helpful, the singing spirited and the prayers devout. Sometimes the preaching is of a high order; sometimes it is only ordinary. Most of the missionaries have preached but little in English, and many of them preach better in Chinese than in English. People at home ought to remember this when returned missionaries prove but ordinary speakers at conventions and associations. Just let them speak in Chinese if you wish to know what they can do.

The first Monday night in every month there is a prayer-meeting, observing the monthly concert of prayer for missions. These meetings are sometimes very profitable.

From the first Sunday in January to the second, the week of prayer is observed by daily services, some in the day, some in the night.

Every Wednesday night the members of the Baptist Mission have a meeting for prayer and Bible study.

Every Tuesday night a few missionaries and some others have a prayer-meeting at some private house in the foreign settlement, with the especial desire of reaching a class of young men in the Chinese customs service, who are largely destitute of religious privileges. Sometimes the attendance is not more than half a dozen, sometimes as many as twenty. These meetings are often very inspiring.

During the year I have been here while I am cut off from active work for want of the language, it has been a privilege to me to preach seven or eight times at these services, and to lead thirty or forty of the prayer meetings. G. W. GREENE.

A Word to the Churches About the Centennial.

Don't wait for the best time to do your part in this great enterprise. Appoint a time, work up to it and make it the best time. Last summer was declared a bad time to get money for any object. In one small country church in the Tar River Association in that most unpropitious time, over one hundred dollars were given to Foreign Missions. This was accomplished without injury to the other work, and done because the church had a mind to do it. I am not sure that everybody would agree that Dec. 25th was the best time for Christmas; but generally people are ready for Christmas because they prepare for it, though it may not come at the best time of the year. I believe a church can have a successful centennial meeting if they will set a time and prepare for it. Dear brethren and sisters, if you have been waiting for a favorable time, don't wait longer, but go to work and make the time what you will. Don't wait until everybody is in favor of the meeting.

You know, dear church, unless you are more highly favored than the average church, you have in your fellowship some who rarely favor anything that they do not originate, and as they are not very ingenious, they would never have thought of such a thing as a centennial of Foreign Missions. There are some who are not enough interested in any part of the work to oppose or favor it. There are some that don't believe in Foreign Missions; they can't take hold of anything so unselfish. So don't wait till everybody is favorable. Every moment somebody in the heathen world is dying without a hope in Jesus. Every step brings some soul to the grave, and the heathen tomb is so dark. Listen and you will hear the silent tramp of souls as they march to eternity without God.

Your pastor is interested in this work; he must be if he has the spirit of Jesus, and you believe he is a good man. He knows the needs of the foreign field; he can tell you about the destitution. He is acquainted with the literature on the subject of Home and Foreign Missions. He can do more than any other man because he knows the members, and they have confidence in his leadership.

Don't let criticism dampen your zeal. The utterances of some of the critics seem to be very weighty, but they have not a monopoly in wisdom. If somebody would puncture the bubbles as a distinguished professor in Virginia punctured the Bee Hive, it would be seen how specious they are.

Do see to it that every part of the church has an opportunity to help in this work, for the help of every part is needed. Let the pastors and superintendents see that this power is utilized.

The very fine showing of the woman's missionary societies ought to convince you that they have a capacity for work which the church can't afford to overlook. Are your women doing anything for the centennial?

Are our Sunday-school missionary societies and our young people's unions doing anything for the centennial? Don't let us say we cannot do this work till we have organized our forces, proved our ability and failed honestly trying to do it.

Let us remember that success is to be determined by what we do, not by what we say. If it is true that "we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on the dial"—if it is true that "he lives best who thinks most, feels noblest, acts best," it is also true that our interest in the work of the enlargement of the Lord's kingdom is to be determined by what we do. We have been talking much, we have said it over and over again, let us now show our faith in missions by our works. R. VANDEVENTER.

Board Meetings.

The Board of Missions and Sunday-schools met Tuesday 10 o'clock a. m., Dec. 13th, 1892, the day after the Convention adjourned, and for four hours consulted about the entire work of the year, heard many statements by brethren representing mission fields in all parts of the State, and appointed three committees, viz., first, T. H. Pritchard, J. M. Heck and E. K. Proctor, Jr., to report on the plans of work in the remaining four months for the Centennial of Missions; second, J. C. Scarborough, J. B. Boone and C. Durham, to study, tabulate and properly arrange all applications for aid in mission work now in the hands of the Corresponding Secretary; and third, W. H. Pace, J. D. Boushall and Carey J. Hunter, to see the city banks and report on the best methods to execute the wish of the Convention as expressed in the resolution directing the Board to borrow money to pay the missionaries the amounts due on salaries for the year ending Nov. 1st, 1892.

To give time for these committees to do their work, the Board adjourned to meet Dec. 20th, 7 o'clock p. m. The Board met *according to adjournment.*

1. The entire supervision in the prosecutions of collections for the "Permanent Fund" in the Centennial Mission work was given to five members of the committee named by the Convention on that work, viz., T. H. Pritchard, J. L. Carroll, J. D. Hufham, R VanDeventer and J. H. Edwards; and the prosecution of plans for the other part of the Centennial of Missions, viz., "The enlargement of the regular work of Home and Foreign Missions" was reserved to the Board to be done through the Corresponding Secretary of the Convention.

2. The committee to study, tabulate and arrange in proper shape the applications for aid, after a large part of six days given to this work, found that more than twenty thousand dollars, including Associations where fields had not been definitely arranged, had been asked from Executive Committees and from the Board. The Board by a unanimous vote, before it began its work on these applications, determined to limit the appropriations this year in State Missions, including the debt, to fifteen thousand dollars.

To one place only—Benson—was the appropriation larger than last year, to only six *places were the appropriations as large, and* out of 655 churches and stations aided last year, 242 were left to pay their own way. The most of these 242 mission churches and stations had been aided from two to six years. It is believed that at each place the work will continue to prosper and the brethren now made to feel more than ever their own responsibility and will continue to grow in activity and liberality.

Many of the applications—which said they were "bound to have *all* they asked for, could not do with a dollar less," and many which came from "one of the most important mission fields in the State," and not a few which came from "the most important field in the State"—had to be left to support themselves, and they will do it. A large number of real mission places, new, never aided before, and where the Baptists have never had preaching, were aided by the Board this time.

3. The committee on the resolution of the Convention to borrow money, reported as follows: "We, the undersigned, having been appointed a committee to ascertain how money may be borrowed to pay outstanding indebtedness of the State Mission Board respectfully submit the following: *That we have seen each of the regular* banks and ascertained that they will lend money upon personal endorsement of individual members of the Board. They will not loan upon a simple note given by the *Board, as a Board, nor upon a simple note given by the Treasurer as Treasurer of the* Board. The committee does not approve this course."

Thus it will be seen that the Convention directed the Board to do what it cannot, as a Board, do. Of course, the Convention had no power to direct the Board, as individuals, to borrow money.

The next meeting of the Board will be held Jan. 24th, 1893, 7 o'clock p. m.

C. DURHAM, *Cor. Sec.*

Literary.

We are in receipt of "The Form of Baptism" by J. B. Briney. It contains a strong argument for baptism with citations from a large number of learned authors and lexicographers. It also contains a reply by an Episcopal clergyman and a rejoinder by the author.

The Tropic Land Series. By Mrs. S. B. Titterington. Ten volumes. Price, $3.00.

This is a series of little booklets on missionary topics, for our youngest readers. There are such subjects as these in it considered, "The Land of the Golden Foot," meaning Burma; "Leng Hang's Promise," having reference to work in China; "Little Chrysanthemum," dealing with Japanese scenes; and "Baby Ben's Memorial," telling how a little fellow gathered funds, which formed the nucleus of extensive missionary work. There are ten volumes in the series, and all of them we are sure will not only be instructive to our little folks, but full of entertainment as well.

Letter from Greensboro

Dear Bro Bailey:—Things are moving finely in Greensboro. We have had to use chairs at every Sunday night service for several weeks. The Lord is with us in our work, and we hope for permanent results. The people are very kind to us. We have never lived among people more thoughtful of the pastor than these Greensboro saints. They pay the pastor's salary by check every Monday morning, and then remember him on thanksgiving and Christmas with other substantial things. I hope every pastor in North Carolina has been remembered as kindly as the Greensboro pastor. The people came several days before Christmas with their good things in order that the pastor would not have to buy for the holidays and so that the pastor's wife would not be burdened with the usual preparation. We have lived among kind people all our lives, we always had the Warrenton saints standing at the head of the list, side by side we had put the Newport News, Caswell, and Elizabeth City people; but for thoughtfulness and consideration of a pastor's home needs, the Greensboro saints take take the lead. Truly in many respects "the lines have fallen unto us in pleasant places."

May God's blessings be upon the editor of the RECORDER, and may the RECORDER be a greater power in 1893 than in any year of its history. Fraternally,

CHAS. A. G. THOMAS.

Good Meeting in Durham.

We have just closed a good and profitable meeting at the Second Baptist church. We were not surrounded by very favorable circumstances; the factory worked every night till nine o'clock, and kept off a good portion of our congregation. But the meeting was by no means a failure on that account. The church is greatly revived, and in a good spiritual condition. Rev. F. M Jordan of the Western North Carolina Convention was with us and did some most excellent preaching. His farewell sermon last Sunday night was pronounced by all who heard it to have been the best preached in this city in many a day. The subject was "Paul's praying for the church at Philippi."

The house was crowded to its utmost capacity, and quite a number were turned away at the door for want of room. Brother Jordan is a wonderful and powerful preacher of the word.

Success to the RECORDER.

Yours in Christ, A. H BUTLER

The Blessings of Giving.

There must be something very good in human nature, or people would not experience so much pleasure in giving; there must be something very bad in human nature, or more people would try the experiment of giving. Those who do try it become enamored of it, and get their chief pleasure in life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous. Of course it may become a sort of dissipation, or more than that, a devastation, as many men who have what are called "good wives" have reason to know, in the gradual disappearance of their wardrobe if they chance to lay aside any of it temporarily. The amount that a good woman can give away is only measured by her opportunity. Her mind becomes so trained in the mystery of this pleasure that she experiences no thrill of delight in giving away only the things her husband does not want. Her office in life is to teach him the joy of self-sacrifice. She and all other habitual and irreclaimable givers soon find out that there is next to no pleasure in a gift unless it involves some self-denial.

Let one consider seriously whether he ever gets as much satisfaction out of a gift received as out of one given. It pleases him for the moment, and if it is useful, for a long time; he turns it over, and admires it; he may value it as a token of affection, and it flatters his self-esteem that he is the object of it. But it is a transient feeling compared with that he has when he has made a gift. That substantially ministers to his self-esteem. He follows the gift; he dwells upon the delight of the receiver; his imagination plays about it; it will never wear out or become stale; having parted with it, it is for him a lasting possession. It is an investment as lasting as that in the debt of England. Like a good deed, it grows, and is continually satisfactory. It is something to think of when he first wakes in the morning—a time when most people are badly put to it for want of something pleasant to think of. This fact about giving is so incontestably true that it is a wonder that enlightened people do not more freely indulge in giving for their own comfort. It is, above all else, amazing that so many imagine they are going to get any satisfaction out of what they leave by will. They may be in a state where they will enjoy it, if the will is not fought over; but it is shocking how little gratitude there is accorded to a departed giver compared to a living giver. He couldn't take the property with him, it is said; he was obliged to leave it to somebody. By this thought his generosity is always reduced to minimum. He may build a monument to himself in some institution, but we do not know enough of the world to which he has gone to known whether a tiny monument on this earth is any satisfaction to a person who is free of the universe. Whereas every giving or deed of real humanity done while he was living would have entered into his character, and would be of lasting service to him—that is, in any future which we can conceive.—*Charles Dudley Warner, in Harper's Magazine.*

Attend this Business College.

Write to Prof. W. R. Smith for a circular of the renowned Commercial College of Kentucky University, Lexington, Ky. See advertisement.

A Storm at Sea.

Dr. Arthur T. Pierson in a late sermon at the Metropolitan Tabernacle, London, closed with these striking allusions:

On my way across the ocean the "Etruria" struck on the fourth day out, one of the most violent storms that has ever swept across the Atlantic, a storm that reached from the coasts of Spain, where the "Roumania" was wrecked, to the coasts of Greenland; and that magnificent vessel ploughed through it for four days, Wednesday, Thursday and Friday and Saturday, until we landed at the quay of Liverpool. That terrible storm made it impossible that we *should land our mails or passengers at* Queenstown, and tossed us and rolled us to and fro without interruption. Next to the last day of the voyage, as we were coming near the Irish coast, and the men on the look out were anxiously peering through the mist to catch the first indications of approaching land, a sailing vessel passed within perhaps, two hundred yards of the "Etruria," and the first thing we saw as we were passing her were the signals raised from the mast, and I asked Captain Haines, "What do these signals mean?" He says: "She has lost her reckoning, and she wants to know what her longitude is?" She was in the midst of the violence of this storm making her way through the sea, and she knew the Irish coast must be not far off, with its terrible rocks and she dared not go forward without a knowledge of her longitude. It was just after Captain Haines, with his officers, had taken his observations with the sextant when the sun came through the clouds for a few moments, and revealed his shining face, and he knew just exactly where we were, the very degree and minute both of latitude and longitude. So he ran up immediately in answer to the signals of the other vessel, four flags on the "Etruria," and they told this sailing vessel just where she was, and gave her longitude.

LATITUDE AND LONGITUDE.

It was one of the most pathetic incidents that ever happened to me in crossing the great Atlantic Ocean, and I thought to myself, oh, how many souls there are that are at sea, and they don't know their longitude. The rocks are before them, and they know not with what suddenness and severity they may dash upon the rocks, and they dare not go forward; an awful storm is sweeping over them, they are plunging into the trough of the sea, and they run up signals, and if you only had your eyes open you could see the signals of many a soul in this house to-night—"I want to find my longitude and latitude. Where am I? I don't know myself; I have not seen the sun in many days, or the stars; there is an awful tempest on me; where am I? Are the rocks near by? Won't you tell me my longitude? Won't you tell me my latitude?" Ah, my friend, I can tell you what your latitude and longitude is. Blessed be God, I have taken my observation, I have caught a glimpse of that Sun, the Sun of Righteousness, and in the midst of all these clouds I have taken my observation. *I bless God I know where I am. And I can* tell you where you are—lost, without Jesus Christ; the rocks of the coast are just ahead; you don't know your way into the channel, you haven't yet found out where you are. Won't you hear the word of God and the voice of Christ? Won't you let him tell you as he has told me what are your latitude and longitude? Here this precious table of the Lord tells you what he did for you; it shows you the open way into the channel. Why, if you look to night you can see the Fastnet Light, it is just shining over those tempestuous waters through the mist—"Behold the Lamb of God that taketh away the sins of the world." May God help us to turn from sin and Satan to-night, and to accept him who brings God down to us and takes us up to God, and tells us God's truth with God's certainity, and out of the death of sin gives us the life everlasting!

Serve It Up Warm.

The gospel is heaven's food for man's soul. It is adapted to all his necessities, and is fitted to nourish and gladden. It is food that must be served by man to his fellowman, and as God has given it to us. It comes to us from the very heart of God, warm with the blood of Christ and should not lose any of its heat when passing from man to man. Earthly food is generally not so palatable or nourishing when cold as it is when warm, and so it is with this food from heaven. Those who repair to God's house to sit at the gospel table provided by God should not have their food served cold by God's servants. They expect warm food, they will not be satisfied with "cold victuals." If their food is served without passing through warm hearts and without coming from lips that have been "touched with a live coal," the guests will attribute it to neglect or indifference, or laziness, or want of interest in the servants, and they will not likely relish their food nor be nourished properly by it. And if, by such service they are not utterly discouraged, even to the forsaking of the assembling of themselves together for their heavenly food, they will not show much desire for such repasts. Serve up the gospel warm.—*The Treasury.*

Read the following new advertisements, to be found on the sixth and seventh pages: "Consumption Surely Cured"; "Paradise for Sale"; "Land Sale"; "Mid-Winter Dress Goods"; "A Catechism of Bible Teaching": "Bird's-eye View of the Bible"; "Monumental Works"; "Breakfast Cocoa"; "Aunt Betsy's Pile Cure."

We were compelled to omit the insertion of a number of communications on hand in this week's issue, besides notices of Union Meetings, marriages and obituaries, &c. These articles shall be printed in the RECORDER of next week.

Walking by Faith.

"I like to see where I am going. I don't like the idea of groping about as if I was blind, as long as I have eyes. If God wants us to walk in a certain way, why doesn't he make it plain, so that we can walk by sight? This faith business that you christians talk so much about is unreasonable and absurd."

We were walking together on a road where neither of us had ever been before; we were going to a place that we had never seen. We took that road because somebody, who was an entire stranger, assured us it was the road to X. Just as my companion finished his tirade against faith, we came to where the road forked. Neither of us knew which was the right one. Nobody was in sight whom we could ask. But there was a post with two guide boards on it. The one that pointed eastward had on it the words, "To X, one mile." I said: "What shall we do? We can't see X, or wouldn't know it if we did. The roads are alike. There is nothing in their appearance to help us to a decision. Shall we trust in the guide-board? It may have been put up there just to deceive us; it may have been turned partly around since it was put up. I knew a case of this kind once. A storm prostrated a post with two guide-boards on it. A man came along who couldn't read. He set the post up wrong. People who looked to it for direction were misdirected, and it may be so here. What shall we do?"

"Why, trust to the guide board, of course. It is placed here for that very purpose, and there are a hundred probabilities that it is right to one that it is wrong."

"But wouldn't that be walking by faith, just what you criticise us christians for doing?"

"No; for I see the guide-board."

"True, and so we see our guide-board, which is the Bible. We read in it about the way to heaven; but we don't see heaven any more than you see X from this fork in the road. Our faith in the Bible is just like yours in the guide-board. We take the testimony of that which we see in regard to that which is invisible. We don't know that anybody has ever reached X by following the direction of the guide-board. But we do know that thousands, by trusting in the Bible, have attained to a peace and joy on earth which were the earnest and foretaste of heaven; and that while the neglecters of the Bible have died in darkness and fear, those who walked by faith in its teachings have been able to say, with Stephen: 'I see heaven opened, and Jesus standing at the right hand of God.'"

THE BRIDGE.

A little beyond the guide board we came to a stream. There was a bridge over it. I stopped and said: "We must examine this bridge before we go upon it. We don't know that its piers are strong and its timbers sound. It may fall under our weight."

And then my companion laughed, and said: "See those wagon tracks. If scores of vehicles have gone over safely, we can."

"So you propose to walk over a bridge whose strength you have not tested, trusting in wagon tracks, and yet you refuse to accept of the gospel of Christ, which is God's great bridge, although you know of hundreds of men and women who by such acceptance have been made both better and happier. You see that the gospel sustains all the great institutions of modern civilization; that it has never failed, where it has gone, to elevate humanity, and yet you won't trust in it, because you can not see with your natural eyes all its spiritual truths."

We reached X in due time and went to the depot. My companion rushed to the window of the office and purchased a ticket to Y. I waited until he came back, and then said: "What is that you have in your hand?"

"A RAILROAD TICKET,"

he replied. "See! it says 'Good for one first class passage from X to Y.'"

"And you paid a dollar for that bit of pasteboard?"

"Of course I did, for I wanted to go to Y, and there is no other way but to buy a ticket."

"But there is no train here on the track."

"I know; but the time-table says that one will stop here on its way from W. to Y. in ten minutes."

"What a credulous man you are! You have never seen Y.; you have never seen the train which is said to be going there; you never saw that ticket-seller before. You have to trust in his honesty and in the truthfulness of the time-table, and in the fact of which you have no personal knowledge, that this road runs to Y.; and when the train comes, you will get on it, trusting in the safety of the track, the sufficiency of the engine, the fidelity of the engineer. Yes, trusting, trusting, you go through life. You walk by faith. You travel on railroads and steamboats by faith; you confide every day almost every hour in some man, or some human institution, and yet you say that it is absurd to trust in God, in the Bible and in those christian institutions which have stood the test of ages."—*Sennex Smith, in Journal and Messenger.*

Russia still has many odd and curious marriage customs which would be interesting to the Mona Caird cult. One is for the bride and bridegroom to race madly down the isle as soon as the bridal procession enters the church, because of the belief whoever places a foot first on the cloth in front of the alter will be master in the household. In some provinces the young wife is obliged to take off her husband's boots in the presence of the guests in token of her submission. A whip falls from the boot, and with it the husband strikes the wife three times.—*Exchange.*

We are not surprised that people will not take a new cough remedy, when they know the value of Dr. Bull's Cough Syrup.

A Statement—Explanation.

Editor Recorder:—There is considerable dissatisfaction among the people of the South Fork Association, which held its annual session at Olivet church in Catawba county, concerning the minutes. It is not my purpose to say they have no reason to be dissatisfied, for they have. I, too, am dissatified, for the reason that the minutes are by no means in good style. It was the first time I had served as Clerk, and, of course, I was not familiar with the work. I re-wrote the minutes three times before I gave them to the printer. As far as I am capable of judging, the manuscript was in good style. I made out all the tables that are usually placed in them. Everything was where it ought to be, and all that was necessary was in the MSS.

I contracted with the Hickory Printing Company for three hundred copies. But when I received the minutes, I found one of the tables omitted entirely, while another was quite imperfect. Besides, there were a great many other imperfections.

Some who do not know the truth of the matter would be disposed to condemn me for not having done my duty. I hope this will set me right before them. I have learned something in the mean time, which I shall practice hereafter.

Fraternally yours. A. W. SETZER.
Carson, Dec. 17, 1892.

The Farmer and Politics.

The prosperity of a farmer to day depends more on the methods he employs than on governmental rule. Take seeds for an example: Many farmers who are alive to their own interests in other things are careless in buying seeds. They seem to think that a seed is a seed and there it ends. If there was more knowledge about seeds and greater care exercised in their selection, there would be richer crops and better returns.

Realizing this, D. M. Ferry & Co., the famous seed firm of Detroit, Mich., have embodied in their Illustrated Annual for 1893 much valuable information about seeds and their selection. It contains the knowledge gleaned from many years practical experience in the seed business, and the newest and best things about gardens and gardening. Such a book issued by a firm of unquestioned reliability is of the highest value to every one who plants a seed. Although the cost of printing and embellishing it with beautiful illustrations has been great, it is sent free to any one making application to the above firm.

Since My Husband Died.

Twelve months and more have passed away,
And seasons vanished with the tide,
But life has never seemed the same
Since my husband died.

When I hear that monster Death
Has robbed a home of joy and pride,
My heart goes out with keenest grief
Since my husband died.

Months have passed, yet still I weep,
And many bitter tears have dried
And left their furrows on my cheek
Since my husband died.

When the western breezes fan my brow
I think those very winds have sighed
Round the spot so dear to me now
Since my husband died.

Now in humble submission I bow,
For my Saviour heard me when I cried,
And I lean harder on him now,
Since my husband died.

MRS. JOHN S. KING.

Schiffmann's Asthma Cure.

Is used by inhalation, thus reaching the seat of the disease direct. No waiting for results. Ask any druggist or address Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

Sometimes the vapors that ascend in the morning come down in copious showers in the evening: so may it be with the prayers of God's children.—*R. M. McCheyne.*

You would not suspect it from the taste; there *is* cod-liver oil in Scott's Emulsion.

It looks like cream; it is like cream. Cream is bits of butter covered with something else—you do not taste the butter. Scott's Emulsion is drops of cod-liver oil covered with glycerine.

Cream is an easier food than butter, because it is in bits. Scott's Emulsion is cod-liver oil made easy; the drops are invisibly fine; they do not resist digestion.

Will you read a book on it? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

47

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

Maule's Seeds

No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address
WM. HENRY MAULE,
1711 Filbert St., Philadelphia.

FREE!

REV. W. E. PENN, author of the popular song-book, "Harvest Bells," makes the following statement:

I am an evangelist (Baptist) well known in the Southern and Western States. I was rapidly getting deaf from catarrh. When in Covington, Ky., five years ago, holding meetings in the First Baptist church, I happened to learn of Dr. J. H. Moore's treatment of catarrh while at the house of a friend. I saw in a moment it was the very thing I needed, and at once got it, and *in three months* my hearing was perfectly restored. Since that time I have recommended this treatment wherever I have been, and know of several bad cases of lung trouble that were cured by its use.

Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment; he did so, and in three months was back at his work, fully restored. All the leading physicians here endorse this treatment; and with great pleasure I give this statement to the public, hoping it will be the means of bringing similar relief to many others.

W. E. PENN.
Eureka Springs, Ark., Feb, 1891.

Medicines for 3 Months' Treatment Free.

To prove beyond doubt that the above treatment will positively cure Catarrh, Hay Fever, Deafness, Throat and Lung disease, I will for 30 days send sufficient medicines for three months' treatment free to a limited number in each locality who will agree to recommend the treatment after they are cured. Address

J. H. MOORE, M. D.,
259 W. Seventh St., Cincinnati, O.

Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C VANN,
Exr. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

THE NEW YORK
Weekly Herald.

ONLY ONE DOLLAR A YEAR!

During 1893 the WEEKLY HERALD will be without question the best and cheapest family journal published in America. It will be profusely illustrated by the best artists in the country, and will be a magazine of literature, art and news absolutely unrivaled in its excellence.

The Presidential Inaugural

will be graphically described and artistically pictured, while the great feature of the coming year's history, the

WORLD'S FAIR,

will be given particular attention. So complete will be the descriptions of everything connected with the great Exposition, and so true to the reality the many illustrations, that a perusal of the WEEKLY HERALD next summer will be almost as satisfactory as a visit to Chicago.

PRIZES EACH WEEK

will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming.

The Woman's Department will be unexcelled in practical suggestions to make the home more attractive.

Every week there will be a number of special articles on all topics of human interest. Among the novelists who will write stories for the WEEKLY HERALD are Jerome K. Jerome, Stepniak, Mrs. Grimwood, Edwin Arnold, John Strange Winter, Marie Corelli, Helen Mathers, Florence Warden, Hume Nisbet and Hamilton Aide.

Send for premium list Address,
JAMES GORDON BENNETT,
New York Herald, New York.

SUBSCRIBE NOW.

MARLIN SAFETY
REPEATING
RIFLES

Made in all styles and sizes. Lightest, strongest, easiest working, safest, simplest, most accurate, most compact, and most modern. For sale by all dealers in arms. Catalogues mailed free by

The Marlin Fire Arms Co.
NEW HAVEN, CONN., U. S. A.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH SCHOOL, FIRE ALARM &C.
Catalogue with 2500 testimonials, Prices and terms FREE.
Please mention this paper.

THE ORIGINAL
Patented Feb. 23, 1886. See Patent Stamp on each Waist.
TAKE NO OTHER.
REMEMBER THE GENUINE
JACKSON
CORSET WAISTS
ARE MADE ONLY BY THE
JACKSON CORSET CO., Jackson, Mich.
The manufacturer's name is printed upon the boxes and stamped upon inside of clasp in each waist.



They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING
If your dealer hasn't them write to us.
CANVASSERS WANTED.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount.	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro ..	‡2 18 p m		
Leave Tarboro...	12 58 p m	‡6 00 p m	
Arrive Wilson ...	2 18 p m	7 00 p m	7 40 a m
Leave Wilson....	‡2 30 p m		
Arrive Selma ...	3 25 p m		
Arr Fayetteville.	5 20 p m		
Leave Goldsboro.	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw...	4 14 p m		9 30 a m
Leave Magnolia..	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington.	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington.	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia..	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw...		11 11 a m	6 15 p m
Arrive Goldsboro.	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville.		‡9 0 a m	
Leave Selma.....		11 35 a m	
Arrive Wilson ...		12 30 p m	
Leave Wilson....	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro ..	‡6 30 a m	‡2 18 p m	
Leave Tarboro...		12 58 p m	
Arrive Weldon...	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m. 5 20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 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 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

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

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

STOP AT THE
Moseley House,
Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.
Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6 00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

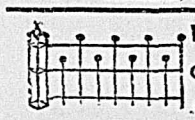
SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE.
B. M. WOOLLEY, M.D.
Atlanta, Ga. Office 104½ Whitehall St.



IRON FENCE
SIXTY STYLES FOR CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.



BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church
BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

The Bees—A Sort of Fable.

There was once a fine colony of bees that had its hive in a very fertile place. The flower and the clover grew abundantly about them, and as they were frugal and industrious they prospered greatly. They heeded all the laws of the colony, and obeyed the words of the big bees, who assigned to each his task. Some tended and fed the young bees, some gathered wax and made the beautiful cells, and some stored these with rich honey. Every year they reared and sent out a new swarm to live and work in some other field, and every year they made comb and honey enough for the use of the colony, with something over for the proprietor of the hive and the grounds. All the "workers" were contented and happy, and even the drones would sometimes look on and say, "See what a noble work *we* are doing!"

Thus the years went by; but when the tenth year came the big bees began to say, "Go to now, we must celebrate our Decennial Year; we must do some great and extra thing as a memorial of our prolonged prosperity. And the saying pleased all the colony of bees, but soon a difference arose as to what the memorial should be. The old nurses of the young bees said: "Let us send out this year two swarms instead of one." The honey-makers said, "Let us double our make of honey this year." But the wax gatherers and the comb builders said, "Oh! no; your swarms and your honey are temporary and ephemeral things, and are too much of the every-day sort to excite any special interest; let us make something large and imposing and permanent—something that will call out enthusiasm and enlist effort. Our plan is to build a great comb, sufficient to store the honey of many years to come, and worthy to stand as a Memorial of our Decennial Year, and let each loyal bee help to built it."

And when the matter came to the Great Council they spoke kindly of all the plans, but decided in favor of the great comb. And they committed the execution of this plan to the big bees. Then the big bees summoned all the colony, and exhorted every one by his loyalty and his public spirit to work with might and main for the great Decennial Comb; but of the regular work of the hive they had but little to say. And such was their eloquence, and such their influence over the docile and obedient bees that straightway there sprang up an enthusiasm for the big memorial Comb that filled and dominated the whole hive. Nothing else was thought of, and all other work was ignored or neglected. "Was not this," said they, "*the* chosen work of the decennial year, and who would waste time on any other?" And so it came to pass that even the old nurses caught the prevailing spirit, and left off tending the baby bees and went to gather wax for the Comb; and the old honey gatherers found it more easy and popular to gather wax instead, and to make contributions to the great Comb. And soon every bee was working in wax; and "comb" and "wax" and "memorial" were the watchword throughout the camp. Even the drones, as they were crowded and pushed about by the fervid workers, were inspired up to the jesting point by the strong scene. One managed to observe that it was *waxing* rather warm this season; another, who was of a cynical turn, thought that the big Comb, with no honey in it, would probably prove a lot of *big cells;* while a third ventured to say that things were *beecoming rather cereous.* But the work went on, and the structure grew apace; soon it filled almost the whole hive; and at last, as the summer ended, the work of the year was done.

Great was the rejoicing of the busy bees on the completion of their task, and they went into wild enthusiasm over the great Comb. But the reaction came; they now had time to look about them and to think. And what did they find? The working year was over. The autumn had come, and the flowers were dying. *There was no honey in store!* True, they did not need any for the young bees, for these had all perished of neglect, and no swarm had been sent forth that year; but there was none for the proprietor, none for themselves to keep them alive during the cold winter. Utter destruction stared them in the face. Alas! poor busy bees—faithful, but misguided—of what avail to you that huge but empty Memorial Comb, and how shall its cells ever be filled! A few days ended it with them, and when spring brought back the flowers the once busy hive was silent and dead.

Moral 1. Don't build an extra big barn just now if you have to lose a crop and sell the children's bread in order to build it.

Moral 2. Do your regular work first, and then that which is extra; don't try to do extra first. If you are to build a church with a steeple on it, you will find it better to build the church first, and then the steeple, and not *vice versa.*

Moral 3. If you take all your money to buy you a purse you will have nothing left to put into it.—*C. H. W. in Religious Herald.*

Giving Presents.

Above all things, if you give presents, be more anxious to give something which "supplies a want" than to send some pretty trifle which can only prove in the end an additional care. A little forethought and friendly putting of yourself in another's place will make this possible. In the great world of books something can be found to suit every taste. Flowers are always a graceful gift, and can never become burdensome by lasting after one has grown tired of them. There are numberless other things which can be procured, without a wear and tear of mind and body which make the recipient feel as David did of the water from the well of Bethlehem, that what cost so much was too valuable to be accepted.—*Susan Anna Brown.*

Never risk a joke with a person who is not well-bred and possessed of sense to comprehend it.—*La Bruyere.*

The Best Time to Bathe.

The best time to bathe is just before going to bed, as any danger of catching cold is thus avoided, and the complexion is improved by keeping warm for several hours after leaving the bath. A couple of pounds of bran put into a thin bag and then in the bath-tub is excellent for softening the skin. It should be left to soak in a small quantity of water several hours before being used. The internal aids to the complexion are most of them well known. The old-fashioned remedy of sulphur and molasses is considered among the best. Charcoal powdered and taken with water is said to be excellent, but it is most difficult to take. A strictly vegetable and fruit diet is followed by many for one or two weeks.—*London Lancet.*

The Sweet Gum.

The exudation you see clinging to the sweet gum tree in the summer contains a stimulating expectorant that will loosen the phlegm in the throat. Taylor's Cherokee Remedy of Sweet Gum and Mullein cures coughs and croup.

It is the point about which we feel most secure which Satan attacks. He delights to make the christian think there is one temptation to which he is in no danger of yielding. For he knows that pride in our own strength is precursor to a fall.—*Western Recorder.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

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.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, $500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Prayer In and For the Societies.

Some one has said that God's promises are the fulcrum and prayer is the lever by which faith lifts the interests of God's cause into success. Our prayer voices our feeling of helplessness. Earnest, habitual prayer is the greatest agency in missionary work, for this is God's work and without his aid all that we do would be vain.

One object in our Society meetings is to gain information about our various mission fields. Another reason for these meetings is, that this is a convenient way of making regular contributions. But the great object of the meetings, in my opinion, is, that we may have *earnest, united, persevering* prayers for our mission stations and our missionaries. The one plea of our missionaries that is unchangeable and that is always first, is the same that came ages ago from the Apostle Paul, "Brethren, pray for us." We have the assurance that our united prayers will be answered. Our Heavenly Father said, "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew 18: 19).

If we hope for a blessing on our gifts and an enlargement of our work, we must have more prayer, and this prayer must be under the guidance of the Holy Spirit. If we pray thus, we will find the Divine impulse to give to missions awakened and wisely directed; for no one can pray thus and be unwilling to give. Prayer will quicken and develop this christian duty. If as individuals we get under the control of the Holy Spirit, the churches will then be brought under this power, and all will consider it a blessed privilege to give.

I believe that our increased contributions to missions in the last few years has been largely due to the united prayers of christian women in these Society meetings. When we realize what our prayers can do, how can we withhold them? Let me beg you, my sisters, never to have a missionary meeting without earnest prayers for God's blessing. No matter how simple the prayer, if it comes from the heart, it will reach a throne of grace and the blessing will follow. We must remember that our prayers are to God and not to those around us. If we are called on to pray, ask God to help us, and never mind what people say—do our best and leave the result with him.

If we need these prayers in our Societies for our missionaries, we certainly need them for our Societies, that we may be guided as to the best way of conducting our meetings, and helped in reaching those who do not belong to our Societies, and we need to pray for each other. The trouble is that we are so prone to depend upon our own devices for carrying on God's work instead of going to him for guidance.

We need to pray in our Societies for our Foreign, Home and State Missions. These men are but human and need our prayers that they may be directed as to the best way of carrying on God's work. While I think it so important that we pray in our Societies, it is of equal importance that we should not neglect daily prayer at home.

I have heard missionaries say that they could tell when christians at home were praying for them; they seemed to be specially blessed in their work at such times. What we need is more prayer. God commands us to "pray without ceasing," and he encourages us to pray. The success of our mission work depends upon our prayers. Oh! if we only had faith to ask! Think of it, "Ask and ye shall receive." We have this promise, and God's word never fails.

"My soul! ask what thy wilt;
Thou canst not be too bold;
Since his own blood for thee he spilt,
What else can he withhold."

Matters in Cuba.

On the third of the past month I left for Havana to inspect our mission work in the Island of Cuba, and especially to make the last payment on the house of worship purchased by the Board.

That business having been satisfactorily accomplished, and the last dollar of indebtedness paid, I turned my attention to other interests.

Our mission work is prospering. The first meeting I attended was that of the Neptuno Street Mission. This mission has been compelled to remove recently, and its present quarters are neither so commodious nor inviting as it formerly possessed. Its importance demands better ones, but they are difficult to procure at present. At this meeting three were received for baptism, and ten arose for prayer. This part of our work is in charge of Brother O'Halloran, who with his excellent wife, conducts a school and a Sunday-school in connection with it.

In the Pilar district, where our work is in charge of Brother J. V. Cova, we have a good congregation which crowds the building every Sunday. There were about one hundred in attendance at the weekly prayer meeting, and one was received for baptism. Here we have an excellent day school, and a Sunday-school that rivals in numbers and interest that of Brother Diaz's church. Brother Cova and his wife and other teachers are doing noble work, and the interest here is growing. He has some excellent helpers in his church whose intelligence, influence, and consecration aid greatly in promoting the cause. Though better accommodated than the Neptuno Street Mission, the place is too small for them, and they greatly need increased facilities for their work.

The missions at Los Puentes and San Miguiel I did not visit, though I saw the pastors of both of these churches. At both places we have day schools, and Sunday-schools. Brother Bueno at San Miguiel reports fifteen received for baptism. As he has no baptistry, and the authorities do not allow any religious act to be performed outside their places of worship, and as he is some distance from other stations, he is accustomed to carry his converts to some one of them for baptism.

At Brother Diaz's church there were on Thursday night not less than three hundred at his prayer meeting. The meeting was a spirited one. Many were the thanksgivings to God that their beautiful house of worship was paid for in full and was now surely theirs. Many were the blessings invoked upon their American brethren who had so generously helped them. At this meeting five were received for baptism, three were baptized, and many arose for prayer. Even since my last visit there has been a decided improvement in this congregation, more in the manner and character of the *men* attending the meetings than in any other respect. Evidently Brother Diaz is reaching a more influential class of the community than ever before. That night I saw men standing up for prayer whose appearance indicated that such men would be an acquisition to any of our churches in Atlanta, Louisville, or Richmond. An American lady, whose long residence in Havana enabled her to know, told me that some of the best families now attend the Baptist church, and on Sunday night I saw such evidences of this as assured me that she was not mistaken. That our Baptist cause is taking a stronger hold in Havana is manifest when looked at from every point of view. In another article I propose to give the facts on which this conviction is based, and the causes that underlie the increasing influence of our principles and our people. I. T. TICHENOR.

Atlanta, Ga., Dec. 17, 1892.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the



CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.



The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE Breech-Loader $7.50. RIFLES $2.00 WATCHES GUNS BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Free TO MAGISTRATES AND COUNTY OFFICERS.

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6.40 a m
Lv Climax	.....	.....	8.35 a m
Ar Greensboro	.....	.....	9.20 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	11.00 a m	5.00 p m
Lv Stokesdale	12.20 a m	6.15 p m
Ar Madison	1.10 a m	7.05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun Walnut Cove	1.52 p m		.....
Lv N & W Jun Walnut Cove	2.30 p m		.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.20 p m		.....
Lv Fayetteville	7.46 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 47 p m	.....
Lv Hope Mills		8 05 p m	.....
Lv Red Springs		8 49 p m	.....
Lv Maxton		9 20 p m	.....
Ar Bennettsville		10 15 p m	.....
Lv Greensboro			3 05 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	1 59 p m	8 00 p m
Lv Stokesdale	3 08 p m	8 50 p m
Ar Greensboro	4 25 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

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

Dr. MacArthur's Remarks—Just Once More.

What an artful apologist Bro. J. J. Taylor is. In his eager desire to serve Dr. MacArthur, he quietly and coolly suppresses one half of his thanksgiving remarks, as published, and the particular part to which I took exception—"as a good Republican, I am in no mood for decorations." In these words Dr. MacArthur assumes the responsibility for the lack of decorations on that occasion, and his political and partisan mood is made to account for that lack.

I will not give Bro. Taylor the closing advice he gives me, "Let us not be too righteous," because I think, judging from the fairness with which he stated this case, that he is in no immediate and pressing danger of going too far in that direction.

J. L. CARROLL.

Chapel Hill, Dec. 21, 1892.

Bertie Union Meeting.

The next session of Bertie Union Meeting meets with Bethany church. Elder C. B. Williams is appointed to preach the introductory sermon, Elder Cale, alternate; Eld. T. G. Wood, the missionary sermon, Elder T. T. Speight alternate.

PRACTICAL SUBJECTS FOR DISCUSSION.

1. Missions as dependent on pastors and churches. Discussion to be opened by Bro. Foushee and Elder Curtis.
2. Importance of family prayer. Discussion to be opened by Bro. C. W. Mitchell and Elder C. B. Williams.
3. What is the work of our ministerial education, and what is the duty of our churches to that Board? Discussion to be opened by Dr. R. P. Thomas and Elder H. T. Williams.
4. Duty of churches to pastors. Discussion to be opened by brethren W. P. Shaw and B. F. Williams. A. J. COBB, *Sec.*

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

An Appeal in Behalf of a Maggie Nutt Herring Monument.

We, the present members of the Maggie Nutt Missionary Society and pupils of Oxford Female Seminary, desire to place in the cemetery of Mt. Airy, where her mortal remains lie buried, a fitting testimonial of our affection for Maggie Nutt Herring, and our appreciation of her lovely character, manifest in the happy, guileless girl, as in the devoted, self sacrificing missionary.

We propose no costly monument with massive pedestal and towering spire—this would not be consistent with the sweetness, gentleness and humility of her nature—but a broken column of pure, white marble, which shall speak to future generations of the fair, young life so freely consecrated to the service of the Master.

Believing that all the old members of the Maggie Nutt Missionary Society, and all the alumnæ and former pupils of O. F. S., will esteem it a privilege to unite with us in raising this monumental stone, we request one and all to send at once at least one dollar with their names to

MISS LIZZIE LOWNDES,
Pres. of M. N. M. S. O. F. S.,
Oxford, N. C.

December 18, 1892.

Union Meeting of the South River Association.

This body will meet with the church at Clement on Friday before the fifth Sunday in January, 1893, and the introductory sermon will be preached by Rev. W. B. Harrell, and the missionary sermon on Sunday by Rev. W. F. Watson.

The committee on queries have selected the following:

1. Can any one claim to be a christian who refuses to unite with the church, and who never works for the interest of the Lord's cause? First speaker—Rev. S. C. Page.
2. Should the Sunday-school elect its own officers, or should they be elected by the church? First speaker—J. L. Autry.
3. How shall members of the church be reached so as to induce them all to contribute to the support of the gospel? First speaker—Rev. W. R. Johnson.

R. G. TAYLOR, *Chairman.*

Acknowledgments.

[The Treasurer requests that when money is sent, that 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.]

FOR TWO WEEKS.

State Missions—S Womble, $1.00; W A Owen, 1.00; Rehoboth ch, Chowan, 4.00; Sephas Young, 1.00; Buffaloe ch, Ashe and Alleghany, 1.50; E M Cook, 1.00; D F Williams, 1.00; Rev W T Jones, 8.33; South Yadkin Asso, 45.29; Henry Eudy, 1.00; Spring Branch ch, Little River, 3.20; Mrs S E Garvey, 1.00; Mt Gilead ch, Mt Zion 68c; Thos J Cates, 1.00; Ferebee Needham, 1.00; Sarah Needham, 1.00; Bethel Long, 1.00; Greensboro ch (pledge at Convention), 10.00; Brier Creek Asso, 34.14; W G Arrington, 1.00; H Haigwood, 1.00; Mrs J M Deloney, 1.00; Piny Grove ch, Eastern, 2.50; M E Melton, 1.00; John Wilson, 1.00; G W Watkins, 1.00; Miss Mary Carr, 1.00; A J Ward, Warwick ch Chowan, 1.00; Benjamin Rogers, 1.00; Mrs M G Grandy, 1.00; M H Irvin, 1.00; Brassfields ch, 11.25; W L James, 1.00. Total, 143.89. Previously reported, 173.04. Total this year, 316.93.

Foreign Missions—Henderson S S Mis Soc, for Japan, 8.31; Mt Olive S S, Alexander, for G W Greene, Canton, China, 2.00; High Point S S, for Japan, 8.00; W M S, Aulander ch, ditto, 7.00; Mt Gilead ch, Mt Zion, bal pledge 1892, 7.50; W M S, Scotland Neck ch, 10.65; Ditto, for Japan, 8.25; Sunbeams, Scotland Neck ch, 2.30; W M S, Rockingham ch, 2.00; Brier Creek Asso, 7.15; Bethel ch, Chowan, for Miss Knight, 8.36; Liberty Asso, 1.70; W M S, Flat Rock ch, Central, 3.45; Cane Creek ch, Mt Zion, 1.50; Mt Vernon ch, Central, 15.00. Total, 93.17. Previously reported, 168.89. Total this year, 262.06. [Some changes in the totals are made, because receipts in the RECORDER of Dec 9th which were included in last report had been added improperly.

Home Missions—Newbern church, Eastern, $5.45; Rock Spring ch, Flat River, 5.00; Saron ch, Richmond, 1.25; Cartledge Creek ch, ditto, 2.15; Island Creek ch, Flat River, 5.70. Total, 19.55. Previously reported, 190.59. Total this year, 210.14.

Education—Sandy Run ch, West Chowan, $5.92; Saron ch, Richmond, 1.40; Tally Ho ch, Flat River, 2.92; Union ch, W Chowan, 20.00; Liberty Asso, 6.87; Poplar Creek ch, Flat River, 2.67; Col L F Toon, 5.00; A B Hunter, 5.00; J B Martin, 5.00; N L Shaw, 5.00; Rev J M Davis, New York, 50.00. Total, 109.78. Previously reported, 122.65. Total this year, 232.43.

Orphanage—Mt Vernon ch, Central, $4.02; Mt Zion ch, Tar River, 5.25; S S, Republican ch, West Chowan, 2.00; Mrs T T Speight, 1.50; Sandy Run ch, West Chowan, 11.27; Saron ch, Richmond, 1.00; Cartledge Creek ch, ditto, 1.00; W M S, Aulander ch, W Chowan, 6.00; Cashie S S, ditto, 3.20; Hickory ch, 2.08; Rockingham ch, 7.56; Jonesboro ch, 3.00; Hickory Grove ch, Cape Fear, 2.93. Total, 50.31. Previously reported, 89.66. Total this year, 139.97.

Centennial Fund (Foreign Missions)—Cashie S S, West Chowan, $8.60; W M S, Scotland Neck ch, 15.96; Sunbeams, ditto, 31.31; S S, Kinston ch, 4.50; W M S, Taylor's Bridge ch, 1.00; Ditto, Goldsboro ch, 18.92; Ditto, Fairview ch, 3.06. Total, 83.35.

Centennial Fund (Home Missions)—Cashie S S, West Chowan, $10.00; Olive Chapel ch, 5.00; S S, Kinston ch 4.50; W M S, Fairview ch, 3.06. Total, 22.56.

Colored Institutes—Liberty Asso, $1.28.

Havana House—S S, Monroe ch, Union, $24 00.

Ministerial Relief Fund—Ephesus ch, Robeson, $1.00; New Hope ch, 2.10; Maxton S S, 7.00; Maxton ch, 5.36. Total, 15.46.

The amount contributed to the Centennial Fund by Mrs V B Swepson, reported in last RECORDER, should be $50.00 each to Foreign and Home Missions, and not 50c each.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Dec 31, 1892.

Colds and Coughs
croup,
sore throat,
bronchitis, asthma,
and hoarseness
cured by
Ayer's Cherry Pectoral
the safest
and most effective
emergency medicine.
It should be in every
family.
Dr. J. C. Ayer & Co
Lowell, Mass.

CONSUMPTION
SURELY CURED.
TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

B.B.B. BOTANIC BLOOD BALM
A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.
SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

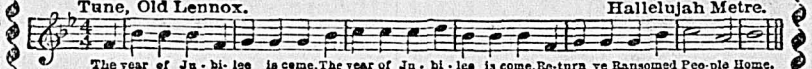
Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cases Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 124 Vine St., Cincinnati, Ohio.

ROSE TOBACCO CURE
A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write*
BRAZEAL & CO., 2105 & 2107 3d Ave., Birmingham, Ala

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.
Highest award at World's Exposition.
Book-keeping, Business, Short-hand, Typewriting and Telegraphy taught. 1000 Students. 18 teachers. 10,000 Graduates in Business. Begin Now. Address WILBUR R. SMITH, Prest, Lexington, Ky.


FREE by return mail, full descriptive circulars of BOODY'S RAW and BOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. BOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address BOODY & CO. CINCINNATI, O.

I. W. DURHAM. *T. L. ELLIOTT.*
MONUMENTAL WORKS,
RALEIGH AND CHARLOTTE, N. C.
Designs and samples sent at our expense on application. Give some limit as to price of Monument or Headstone desired.
Satisfaction Guaranteed.

A SOLID MUSICAL SOUTH IN GRAND CHORUS.
Tune, Old Lennox. Hallelujah Metre.

The year of Ju-bi-lee is come, The year of Ju-bi-lee is come, Re-turn ye Ransomed Peo-ple Home.
CLEVELAND ELECTED. CONFIDENCE RESTORED.
COTTON JUMPING UP. CORN CRIBS FULL.
FORCE BILL DEAD. PROSPERITY IN SIGHT.
PIANOS only $225. ORGANS only $27.
Celebrate this great **Jubilee Year** with the **Piano** or **Organ** so long wanted. Never a better time to buy. Prices never lower. Terms never easier. New styles. New prices. New terms.
SPECIAL JUBILEE HOLIDAY OFFER—PIANO LAMP FREE.
Free to Holiday Buyers. With every new Piano ordered before Jan. 15, '93, we give a splendid **$15 Piano Lamp,** complete. *Send for circular. Mention this paper. Don't delay.* Christmas most due.
LUDDEN & BATES, Southern Music House, Savannah, GA.
The Leading Piano and Organ House of the South. Established 1870.

TOBACCO HABIT
HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly **harmless,** cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days
EASILY CURED
For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.

Sunday-school Periodicals.
First Quarter, 1893.
Periodicals and Prices.
In clubs for one year each as follows: Convention Teacher, 50c; Kind Words—Weekly edition, 50c; Semi-monthly, 25c; Monthly, 16c; Child's Gem, 25c; Lesson Leaflets, 10c. Per quarter each as follows: Quarterlies—Advanced, 3c; Intermediate, 2½c; Primary, 2½c; Picture Lesson Cards, 4c; Bible Lesson Pictures, size 28x18 inches, $1.25.
The Broadus Catechism.
A Catechism of Bible teaching by Dr. John A. Broadus, D. D., LL. D., just published by the Sunday school Board under order of the Southern Baptist Convention. Price, 5c. single copy or in quantities. *This will be the leading catechism for the Sunday-schools and in the home circle.*
In Getting Your Sunday-school Supplies
From the Sunday-school Board of the Southern Baptist Convention, at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all the great missionary enterprises.
Instructions for Ordering.
Make your orders definite. Give your name and postoffice and State. Samples sent when requested. Don't send stamps if you can avoid it. Make all orders payable to
BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.
J. M. FROST, *Corresponding Secretary.*

Rosenthal Clothing Company,
305 Fayetteville St., opp. Postoffice, Raleigh, N. C.
Largest and Best Selected Stock
of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

The Baptist Supply Store,
RALEIGH, N. C.
All Sunday-school Quarterlies and Papers at publishers prices. Sunday-school song books—the latest and best—more than twenty different books—all at publishers' prices. Libraries of 25 to 100 vols. from $5.00 to $25.00. Missionary libraries at $10.00.
MATTHEW HENRY'S COMMENTARY, 6 VOLS., cloth, $15 PER SET.
Biblical Museum, 8 Vols, cloth, $8 per set. Song book—"The Choice,"—1,000 copies under order. Music, by mail, 40 cts., words, 12 cts. This is the best. Mission Centennial—William Carey—A Sketch. —Beginnings of Modern Missions—1,000 copies just received—cloth, 25 cts; paper, 15 cts.
Address, REV. C. DURHAM, Raleigh, N. C.

North Carolina Schools
CAN BE SUPPLIED WITH
School Books and Stationery
—BY—
ALFRED WILLIAMS & COMPANY
In the Shortest Possible Time and at Lowest Possible Prices.
Send to us for Everything you want in our Line.
OUR SPECIAL PUBLICATIONS:

North Carolina Primer,	5c.
North Carolina Copy Books,	10c.
North Carolina Spelling Book,	15c.
Spencer's First Steps in North Carolina History,	75c.
Moore's School History of North Carolina,	85c.
North Carolina Speaker,	50c.
North Carolina Teacher, per year,	$1.00.

COMPLETE CATALOGUES ON APPLICATION.
ALFRED WILLIAMS & CO., Raleigh, N. C.

VOSE & SONS PIANOS. ESTABLISHED IN 1851.
Celebrated for their **Pure Tone, Elegant Designs, Superior Workmanship, and Great Durability.** *Sold on easy terms.* Old instruments taken in exchange. Write for catalogue and full information.
170 Tremont St., Boston, Mass.

Physician Wanted.
A good paying location in a prosperous town, can be obtained by the right man. Address,
DOCTOR,
care of BIBLICAL RECORDER, Raleigh.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. E. A. BELLS, Baltimore, Md.

A CATECHISM OF Bible Teaching.
BY
JOHN A. BROADUS, D. D., LL. D.
PRICE, 5 CENTS EACH.
It is a very clear, concise, and simple statement of the doctrines and beliefs of the Baptist denomination, and can be heartily commended to all superintendents who desire to educate their scholars in the distinctive principles of the Baptist faith.
American Baptist Publication Society.
PHILADELPHIA: 1420 Chestnut St.;
BOSTON: 256 Washington St.;
NEW YORK: Times Building;
CHICAGO: 122 Wabash Ave.;
ST. LOUIS: 1109 Olive St.;
DALLAS, TEX.: 345 Main St.;
ATLANTA; 66½ Whitehall Street.

Inter-State Trust and Brokerage Company,
RALEIGH, N. C.
Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

The N. C. Baptist Almanac for 1893,
EDITED BY N. B. COBB,
will be ready for delivery about Dec. 15th, 1892. It will contain Morgan Edwards's History of Sandy Creek and Haw River Baptist churches in 1772–'73; extracts from J. Asplunds Register of the Baptists of North Carolina and Tennessee, published in 1791; History of Wake Forest College by Dr. Charles E. Taylor, President; Biographical sketches of deceased Baptist ministers and prominent laymen; list of State officers; time of holding courts, State and Federal; officers of our State institutions; of Baptist State Convention; of all the Baptist Associations; members of State Legislature; statistics of Associations; and much other valuable information not usually found in almanacs.
PRICE:
10 cents single copy; 75 cents per dozen, by mail; $5 per hundred by express.
Send in your orders at once, or you may be too late. Address,
N. B. COBB, Raleigh, N. C.

Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs, Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

—GO TO—
Jordan's Dining Hall,
A. E. JORDAN, Proprietor,
114 Fayetteville Street, - Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

The Baptist Superintendent.

Among Sunday-school periodicals *The Baptist Superintendent* holds a unique place, being the only publication of its kind with departments and special articles all bearing upon the duties of the superintendent. It will enter upon its tenth volume with the new year. From every hand testimony is abundant that it meets a need, and is universally helpful to pastors and officers of Sunday-schools. Portraits; sketches; blackboard diagrams upon the lessons; catechism lessons, with blackboard suggestions; Sunday-school buildings; superintendents exchange; practical methods illustrated; practical hints and helps; editorial and general articles upon live topics; unite in making a bill of fare that always pleases and instructs. The price is only twenty-five cents a year. American Baptist Publication Society, Philadelphia.

What "ss." Means.

You often see it—"State of North Carolina, county of Wake, 'ss.'" It is to be found at the beginning of acknowledgments and other legal documents, but not one in a dozen can tell you what that cabalistic "ss." is for. To be short and to the point, the abbreviation is a contraction of the Latin word *scilicet*, which is also a contraction, having originally been written as *scire licate*, neither of which, you will note, has more than one "s." The word entire, or in its abbreviated state, is equivalent to the old English "to wit," still widely used, the design of both being simply to call particular attention to what follows.—*North Carolinian.*

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

NEWS OF THE WEEK.

Raleigh Affairs.

The Farmers' Alliance store here, managed by R. J. Powell, has made an assignment. Liabilities said to approximate $5,000; assets not stated.

Gov. Holt has appointed Wm. S. Harris Commissioner of Labor Statistics, *vice* Jno. C. Scarborough resigned upon election as Superintendent of Public Instruction.

The rooms of the Capital Club, in the Henry Building of this city, were damaged by fire last Wednesday morning to the extent of about $500. The first floor of the building was occupied by the Rosenthal Clothing Company and the Raleigh Stationery Company, both of whom sustained considerable damage from water.

It is with pleasure we welcome Mr. I. W. Durham to our city, who has recently bought the marble works of Mr. Goodwin. Mr. Durham has for a number of years conducted the marble business in Charlotte and will now conduct the business in both cities. We most cheerfully commend the new firm whose advertisement appears in this issue of the RECORDER to our brethren and the trade generally, assuring them they will always get the best work and material at the lowest possible cost.

The Grand Lodge of Free and Accepted Masons of North Carolina will convene in Raleigh on January 10th, 1893. For this occasion, the Richmond & Danville Railroad Co., will sell reduced rate tickets to Raleigh, N. C., and return, from all stations on its lines in State of North Carolina, January 8th, to 11th, limited January 16th, 1893, at the following rates from points named: Charlotte, $7.45; Durham, 1.65; Greensboro, 4.30; Goldsboro, 2.75; Lincolnton, 8.40; Marion, 9.40; Rural Hall, 5.95; Selma, 1.65; Winston-Salem, 560. Intermediate points in proportion.

State News.

The Wadesboro brownstone quarry is again being operated.

An ice factory plant costing $15,000 has recently been put in at Washington.

Adjutant General Glenn's report shows that there are 2,025 men enlisted in the State Guard.

The Columbia College Glee Clubs gave two very fine performances in Wilmington last week.

A fire of incendiary origin destroyed between $3,500 and $4,000 worth of property in Sparta.

Barnes Stainback & Co., clothiers at Henderson, have made an assignment. Liabilities $15,000.

A basket factory is Fayetteville's latest enterprise, the stock for which has all been subscribed.

Mr. Thos. Settle, of this State, will be the youngest member of the next House of Representatives.

Three handsome residences in the western part of Winston were burned Christmas day. Loss about $12,000.

Mr. P. B. Hamer, of Marion, S. C., has purchased a half interest in the *Yadkin Valley News*, published at Mt. Airy.

The Lenoir College building is just completed at a cost of about $26,000. R. A. Yoder is president of the institution.

Four stores were destroyed by fire in Laurinburg Saturday night week. The fire is supposed to have been of incendiary origin.

A colored man named Alston, was killed and two others injured by an accident at the brownstone quarries near Sanford recently.

The Durham *Sun* says that Josh Canady, colored, lost his life near Bahama, by a razor in the hands of Henderson Burnett, another negro.

The county of New Hanover and the city of Wilmington claim $200,000 from the Wilmington & Weldon Railroad Company for back taxes.

A $75,000 cotton mill, a large plug tobacco factory, a knitting factory and other enterprises are now on the tapis and must come. —*Warrenton Record.*

The American Association of Educators of Colored Youth met in Wilmington last week. Delegates were in attendance from all parts of the country.

Mr. J. W. Goslen, editor of the Winston *Union Republican* has purchased the entire plant of the Greensboro *North State* and will consolidate it with the *Republican.*

Lizzie Brown, a colored woman was murdered in Wilmington Monday night of last week. Her body was discovered in an obscure corner of a lot the next day.

The Chatham Manufacturing Company, of Elkin, propose to build mammoth new woolen mills this year. The Company will manufacture pants in the old building.

John F. Lifsey agent of the Coast Line road at Garysburg, shot and killed his brother-in-law Chas. Kee at that place last Thursday. Lifsey is in jail. The trouble resulted from land disputes.

Safe blowers got in a successful piece of work at King's Mountain early one morning recently. They blew open the safe of Carpenter Bros., and escaped with about $600 in cash and a lot of valuable papers.

Mr. P. W. Johnson of Wake Forest recently lost his barn which was burned, together with a good horse, two buggies and a considerable ot of lcorn and other valuables. Loss beweent six and eight hundred dollars.

Merdie Arthurs, the little daughter of Mrs. A. H. Arthurs of Troutman's, Iredell county, accidentally caught fire while playing in the house December 23d and was so badly burned that death resulted shortly after.

We learn that Capt. Jones, colored, of the steam barge Shoe, belonging to Messrs. Greenleaf Johnson & Son, fell overboard last Wednesday at Howard, and drowned. His body was recovered the next day.—*Windsor Ledger.*

A colored woman living at Taylorsville, locked her three little children up in her house, and went to a festival. During her absence the building caught fire and was destroyed. Two of the children were burned to death, and the other was so badly injured that it is thought it will also die.

A fire in Statesville on December 11th destroyed nearly $40,000 worth of property, and on the 28th another terrible conflagration visited the town, causing a loss of over $50,000. The finest business houses in the town have thus been swept away. The work of re-building the burned district will be begun shortly.

On Friday December 23d, Mr. Adam Siler and his wife, both quite old, were brutally murdered at their home near Siler City, Chatham county. Robbery was evidently the motive of the deed, as a small amount of money was taken from one of the bureau drawers. The murderer made his escape. *The Chatham Record* says that this is the third time within the past few years, that two old persons have been murdered at their homes in this county.

On the night of December 1st an unknown man entered the house of Mr. Randall McDonald who lived with his two aged maiden sisters in Packet township, Moore county, and demanded of him his money. The sisters, remonstrated with the man, when he suddenly turned upon them and shot both of them down. Miss Mary McDonald was instantly killed and her sister was seriously injured. The ruffian then robbed Mr. McDonald who is very old, of what money he had and escaped. Several persons supposed to have been implicated in the murder were arrested, but subsequently discharged as they could not be identified.

General News.

The persecution of the Jews in Russia continues.

An oil warehouse in Chicago was burned on the 24th inst., causing a loss of $100,000.

The Globe, London's oldest evening paper was burned out December 24th, with heavy loss.

Three men recently lost their lives by suffocation from foul gas in an unused mine near Alma, Ill.

A train ran into a crowded horse car in Chicago last Friday, killing four persons and injuring others.

A fire at Ossawatomia, Kan., on the night of December 27, destroyed much property, and cremated alive four persons.

B. J. Martin, cashier and president of the defunct Webster Bank at Enpora, Miss., was recently arrested on a charge of embezzling $17,000 of the bank's funds.

A battle between 250 Mexicans, and 300 revolutionists, took place recently at Las Animas, Mexico. Thirteen soldiers and a score of revolutionists were killed, and many others on both sides were injured.

It appears that Hamburg is not clear of the cholera scourge. Several deaths have occurred and a number of new cases have been reported during the past few days. Deaths from the disease have also occurred in two or three towns in the northern part of France.

The promptness with which Ayer's Cherry Pectoral stops a hacking cough and induces refreshing sleep is something marvellous. It never fails to give instant relief, even in the worst cases of throat and lung trouble, and is the best remedy for whooping cough.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

On Friday night December 16th, in Sandy Ridge township, Union county, Het Winchester, colored, shot and killed Bill Flanigan also colored. Winchester has disappeared.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A Costly Book.

From a money stand-point Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds, and requiring usually three men to carry it. In 1512 "a syndicate of Venitian Jews" offered Pope Julius its weight in gold, or $125,000, for it; but, though needing the money greatly, he refused it. According to the present standard value of gold, as compared with that period, the book ought to be worth, upon the terms of those old Jews, about $375,000, and it is doubtful if Rome would sell it for any such amount. Yet, notwithstanding the wonderful money value placed upon it, it is of little practical service. It is too cumbersome for use, and is preserved as a momento of the past, and as a library treasure. Occasionally some scholar may examine it as an ancient curosity, or consult it for comparison in textual reading; but it is not a book for daily use, or for mind enrichment, or heart comfort, or life regulation. While it has its place as a legacy from bygone ages, each man and woman and child in christian lands can have the Bible in his own language and at a small cost, which he can study day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible costs but fifty cents makes better use of it than the possessor of the finest and rarest of Bibles.—*Presbyterian Observer.*

MARRIED.

ROSS—CLOPTON—On Nov. 16th, 1892, by Rev. J. W. Atkinson, Mr. Erastus L. Ross and Miss Emma Clopton, all of Wake county.

DANIEL—ADCOCK—On Dec. 7th, 1892, by Rev. J. W. Atkinson, Mr. C. L. Daniel and Miss Ida Adcock, all of Granville county.

WHITE—NIXON—On Dec. 1st, 1892, at the residence of the bride's father, by W. B. Felton, Mr. E. T. White and Miss Roxie Nixon.

CURRIN—TIPPET—On Nov. 13th, 1892, by Rev. J. W. Atkinson, Mr. W. T. Currin and Miss Addie Tippet, all of Granville county.

JACKSON—LASSITER—On Dec 14, 1892, by Rev. J. W. Atkinson, Mr. W. L. Jackson and Miss Margarett Lassiter, all of Wake county.

CHARLES—CREWS—On Dec. 6, 1892, at the residence of M. J. Crews, in Forsyth county, N. C., by Rev. C. C. Haymore, Mr. H. Charles and Miss Katie Crews.

DIED.

HURDLE—Died, on Dec. 11th, in Caswell county, N. C., Mrs. Kate Hurdle, wife of B. F. Hurdle. She was taken away suddenly by a stroke of paralysis, leaving her husband, three daughters and many friends to mourn her loss. She was many years a member of Kerr's Chapel, and was much beloved.

GOODWIN—Sarah Goodwin, daughter of Exom Goodwin, at her home in Rockyhock, Chowan county, N. C., some weeks ago fell asleep in Jesus, with the hope of waking in the resurrection morn. In the language of David, we can go to her, but she can't return to us, therefore we sorrow not as those who have no hope.

Sarah, thou was mild and lovely,
Gentle as the summer breeze,
Bright as the stars of heaven,
When they glitter above the trees.

REV. GEO. W. WHITE.

BENNETT—On Nov. 24, 1892, at his residence near Clinton, N. C., Hardy K. Bennett. He was born May 1, 1838; married to Mary M. Butler March 14, 1867, of which union four children are living; on Nov. 24, 1880, he was married to Eliza E. Cooper, who survives him with four children. He was a member of the Clinton church, a devoted husband and father. The obituary which he wrote upon the death of his first wife, published in the RECORDER of Oct. 29, 1879, evinces much native ability as a writer, and breathes the true poetic spirit. It is one of the best of its kind.

O. P. M.

PIGFORD—On Dec. 4, 1892, near Clinton, N. C., James L. Pigford, aged fifty-three years. He was twice married—first, to Mary Carr on Feb. 20, 1867, and again to Susan Herring on June 6, 1883. He faithfully served his country in the Confederate service for four years. He was converted in the Presbyterian church when quite young. For several years his views gradually changed. Both of his devoted wives were earnest members of the Clinton Baptist church, and he was baptized by the writer with eighty-three others last fall. He bore his protracted and severe sufferings with heroic christian faith. His surviving wife and five children have the heartfelt sympathies of a large circle of friends.

O. P. M.

GRAVES—Died, on Nov. 8th, in Caswell county, N. C., Mrs. Effie Graves, wife of Azariah Graves, Jr. She was a Miss Trogden, and first came among us as a teacher, and won the hearts of the people. This faithful and true wife, so much beloved, was taken away in less than a year after her marriage, leaving a little girl a few weeks old which she gave to her sister. She was a member of Leaksville Baptist church, and died full of faith.

Tributes of Respect.

North West Sunday-school, North West, Virginia, Nov. 20, 1892, adopted the following:

WHEREAS, It has pleased God in his alwise providence to take from us our much esteemed and beloved sister, Roxie Powers, be it

Resolved 1. That in her death we, the members of the North West Sunday-school, have lost a most worthy and respected member.

2. That as a christian she was true, and as a companion congenial.

3. That her presence among us is sorely missed.

4. That we extend our most sincere and heartfelt sympathy to her bereaved relatives, and trust that the remembrance of her noble life may prove a constant comfort to her grief stricken parents.

5. That a copy of these resolutions be inscribed upon a page of the minutes devoted to her memory; that a copy be sent to her sorrowing family and to the BIBLICAL RECORDER with request to publish.

MARTHA GARRETT,
CLARA WARREN.
LILLIE CHARLTON,
MAGGIE RUTLER,
IDA MCPHERSON,
ANNIE ROACH.

Unlike the Dutch Process



No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

"Paradise" for Sale.

This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, escallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,

J. T. EATON,
Morehead City, N. C.

Land Sale.

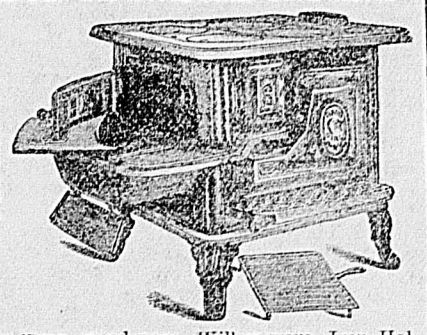
By virtue of a judgment of the Superior Court of Wake county made in special proceedings in the cause entitled S. C. Vann, et al., ex parte appointing the undersigned commissioner for the purpose, I will sell at public auction, to the highest bidder, in the town of Forestville, on the third day of February, 1893, at 11 o'clock a. m. all the lands belonging to the heirs and devisers of the late Dr. A. R. Vann, lying near the said town of Forestville, adjoining the lands of the heirs-at-law of the late W. D. Jones, J. R. Dunn, and others, containing two hundred and forty-four (244) acres, more or less. Land will be sold in tracts to suit purchasers.

Terms of sale—One-third cash, balance in twelve months, with interest from day of sale at eight per cent. Title retained till purchase money is paid in full.

N. Y. GULLEY,
Commissioner.

GO TO J. C. S. Lumsden
For The Old North State Cook Stove.

First premium at five successive State Fairs.



Stone-ware, wood-ware, Willow-ware, Iron Hollow-ware, Tin-ware, Stoves, Sheet Iron, Copper-ware.

Tobacco Flues a Specialty.

Hardware and House-Furnishing Goods.
226 Fayetteville St., opp. Market, Raleigh, N. C.



ATTENTION

Are you suffering from PILES or HEMORRHOIDS? Then you know what distress and inconvenience they cause. These troubles will be instantly relieved and permanently cured by using AUNT BETSY'S PILE CURE. It only costs $1, and you wouldn't give it up for $1000 after once using it. The manufacturer will send you a little pamphlet free if you will address

B. J. SKINNER & CO., Lock Box 508, CINCINNATI, O.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

(Bird's-eye View of the Bible.)

Outline Analysis
OF THE
Books of the Bible.

BY PROF. B. C. TAYLOR.

16mo, 192 pages. Price, 75 cents.

Prof. Taylor takes the Bible by books and analyzes them according to author, time of writing, relation to other books, contents, specific points, etc. We know of no volume that in so small a space gives so much.

Some such knowledge of the various books of the Bible, or of the Bible as a whole, should be in the possession of every preacher, teacher, or Bible student. How many christians there are to whom the Bible is only a piece of patchwork, without order or harmony in point of facts or dates. They have not the slightest idea of how the various books of the Bible are related historically or chronologically, or whether such relation exists.—Journal and Visitor.

American Baptist Publication Society.

PHILADELPHIA: 1420 Chestnut St.;
BOSTON: 256 Washington St.;
NEW YORK: Times Building;
CHICAGO: 122 Wabash Ave.;
ST. LOUIS: 1109 Olive St.;
DALLAS, TEX.: 345 Main St.;
ATLANTA: 66½ Whitehall Street.

Plant Ferry's Seeds

and reap a rich harvest. They are always reliable, always in demand, always the best.

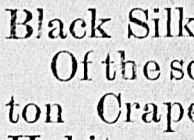
FERRY'S SEED ANNUAL

For 1893 is invaluable to every Planter. *It is an encyclopedia* of the latest farming information from the highest authorities. Mailed Free.

D. M. FERRY & CO. DETROIT, Mich.

BUGGIES HARNESS CARTS and at ½ PRICE

Buy direct of FACTORY. Save MIDDLEMEN'S PROFITS.



$20 Two Passenger Cart	$ 8.05
80 Top Buggy	38.00
2 Passenger Open Buggy	27.50
4 Passenger Top Carriage	47.50
25 Man's Saddle	1.75
8 Buggy or Cart Harness	3.05
225 Double Team Harness	12.50
12 Buggy Harness	4.75

Geo. Y. Martin, Hampton, N. Y., writes: "Highly pleased with $50.00 Top Buggy. It is better than the $120.00 Buggy sold here." Write for free catalogue.

U. S. BUGGY & CART CO. D 32, Cincinnati, O.

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

Mid-Winter Dress Goods.

The attention of our out-of-town patrons is directed to our present lines of rich silks and wools particularly adapted for Mid-Winter wear.

Silks in Coutille, Nicoise, Velour Russe and Chrystal weaves, in the prevailing shades for this season.

An extensive line of the new textures in Black Silks.

Of the softer silks, Canton Crapes and India Habituas, in all the delicate shades.

In the heavier weight wools we are offering light medium and dark colors, in French Cloths, Diagonals, Cheviots and wide wale Serges

Of Pattern Suits, Scotch Wools, English Homespuns & Novelty Robes, ranging in price from $5 per pattern up.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
122 and 125 Fayetteville Street.

The Home Circle.

The New Year.

While with the ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Nevermore to meet us here.

Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know.

Swiftly thus our fleeting days
Bear us down life's rapid stream:
Upward, Lord, our spirits raise!
All below is but a dream.

Thanks for mercies past receive;
Pardon of our sins renew;
Teach us, henceforth, how to live
With eternity in view.

Bless thy word to young and old;
Fill us with a Saviour's love;
And, when life's short tale is told,
May we dwell with thee above!

(John Newton, 1779.)

"Advice" to a Boy.

In one of the large railroad offices in this country is a comparatively young man, who is at the head of a large department. When he entered the service of the company, five years ago, he was green and awkward. He was given the poorest paid work in the department. The very first day of his employment by the company, a man who had been at work in the same room for years approached him and gave him a little advice. "Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation, that regard employees as so many machines. It makes no difference how hard you work, or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave pen, and the man who works overtime or does any specially fine work wastes his strength. Don't you do it." The young man thought over the "advice," and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not. At the end of a year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was the head clerk in the department; and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before. This is not a story of a goody-goody little boy who died early, but of a live young man who exists in flesh and blood to-day, and is ready to give "advice" to other young men just beginning to work. their way into business. And here it is: "Whatsoever thy hand findeth to do, do it with thy might."—*Youth's Companion.*

After Coal What?

Coal was hardly used at all three hundred and fifty years ago, reflects Mr. J. E. Taylor, F. L. S., yet since then Great Britain has consumed nearly half the stock deposited by nature in its coal-cellars many millions of years ago. At the present rate of increase in consumption, what will be the condition of these cellars after another three hundred and fifty years? It is certainly indicated that this period will witness a marvelous development of economic science. Coal, long before that, as a form of energy will be regarded as a somewhat antique and worked out material. The ebbing and flowing tides, the shifting winds, the waters running to the ocean, perhaps even earthquake and volcanic energy, will have taken its place. Indeed, a line of inquiry and research now going on may possibly effect the commercial interests of the whole world within the short space of the next five years. This relates to the use of petroleum, already being tried on steamers and locomotives on the Caspian sea and vicinity. The coal fields of the world will certainly be worked out within an historically brief period, but a distinguished Russian chemist finds grounds for believing that petroleum is still being formed by the action of water on heated metalic deposits, and that the supply will be permanent.—*Exchange.*

Mr. Childs to Girls.

My advice to the girls and women with whose educational progress I have in any respect been identified, writes Mr. George W. Childs in an article on "Girls I Have Educated" in the December *Ladies' Home Journal*, has always been to keep out of debt, to dress plainly, to be careful in their behavior toward men, and as careful in their behavior toward women; to be respectful to their employers, and to be truthful. I have not scrupled to say to them that in my experience the most refined women have been those whose tastes in matters of dress have been most quiet and plain, and that the working girl should above all things avoid extravagance in dress. I have found that girls and women are apt to run into debt for clothes, and whenever such cases have come to my knowledge I have proffered my assistance toward restoring their credit, upon the express stipulation that they should never again put a chain of that sort about their necks.

Colds, coughs, bronchitis, and all throat and lung diseases are effectively treated with Ayer's Cherry Pectoral. To neglect the use of proper remedies for these ailments, is to induce consumption, which is said to cause one-sixth of the mortality in all civilized countries.

How to Roll an Umbrella.

"No, not that way! I never knew one man in a hundred to do it right," said the clerk in the umbrella store.

His remarks were directed at a customer, who had proceeded to roll up a recently purchased umbrella to return it to its case. He had done what ninty-nine per cent. of persons who handle umbrellas do when they attempt to gather the folds of cloth in a neat roll around the stick. He had grasped the handle with his right hand and was twisting the silk through with his left hand.

"That will spoil that umbrella when you have repeated the operation half a dozen times," the clerk continued, "and then you will be coming here and complaining that that six dollar umbrella wasn't worth fifty cents. Now, see what you were doing! You were making a pretty roll, but did you notice that you were twisting the ribs and braces in a spiral around that stick as well as the cloth? You may have noticed that your umbrella sticks and catches when you try to raise it. That's because you don't know how to roll it. You twist the joints of the ribs and braces all out of shape. There, you see, you have twisted the ends of those ribs all around in a bunch on one side of the handle. Now let me show you how an umbrella should be rolled."

The clerk took the maltreated article, shook out the folds of silk, and worked the spiral out of the ribs, and proceeded to demonstrate the proper methods of umbrella rolling. Grasping the handle in his right hand, he encircled the silk at the tip with his left, which he slipped down about half way of the cloth, pressing the ribs and braces firmly against the stick. The right hand was then shifted to the tips of the ribs, which were held firmly against the stick, while the left hand adjusted the roll of cloth around them. By this method the ribs were kept straight along the stick and not partly twisted around it, as the customer's roll.—*N. Y. Sun.*

Arkwright.

When Arkwright had almost perfected his first power loom, he found that the yarn as it was delivered through the rollers had an awkward, fatal trick of curling back. He puzzled over this serious obstacle. At last he took the local blacksmith, who made his early machines, into counsel, and the man, one Strutt, told him that he thought he could cure it. Arkwright asked him his terms. Ten years' partnership and equal profits, was the reply. This was too much for Arkwright, who, like Naaman of old, turned and went away in a rage. But the yarn still curled, and dashed his hopes. At last he reluctantly yielded to the blacksmith. Then occurred another scene. The blacksmith insisted that the deed of partnership should be executed and enrolled. Arkwright stormed. But the local vulcan was firm. When the deed was signed, the blacksmith went behind the rollers, and apparently rubbed one of them with his hand. Instantly the yarn was delivered as was wished, and the astonished and enraged Arkwright found that his new partner had only rubbed one of the rollers with a piece of chalk, in other words, proved that one of them should have a different surface from the other. The execrations of the enraged manufacturer were unspeakable. But the compact held, and in the end the blacksmith became Lord Belper.—*Exchange.*

Dog Training.

"One of the secrets of success in dog-training lies in making the animal attached to its teacher. Make a friend and companion of the young dog, treat him so that he would rather be with you and doing what you bid than fooling about by himself, and his education becomes comparatively easy. Every lesson should be made perfectly clear to the pupil, and no punishment should be inflicted until the trainer is certain that the dog understands what is wanted of him, but refuses to perform the task. Every prompt obedience to orders should be rewarded by a kindly pat on the head, the meaning of which any dog understands."—*Outing for June.*

Only good things are imitated, therefore be sure that you get the genuine Salvation Oil, if you want to cure your rheumatism.

Ready Beforehand.

"What are you doing now? I never saw a girl that was so continually finding something to do!"

"I'm only going to sew a button on my glove."

"Why, you are not going out are you?"

"O, no! I only like to get things ready beforehand; that's all."

And this little thing had been persisted in by Rose Hammond until it had become a fixed habit, saving her more trouble than she herself had any idea of; more time, too. Ready beforehand—try it. As surely as you do, faithfully, you will never relinquish it for the slipshod, time enough-when-it's-wanted way of doing.—*Selected.*

They Cannot Let Go.

The mechanism of the leg and foot of a chicken, or other bird that roosts on a limb, is a marvel of design. It often seems strange that a bird will sit on a roost and sleep all night without falling off, but the explanation is perfectly simple.

The tendon of the leg of a bird that roosts is so arranged that when the leg is bent at the knee the claws are bound to contract, and thus hold with a sort of death-grip the limb round which they are placed.

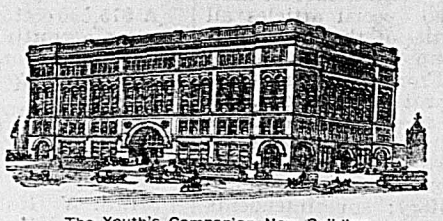
Put a chicken's feet on your wrist, and then make the bird sit down, and you will have a practical illustration on your skin that you will remember for some time. By this singular arrangement, seen only in such birds as roost, they will rest comfortably and never think of holding on, for it is impossible for them to let go till they stand up. —*Exchange.*

The Most Famous Authors Contribute to

THE YOUTH'S COMPANION

Articles have been written for 1893 by

Sir Edwin Arnold—Rudyard Kipling.



The Youth's Companion New Building.

The Jungle Kingdoms of India by Sir Edwin Arnold. The Story of my Boyhood by Rudyard Kipling.

The following Eminent Contributors will have important articles in the Volume for 1893:

Frank R. Stockton. The Dean of Westminster. The Dean of St. Paul's. Gen. Lew Wallace.
F. Hopkinson Smith. Archibald Forbes. W. Clark Russell. Sir Henry Thompson.
Justin McCarthy. The Marquis of Lorne. Lord Playfair. Charles Dickens.

FREE To Jan. 1, '93

New Subscribers who send $1.75 at once will receive The Companion Free to Jan. 1, 1893, and for a full year from that date, including the Double Numbers for Christmas and New Year. The Souvenir of The Companion, describing the New Building, 42 pages, in colors, will be sent FREE to any one requesting it who sends a subscription. (*Check, Money-Order or Registered Letter.*)

With Souvenir.

Mention this Paper. THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

Gained 15 Pounds.

"I have been a great sufferer from Torpid Liver and Dyspepsia. Every thing I ate disagreed with me until I began taking

Tutt's Pills

I can now digest any kind of food; never have a headache, and have gained fifteen pounds in weight."
W. C. SCHULTZE, Columbia, S. C.

SOLD EVERYWHERE.

KNABE PIANOS

The Recognized Standard of Modern Piano Manufacture.

BALTIMORE, 22 & 24 E. Baltimore St
NEW YORK, 148 Fifth Avenue.
WASHINGTON, 817 Pennsylvania Ave.

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.

For weak or inflamed eyes or granulated lids use OUR OLD RELIABLE EYE WATER does not burn or hurt when applied, by mail 25c. JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

Richard J. Biggs & Co.,
COMMISSION MERCHANTS,
202 South Street. - - Baltimore, Md.

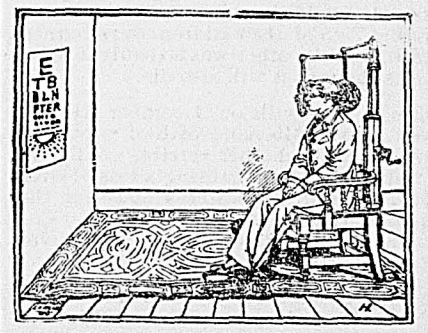
ESTABLISHED 1865.

CHAS. M. WALSH,

Marble Works, Monuments, Tombs, &c.

PETERSBURG, VA.

I send designs to any address. 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.



OPTICAL DEPARTMENT.

ARTIFICIAL EYES INSERTED.

EDWARD FASNACH, JEWELER AND OPTICIAN, RALEIGH, N. C.

DIAMONDS, WATCHES, Jewelry, —AND— Sterling Silverware.

Optical Goods.

FARMERS. BUILDERS, WAGON-MAKERS, PAINTERS, MILL-MEN —AND— SPORTSMEN'S SUPPLIES.

HARDWARE,

LIME, PLASTER, CEMENT, HAIR, NAILS, SASH, DOORS, BLINDS.

THOMAS H. BRIGGS & SONS.

Paints, Oils, COLORS, GLASS, BELTING, PACKING, FILES, IRON AND STEEL.

Raleigh, N. C.

BELLOWS, VISES, ANVILS.

Best Goods. Low Prices. SQUARE DEALING.

SEE US BEFORE YOU BUY.

BARGAINS.

LARGEST STOCK IN NORTH CAROLINA.

Hardware of Every Description.

RUBBER AND LEATHER BELTING.

Julius Lewis & Co., RALEIGH, N. C.

Guns and PISTOLS

"All Right," "Cotton King," Cook Stoves, Heating Stoves of all Kinds, Rims, Spokes, Hubs, Paints, Oils, Varnishes, Glass, Sash, Doors and Blinds, Lime, Plaster, Cement.