

BIBLICAL RECORDER.

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

Volume 37.

RALEIGH, N. C., WEDNESDAY, JUNE 15, 1892.

Number 50.

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.

Duty of Deacons.

The official duties of deacons are not specified in the New Testament. In the sixth chapter of Acts a general law of service is given with a special application to the Grecian widows who "were neglected in the daily ministrations." Deacons are to prevent or remove all hindrances to the full and faithful preaching of the word of God by their pastor. It was important that these widows should not go hungry, but infinitely more important that the multitude should have the Bread of Life. For the apostles personally to have supplied the needs of the former, would have been to neglect the greater needs of the latter.

Good and eminent brethren have attempted to limit the service of deacons to three tables: the table of the Lord, of the pastor, and of the poor; and the only semblance of Scripture basis for it is the word "tables." There is no more authority in Scripture for the deacon's serving specifically any one of these tables than there is for any other member of the church.

A certain eminent minister of my knowing, feeling himself unsuited for pastoral visiting, and believing it should be done, has found comfort in deciding that it is "the business of the deacons." It is equally true that there is no Scripture authority for this as the special duty of deacons. What, then, you ask, are their special duties? This question the deacons are to decide, and if they be the wise and good men they should be, they will not tarry in doing so. Their duties are as varied and numerous as are those secular claims of their church, which must be met, but which if met by their pastor would take him from his sacred work of "preaching the word of God."

If the spiritual-eyed deacons watching with keen and loving interest the face of their pastor, finds there a shadow of care, let them delicately enquire the cause. If it is found to be a salary too meager for his support, then let them meet and promptly see that it be removed, lest he preach less powerfully "the word of God."

Few things are more calculated to render less joyous and forceful a refined pastors preaching than the consciousness of indebtedness he is unable to pay. The more consecrated a pastor is to his great work, the more sensitive he is to every secular influence which would bring him down. Let the deacons see to it that their pastors mind and heart are kept sweet, tender, and strong from the secular burdens of the church. The deacon's primary relation is to his pastor, and if he magnifies this relation, his relation to his church becomes all the more tender and efficient.

The offices of pastor and deacon are closely linked. In the same chapter Timothy writes what God wants both to be in character. As the deacon reads—as he should read—what God wishes his pastor to be, he will strive all the more earnestly to be what God would have him to be.

The office of deacon involves that nature of service which relieves the pastor of secular anxiety. He is to watch and see when a specific application of the general law laid down in Acts is to be made. We are now more able to apprehend and appreciate those weighty words in the sixth chapter of Acts: "Men full of wisdom and of the Holy Ghost."

Why such great endowment if their mission was simply that of serving "tables?" No; a higher and broader service is theirs, less in dignity only to that of the pastor. What an inestimable blessing to pastor and church are a body of truly wise, alert, thoughtful and godly deacons. They deserve everybody's help and love. The usual service done by a deacon I would not belittle. It may be well, by virtue of his prominence, for him to serve at the Lord's table, take the collections, &c., but his fullness of wisdom and of the Holy Ghost call for larger and more intricate service. It may become his duty to aid his pastor in the work of visitation, provided such work becomes overtaxing to the pastor's strength. Whatever may weaken or strengthen his pastor's influence and power as a preacher of the word should receive his first and loving care.

C. N. DONALDSON.

Norfolk, Va.

Begin the Day with God.

One hour of the morning is commonly worth two hours of the evening.

A man of average duration of life sees about ten thousand mornings in the course of his existence. He begins ten thousand days; and as the after conduct of the day depends so much upon a right start, it is vitally important to begin each day with God. Morning piety has much to do with the whole current of one's every-day religion.

The eyes which open after a night's slumber should turn heavenward. "In the morning will I direct my prayer unto thee, and will look up," exclaimed the devout Psalmist. He begins the day unawares who leaves his chamber without a secret conference with Christ, upon whom he is to depend for strength. The true christian goes into his closet for his armor; he knows not what sudden assaults of temptation may be before him, so he puts on his panoply. He needs his spiritual "rations" also for the day's march. As the oriental traveler sets out for his sultry journey over the sands by loading up his camel with food under the palm tree, and by filling his water jars from the cool fountain at its roots, so doth the christian wayfarer draw his early supplies from the unexhausted spring.

Morning is the golden hour for devotion. The mind is fresh. The mercies of the night provoke to gratitude. A buoyant heart which is love with God makes its earliest flight, like the lark, toward the gates of heaven. Thankfulness, dependence, faith and humility all prompt to early and tender interviews with him who waits on his throne for our morning orisons. We all recall Bunyan's beautiful description of his pilgrim who "awoke and sang" in that "chamber of peace" which looked toward the sun-rising. If the Egyptian Memnon made music when the first rays of light kindled on his flinty brow, a living christian heart should not be mute when God causes the outgoings of his mornings to rejoice.

No pressure of household duties or of business should crowd out prayer. An eminent christian told me that it was his rule to get a good, quiet half hour in his chamber on his knees and over his Bible before he met his family, and then he went into his business, as Moses came down from the mount, with his face shining. Doctor Arnold of Rugby had a favorite morning hymn which opens with these stirring lines:

"Come, my soul, thou must be waking;
Now is breaking
O'er the earth another day
Come to him who made this splendor;
See thou render
All thy feeble powers can pay."

Closet devotions are the fit precursor to family worship. Family religion underlies both the church and the commonwealth. No christian government, no healthy public conscience, no Bible philanthropies, no godly church life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. The picture which Robert Burns drew of household worship tells us the secret of old Scotland's "grandeur that makes her loved at home and revered abroad." No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. Family worship is a strong seam well stitched on the border of the day to keep it from ravelling out into contention, confusion and ungodliness. Wise is that christian parent who hems every morning with the word of God and fervent prayer. When the inroads of wealth and fashion crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. The "church in the house" is the best feeder of the church in the sanctuary; home religion is the sheet anchor of our nation's well-being.

When the early devotions of the morning have equipped us for the day's work, let us shoulder up the day's duties cheerfully. God will both direct the path and lighten the loads, if we trust him. The happiness of each day depends very much on a cheerful start. The man who leaves his home with a scowl on his brow, a tart word at his wife and a snap at his children, is not likely to be pleasant company for anybody during the day, and is apt to return at night with the acid flavor of a vinegar cruet. More than cheerfulness is required for many a day behind whose veil are concealed sudden shocks or powerful temptations. Unexpected trials may break on us ere the sun goes down. Little do we know what the day may have in store for us. Let us, then, make ready every morning by putting ourselves under the wing of that loving Lord and Saviour who promises, "Lo, I am with you always." We can not tell when we shall see the last sunrise, nor how soon we may hear from our loved ones the last "Good morning." Begin every day as if it were end in eternity.

—Dr. T. L. Cuyler.

It is our past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed us into a deeper moral print; the lives we have led have left us such as we are to day.—Dr. Dykes.

Day-time religion is more abundant than night-time religion. The sick often needs help at night; do you give it?

Falling Away.

Assuming as correct the view held by some interpreters as to the originating motive of the epistle to the Hebrews, a clue is there found to some difficult passages in the epistle itself. This view is that the epistle was written not simply as a discussion in general of the relations of christianity with Judaism, but with especial and direct reference to a recognized disposition on the part of Jewish christians in certain quarters to look backward upon what they had left, instead of forward upon that for which they had a right to hope—even, perhaps, to the extent of actual falling back into the old Judaic legalism. With what intensity the Jews clung to the old religion, and no less during the centuries since that time, is well known. It is easy to see what danger must have existed, in the case particularly of those yet immature in christian experience, and in view of the many powerful influences soliciting them to this kind of falling away, that the church should be forsaken for the synagogue.

In two ways the author of the epistle appears to meet this tendency with a view to some effectual check upon it. One of these is to show that Judaism and christianity, Moses and Christ, are not antagonisms, but that the true meaning of the one is found in the other. The better a christian the better a Jew. For a christian Jew to turn back was to go from the new dawn into the old twilight; to move, not toward the glad, bright future, but backward into the dim, groping past. What was more, it was to forsake that in which was the whole hope of salvation. The "sacrifice for sins" was not in the time-worn Judaic ritual, but in that act of redemption by the suffering Christ, which it was the one purpose of that ritual to shadow forth.

But another momentous truth in this connection is urged—the necessary effect of apostasy. Here the writer brings to view the operation of a principle in man's nature, and a danger of which human life is full of warning. "If they fall away it is impossible to renew them again unto repentance"—unto that "change of mind," all whose convictions and motives, and profoundest spiritual forces they have "trodden under foot." There may have been many instances of this quite within the power of the writer to name by way of example. In what he says, he intimates in language very striking what a terrible thing apostasy must be. And thousands and thousands of instances since his day confirm the truth of his words. It is not safe for men to trifle even with ordinary conviction; how much less with the results of that "enlightening" of the Spirit of God, which, even when it stops short of actual regeneration, nevertheless places the subject of it in a position from which to go back is to plunge into a darkness of soul and a hardness of heart, far more terrible than even that out of which there had been this seeming recovery.

The familiar passages in the epistle to which we here refer, are perhaps too often studied as mere proof-texts bearing upon doctrinal disputes. It may be doubted if the writer of the epistle had any such in view at all; if in the words used there is any designed anticipation of questions in theology to arise in later ages. He writes with reference to a condition of things under his own eyes, and in warnings which bore upon dangers then patent to the christian teacher. All the same, apostasy is always apostasy, and the same word of warning is good for every age, and for the tempted soul under all those conditions which so often involve issues of eternal destiny.—Standard.

He Stood the Test.

In a suburb of Boston there lives a certain German laborer. He has a wife and six children. They live in a little rented house, for he has never been able to save enough to purchase a home of his own. He leaves very early in the morning for his daily task in a large factory and returns to his home late each night. It is a home and not merely a stopping place, for our friend is an earnest christian, and with his wife, who thoroughly sympathizes with him in his religious life, brings into it all that he can of comfort and cheer. His children are a bright, contented little flock, thoroughly enjoying the humble comforts they have, and knowing little of those that wealth may bestow or rob them of.

Our friend has just passed through a trial and test of character which proves him honest and sterling. His employer at the factory came to him one day recently, and the following conversation ensued:

The manufacturer said: "It is your turn to work next Sunday, and I shall expect you to be here."

Our friend replied: "I cannot work on Sunday. I am a christian and a member of the church."

"I can't help that," was the answer. "You must work on Sunday; all the men in my shops have to take a turn at it."

"I cannot do it," was the quiet answer. "Then you must call at the office and get your pay Saturday night and consider yourself dismissed," said the manufacturer, turning on his heel and walking away.

It was a week of great anxiety to this christian father. On the one hand, there was the family to be considered. How could he see them suffer? And yet they must suffer if he were dismissed from his position. He did not care much about himself.

He could stand it, but how could he bring suffering upon his wife and children? But on the other hand, stood his christian obligation, the public covenant with the church, and, more than that, the secret soul covenant with the Redeemer. He determined to remain loyal to his Lord and trust him for the result. Saturday afternoon came. His employer approached him again, urging him to reconsider his determination and take his turn at Sunday work. He still refused.

"Well, just take it for to-morrow and I will excuse you after that. You see I have said you must do it or leave, and it would break down the discipline of the factory if I did not keep my word. I will not compel you to do it again."

"No," said the sturdy christian. "I can not work even a single Sabbath, and so must leave to-night."

"What church are you a member of?" said the employer.

The workman told him.

"Have you any more of your sort of christians in that church?"

"I hope so," was the reply.

"I wish I had the factory full of them," said the employer. "You just stay right on. I won't bother you any more with Sunday work."

He stood the test.—Herald and Presbyterian.

"What Lead Me into the Ministry."

Rev. Dr. C. Durham, under the above heading says in the *Baltimore Baptist* of June 1st:

"After my conversion, which occurred when I was sixteen years old, the desire manifested itself that I should preach the gospel. The war had commenced, and with the enthusiasm that prevailed among the young men of the South, I enlisted in the Confederate Army. As we had no chaplain in our regiment, I conducted religious exercises for our men, and became a student of the New Testament. Without any one ever suggesting to me that I should preach, and simply from the study of God's book, I can recollect as if yesterday, the impression that Paul's words made upon me: 'Woe unto me, if I preach not the gospel.' After the civil war I returned home. I suppose because of the fact that three of my brothers were lawyers, the natural desire came to me that I should enter the legal profession. I then declined to take part in any religious service, refusing even to pray when called upon. One evening an old Baptist minister called upon me, and during the conversation, which ensued, said, 'I always give this advice to young men who think of entering the ministry, stay out of it if you can be satisfied to do so.' This was some comfort to me, however, for a while, but I found shortly that I could not be content. I found myself at one time thinking of a certain passage of Scripture, and before I knew it, I had a sermon in my mind. Went church on the following Sunday, and met the minister who was talking to some of the brethren on the outside of the building. He told me, as I passed, that he wanted me to preach for him that morning. Without answering him, I entered the church, and took my accustomed seat. As he passed up the aisle to the pulpit, he touched me on the shoulder, and said 'come.' I did and preached. I was absent on the next preaching day in another part of the country attending to some business for my mother, and the church met, and without any request of suggestion from me, licensed me to preach the gospel. I entered college and endeavored to carry out no doubt the desire instilled in me by my Creator."

Bad Books.

Never under any circumstances read a bad book; and never spend a serious hour in reading a second rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feeling and emotions. Reading trashy, second rate books is a grievous waste of time also. In the first place, there are a great many more first-class books than you can master; and in the second place, you can not read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends, books affect character; and you can as little neglect your duty, in respect to this as you can safely neglect any other moral duty that is cast upon them.—Old Homestead.

Sad disfigurements are possible in the attempts which people make at being religious. A picture of this is seen in the case of the scribes and Pharisees of Jerusalem: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Put the picture on canvas and you see the disfigurement at once. Mouth pushed out towards the Master, and the heart turned away and far behind. The mouth and the heart must face toward the Master, and draw near him together to make a pleasing picture. Religion cannot go into a book or into words. It is only in a heart. A book or words may speak of it only, but can never possess it.—Christian Inquirer.

Look out for the Foxes.

In the "Song of Songs" is a touch of Hebrew poetry which sounds as if it were a verse from the ballad of a vine dresser. If translated literally, and put in rhythmic form, it would read:

"Catch us the foxes,
Foxes the little ones,
Wasting our vineyards.
When our vineyards are blossoming.

The mischievous foxes nibbled away the blossoms, or else devoured the tiny and tender grapes, so that the vintage was destroyed. This recalls the sad experience of the good people of Nebraska and Kansas, whose grainfields were devastated by so insignificant a creature as the grasshopper. Great mischief may be wrought by very small agents.

The real danger with the most people is not from enormous and heaven-defying sins. It is from what we call little sins, and often regard as mere faults, foibles, or infirmities.

Big sins frighten us; little ones steal in unobserved, like the insects that eat out the fiber of solid furniture in Cuba, and when the strain comes the timber snaps, and fills the eye with dust. More than one minister has lost his place by little artifices that engendered a suspicion of his square, solid honesty. Thousands of christian parents destroy all their religious influence over their children by their ebullitions of bad temper. This is not a mere foible. Bad temper is an ugly, venomous sin—it is a sin against the central, cardinal christian grace of love. Look at the mischief that is often wrought in a congregation by a hurtful tongue of censoriousness that embroils a neighborhood and poisons the reputation of fellow members of Christ's fold. Envy is often accounted a small sin; so is a pistol ball small, but if lodged in a human brain it is deadly. A very able and excellent minister once left a church because they had practiced on him a petty piece of stinginess; he rightly concluded that if they acted meanly in one act, they could not be trusted to deal fairly by him in other things. Foxes do not loom very large or make a loud noise, but they can strip the Lord's vineyard as clean as the weevils will strip a wheat field, if they are allowed to have full swing. How does spiritual declension begin with a christian? It commonly begins with small offenses against the laws of absolute purity, or conscientiousness; it starts with occasional neglects of christian duty and occasional acts of self-indulgence. When robbers want to plunder a house, they hoist a small boy up into a window, and he unbolts the door for the gang. Let us look out for Satan's imps slipped in at the open windows of our hearts.—Theo. L. Cuyler.

The Christian Altruist.

The man who lives for self is to be pitied, the man who lives for others is to be praised, the man who lives for Christ is to be crowned.

Christ stands pre eminent, not merely like Saul, head and shoulders above his fellows, but immeasurably above men of all centuries, in spiritual insight, moral outlook, power of sympathy; and ability, outlook, and sympathy to others.

Napoleon I. said, "The gospel possesses a secret virtue, a something which works powerfully, a warmth which both influences the understanding and penetrates the heart. The gospel is no mere book, but a living being with an agency, a power which conquers all that opposes it. Here lies the book of books upon the table; I do not tire of reading it, and do so daily with equal pleasure. The soul charmed with the beauty of the gospel is no longer its own possession; God possesses it entirely; it is he who directs its thoughts and faculties; it is his. What proof of the divinity of Jesus Christ. Yet in this absolute sovereignty he has but one aim; the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander. But here is a conqueror who draws all men to himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race. What a miracle! The human soul with all its faculties, becomes an annex of the existence of Christ."

Egoism centers in self. Altruism pours self out upon others. Christian Altruism gives of self to others, but takes in of Christ. The first works for self in the dark. The second works for others in the light. The third works for others in the light, and becoming better, is able to do better for others. The lowest type of character the world has ever seen is the Egoist. The highest is the christian Altruist. Work for humanity in the name, for the sake of Christ, broadens, deepens, enriches character. The higher the motive the nobler the life; the highest motive possible to us is, "In his name."—O. P. G., in *Young People's Union*.

The demand of the times is an increased supply of real, genuine men and women—helpers of humanity—burden-bearers; those who, like the good Samaritan, will aid a distressed fellow-being; who, like Job, will search out for those in need and supply their wants; who will visit and help the sick. How scarce such men and women are!

Life is worth living if you live for others as well as yourself.

The Biblical Recorder.

WEDNESDAY, JUNE 15, 1892.

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

OWING to the pressure upon our columns, we are compelled to surrender most of our editorial space, and to omit our usual variety of reading matter this week.

DEATH OF COL. L. L. POLK.

The announcement of the death of Col. L. L. Polk, which occurred at Washington City last Saturday morning, will be received with deepest sorrow, not only here in North Carolina where he was so well known, but throughout the entire country. Perhaps no North Carolinian has even stood more prominently before the people of the United States or wielded a wider influence. His death came as a personal bereavement to thousands of homes in every section of the country.

Col. Polk was sick but a short time—about ten days—the cause of his death being blood-poisoning resulting from diuretic trouble of long standing.

The life of Col. Polk is an interesting one. He was born in Anson county April 24, 1837. His father, Andrew Polk of Irish extraction, died when his son Leonidas was fourteen years of age. His mother died when he was an infant. He received a fair academic education in the schools of his native county, and for one session was a student of Davidson College in this State. Thus equipped, and endowed with great natural ability, he started life and made his way to the front rank of the public men of the nation.

His public career commenced in 1860. In that year he was elected a member of the Convention which took North Carolina out of the Union. After the State had seceded, he entered the army of the Confederate States, enlisting in the 20th N. C. Regiment. He continued in the military service until 1864, when he was elected a member of the Legislature. After the war he edited a paper in Anson county, and was, we believe, elected to the Legislature two or three times prior to 1877. In that year he was made Commissioner of Agriculture. This office he resigned in 1880, and became associate editor of the *News and Observer*. In 1884 he established the *Progressive Farmer*, since which time the paper has attained a wide circulation and great influence, especially in this State.

Col. Polk was one of the leading spirits in the organization of the Farmers' Alliance in this State in 1887. Since then, he has been President of the order in this State for two terms. From that office he was elected President of the National Farmers' Alliance and Industrial Union of America, which position, by re-election, he held at the time of his death. Besides his prominence in political life, he was also prominent in the councils of his denomination, and was twice elected President of the Baptist State Convention of North Carolina.

As will be seen, his life has been a busy, exciting one from the time he entered upon the duties of manhood in 1860 until its close. It is wonderful that his health did not give way before it did. Col. Polk was gifted with eloquent speech—was at home before an audience, and his enthusiastic, ardent Irish nature led him to undertake too much work wherever his affections were enlisted. The work he laid out for himself was more than his physical strength was equal to, and the consequence was, as is usual under such circumstances, a sudden breaking down and death.

While Col. Polk engaged in many hard contests, in which the feelings of men were aroused, yet on account of these we do not believe he carried malice in his heart towards any. In his intercourse with his fellows, there was the genial smile, the cheerful word, and hearty greeting, which marked the broad charity of the Christian character, and these gave him a personal magnetism which attached men to him, and held them. Peace to his memory! In the grave all divisions are buried, and over his grave his friends and those who love him will mourn with deep sorrow.

Col. Polk's remains arrived in Raleigh from Washington City on Sunday afternoon last, and the funeral services were held at the First Baptist church at four o'clock. It was one of the largest funeral gatherings ever seen in Raleigh. Dr. J. W. Carter, aided by Drs. T. E. Skinner and J. J. Hall, conducted the services. The pall-bearers from a distance were: Senator Peffer of Kansas; Senator Irby of South Carolina; Dr. C. W. McCune, Chairman Ex. Com. Nat. Farmer's Alliance; Congressman Baker of Kansas; Congressman Moses of Georgia; Congressman Alexander and Branch of North

Carolina; Congressman Stackhouse of South Carolina; J. H. Turner, Secretary Nat. Ex. Com. Farmers Alliance; Congressman W. A. Keighan of Nebraska; O. M. Kem of Nebraska; and W. F. Gwynne of Tennessee. The local pall-bearers were: Messrs. J. M. Heck, G. M. Allen, W. J. Peele, S. O. Wilson, H. E. King, N. B. Broughton, A. J. Dalby, W. S. Barnes, G. W. Sanderlin and John E. Ray.

To the widow and children, our neighbors, we tender our sincere sympathy in their great bereavement. May the God of the fatherless and widow guide and keep them.

PERSONALS AND OTHER ITEMS.

...Bro. A. R. Foushee of Roxboro called to see us on Wednesday last.

...Rev. Dr. J. W. Carter's sermon preached at the University is to be published in pamphlet form.

...Rev. Dr. C. F. James of Roanoke becomes President of the Roanoke Female College, Danville, Va.

...The *North Carolina Teacher* for May has a good picture of Hon. J. C. Scarborough, the future superintendent of public instruction.

...Prof. A. Poindexter Taylor, son of Rev. Dr. J. B. Taylor of Salem, Va., becomes President of the Jeter Female Institute, Bedford City, Va.

...Rev. Dr. J. W. North, of the Western North Carolina Conference, M. E. Church, South, died at his home in Cleveland county on May 29th, aged about sixty-four years.

...Rev. L. A. Crandall, D. D., has offered his resignation as pastor of the Euclid Avenue church of Cleveland in order to accept a call to the Memorial Church of Chicago.

...We are in receipt of a number of orders for the Life of Spurgeon. Our first order has been exhausted. We are looking for a new supply every day, and the brethren will receive the book at once.

...Rev. J. B. Richardson of High Point, Rev. C. A. Woodson of Durham, Rev. M. A. Adams of Jonesboro, Tenn., E. S. Moore of Selma, J. S. Allen of Richmond, Va., J. A. Taylor of Dunn, called to see us last week.

...Bro. John E. Ray, President of the Institute for the Deaf and Blind at Colorado Springs, Colorado, attended commencement at Wake Forest College last week, and is spending a few days with his father and friends in Wake county.

...It is understood, we believe, that Dr. S. W. Duncan accepts the foreign secretaryship of the Missionary Union. The desire of his brethren has been toward him in this behalf since it became known that Dr. Murdock was to retire.—*Standard*.

...The church at Charleston, South Carolina, though with much regret, releases their pastor, Dr. E. C. Dargan, to become Associate Professor of Homiletics and Latin Theology in the Southern Baptist Theological Seminary.—*Baptist and Reflector*.

...Rev. W. A. Pearson of Front Royal, Va., who has accepted the call of the Rock Hill Baptist church, will arrive here this week and preach in his church next Sunday morning. Mr. Pearson will be accompanied by his wife and seven children.—*Baptist Courier*.

...Rev. Dr. C. Durham has received a letter from a North Carolinian now living in the "far west" saying, "If you would like to make a pilgrimage to the 'Holy Land' it would be a great pleasure to me to furnish the means for you to do so." Dr. Durham has replied that while for years he has desired to visit the "Holy Land," the pressure of work during this Centennial year of modern missions is too great for him to accept such a privilege.

...One act of the General Conference of the Methodist Protestant church at Westminster, recently, is significant. The discussion was on the report of the Committee on Ritual, and a minister moved that the word "obey" be stricken from the marriage service. He said he was willing to let it remain if it be put in twice so as to require the man to obey as well as to honor and comfort and keep their wives. By a vote of 35 to 26 the word was stricken out, and the women delegates voted with the majority.—*Independent*.

...W. W. Vass, Jr., the valedictorian of the '92 graduating class at Wake Forest College, a Raleigh boy—a son of W. W. Vass, Esq., Treasurer of the Seaboard Air Line—and the youngest member of his class. This honor was won in the largest and one of the ablest classes ever graduated from that institution, and this fact alone reflects double credit on the successful contestant. Mr. Vass was editor from the *Eu. Society* of the *Wake Forest Student*, and is one of the ablest young writers in the State; the diction of the address was elegant and the delivery graceful and effective. Mention has before been made of the election of J. W. Bailey, son of Dr. C. T. Bailey, as editor of the *Student* for '92 and '93. This election is always zealously contested for and only merit wins. It is an honor to young gentlemen to carry off this prize.—*State Chronicle*. The Graduating Class at Chapel Hill this year contains sixteen members, that of Wake Forest thirty-six, which is the largest class ever graduated there. Major Vass's son, Will, a grandson of Dr. James McDaniel, who was for many years the President of our State Convention, and who is only nineteen years old, takes the first honors and delivers the valedictory of his class, which is an unusual distinction considering the size of the class.—*Dr. T. H. Pritchard, in Charity and Children*.

...Rev. W. J. Sholar of Hamilton, N. Y., will graduate June 15th. He has been called to Brooklyn, N. Y., and accepted the call.

...Rev. J. O. Alderman of Concord reports the work progressing hopefully in his field. He has received four by letter recently.

...Rev. D. W. Herring has presented his resignation as a missionary to China to the Foreign Missionary Board, Richmond, Va., at its last meeting, and the same was accepted.

...Prof. W. L. Carmichael, who has been teaching at Fair Bluff, gave us a pleasant call last Saturday. He gave a good report of the work at that place. His present address is Royal.

...Prof. W. J. Ferrell, Principal of Wakefield Academy, and A. R. Foushee of Roxboro, were elected trustees at the meeting of the Board last week to fill the places made vacant by the death of brethren George W. Thompson and S. S. Lea.

...Rev. W. M. Kennedy, a much beloved, well known and useful minister of the word, died at the residence of his son, Dr. Kennedy, in Warsaw, Duplin county, on the 6th inst. He had been in declining health for about two years. His age was near sixty-seven years. An obituary of our deceased brother is in hand which, for want of room, we are compelled to defer till next week. We sympathize with the bereaved.

...Rev. W. C. Tyree of Durham, N. C., writes: "I arrived in Durham last Friday, and have entered upon my work, I hope, with very encouraging prospects. I preached Sunday to large and responsive congregations. My people here gave me a most cordial and affectionate welcome, and I feel assured of their earnest and prayerful co-operation. I have received several kind letters from brethren welcoming me to this State, which I appreciate very much. I trust the Lord may enable me to be an efficient pastor in this promising and important field, and I wish to identify myself heartily with our general State work." We extend a most hearty welcome, both for the Recorder and the Baptist brotherhood of the State, to Bro. Tyree.

WAKE FOREST COMMENCEMENT.

There was a larger number of visitors to enjoy the "class day" exercises than have ever been present at this stage of commencement before.

Mr. O. H. Dockery, the chosen orator for the class, made a fine impression on his audience both as regards the matter his speech contained as well as the admirable manner in which the speech was presented. Mr. Dockery's style is clear, argumentative, and carries with it a force that might be considered rare for one so young.

W. A. Garland, the poet of the class, read an original poem, which was listened to with interest by the audience.

Mr. J. E. Spence disclosed the history of the class of '92 in a way which was interesting and very characteristic of students at college.

Mr. Hardister, whom the class chose to prophesy as to the future career of its members, went about his work in somewhat of a unique way, but which was highly entertaining to all present. The young, beardless graduate placed himself thirty years into the future, and then found himself surrounded by a condition of things almost as startling as that in Bellamy's "Looking Backward." In the place of the buildings we now have at Wake Forest the prophetic acumen of the speaker saw great granite buildings with electric lights and all other modern improvements, and in his address made in the twentieth century he congratulated his audience on the good fortune which had come to so many of his old class-mates of '92, placing them in the highest places in church and in State. The speech was well received, and showed real genius on the part of the speaker.

TUESDAY EVENING.

Dr. Ramsay of Georgia, who was to have delivered the alumni address, failing to come, the address was delivered by Prof. J. B. Carlyle, Professor of Latin in Wake Forest College. After being introduced in a spirited speech by Dr. J. B. Powers, President of the Alumni Association, the speaker announced as his subject, "The Mission of the College Man in North Carolina." The speaker declared that our State in point of education was far behind many of her sister States; that a large number of her citizens who by their votes were to decide the honor and prosperity the State should enjoy could not so much as read the ballots they cast on election day, and in view of this condition of things the college graduate ought to lead in the matter of perfecting as well as dignifying a first-class common school system.

The speaker dwelt with special emphasis upon the duty of educated men to lay hold upon the public economic questions, and discuss them for the good of the public from a scientific as well as a patriotic standpoint. That, too, it devolved upon our educated men to preserve for posterity the historic records of our State. We have the records of men whose lives have done honor to the State and to the world, and in many

cases their labor and sacrifices are to pass away forever unless preserved by men who are being educated.

The speaker dwelt with enthusiasm upon the duty of our North Carolina college men to spend their lives in our own State, for there is none better, rather than go to the wild west, or in the already crowded and stagnated cities.

The speech was good from beginning to end, and the unstinted applause and hearty congratulations to the speaker left no suggestion that anybody felt any regrets at the failure of the speaker who was elected to perform this duty to be present.

At the close of the address a session of the alumni was held in Memorial Hall. After completing the routine work of the association, there was an interesting discussion by a number of gentlemen looking to the closer organization and more effective work of the alumni of the College.

On motion of Rev. W. R. Gwaltney, a banquet will be served in the dining halls of the Yarrowborough House in Raleigh at the annual meeting of the Baptist State Convention in Raleigh next December.

Mr. W. E. Daniel of the class of '78 was elected to deliver the alumni address before the association next June. If, however, he should fail to put in his appearance, which has come to be so frequent with men who accept these duties, the occasion will be saved by the alternate, Mr. W. W. Kitchen of Roxboro, N. C.

WEDNESDAY MORNING.

This is a typical commencement day. A light rain last night has done away with dust, and the air is fresh, and all things seem to be aiding to give visitors and students a pleasant time.

News came yesterday that sickness had prevented Congressman Bailey being here, as previously announced, to deliver the oration before the literary societies. Dr. Taylor, after announcing that the audience would be led in prayer by Dr. J. D. Huffham, stated that what had happened might look like a disappointment, yet he had the satisfaction of stating that we had six alumni of the college who had kindly consented to speak ten minutes each on topics which had been assigned them. The first speaker, Hon. John C. Scarborough, told of the needs of our common schools. The speaker said we had a great State, with a million and a half population, and sixty-five per cent. of these are white people. The towns and cities are to a great extent provided with public schools, but those who live in the country have not, in many sections, been provided with any schools. The average school term in the State is less than twelve weeks out of the fifty two. This subject of public education is specially important to the Baptist and Methodist denominations, as they are composed largely of people who live in the country. Mr. Scarborough made an earnest appeal to the colleges in the State to show greater earnestness in behalf of common school education.

Hon. C. M. Cook was the next on the program. Subject, "How to supply the needs of our schools." The speaker said to find the *how* was the puzzling point in nearly all discussions. Plenty of people can point out difficulties, but to find the remedy is another question. Our schools are supplied in one particular, and only one—we have the children by a good large majority, and nearly everything else is to be supplied. We need good county superintendents. This will secure good teachers, and this will mean better schools. Continuing, the speaker said the best interest of the common schools was, after all, vested in the good women of the State. Men were not willing to sacrifice for the education of their boys, but mothers were always ready to make any sacrifice for the sake of sending their children to school. Capt. Cook's speeches are always strong, practical and original, and his remarks on this occasion were roundly applauded by the audience.

The subject, "More and better academies," was assigned to Dr. J. D. Huffham. The subject could not have been better placed. Dr. Huffham has for years led in this particular phase of education. The speaker alluded with much feeling to the condition of the University just after the war, also to Wake Forest College. He had felt for years that we needed the academies to come between the common schools and the colleges and University; that the best endowed our colleges can have are well-manned academies which shall serve as feeders for their support.

Dr. T. H. Pritchard made an eloquent appeal for the higher education of the girls. He believed we had made a mistake in not providing better for the education of our girls. If any had to be deprived of an education it ought to be the boys and not the girls. The speaker declared in a most emphatic manner that our Baptist people were making a great mistake in not at once establishing a seminary of high grade in Raleigh for the education of girls.

"Our College, its work and its needs," was responded to by Mr. E. E. Hilliard of Scotland Neck and Hon. G. W. Sanderlin. Mr. Hilliard fully sustained his growing reputation as an orator. He emphasized forcibly and with fine effect the necessity of individual effort on the part of the College representatives, and that the aggregation of these individual efforts must constitute the highest success of the College.

A North Carolina audience always hails with real pride the appearance on the rostrum of Dr. Sanderlin. He had spoken in eighty-five counties in North Carolina, and that from Wake Forest College had gone out

streams which were educating and up-lifting humanity in every section of the State. Wake Forest needs no other president than the one she now has. The Baptists in the State are ready to follow him whithersoever he goes. Wake Forest needs no better boys, but only more of them. These will be supplied as the interest in our common schools shall increase and our academies be built up. Amid deafening applause the exercises of the morning were closed.

WEDNESDAY EVENING.

At 8 o'clock a large audience assembled in Memorial Hall to listen to the baccalaureate sermon by Rev. C. H. Jones of Knoxville, Tenn. He is the youngest man who ever preached here on an occasion of this sort. Taking his youthful, student-like appearance, it would seem that this might have been his own graduating day. After singing, and prayer by Rev. Dr. Carter, he took as his text 1 Samuel 17: 39, 40. The members of the graduating class, as well as the readers of the Recorder, will appreciate the following reference to the sermon which Dr. Wm. Royall made by request of the writer:—

Taking David and his sling as the occasion of his remarks, he made "Consecrated Individuality" his subject, and by an ingenious chain of analogies deduced lessons of moment for the benefit of young men. The call for a "man" was emphasized—a man, not a class or mass of men, a man to meet the giant—a man endowed by God and specially equipped for the specific work in hand.

In terse and beautiful language he painted the scene and the coming conflict, the man's strength in his seeming weakness, the ground of his confidence in its apparent groundlessness and the impulse which drove him to the contest.

In David's individual case the pebble and the sling were more potent than Saul's armor. Each is strongest on that good point which distinguishes him from his fellows. One's strength may be another's weakness.

When the oil from the horn held by some Samuel has flowed down into the soul, and the Spirit of the Lord comes with it, then follows intensified individuality—a dauntless preparedness for any work, toil, suffering which needs be met in championship of a great truth and a great cause.

"This one thing" enlists all the powers, sympathies, prayers of him in whose bones the fire burns. Concentration of forces, specialization, the gathering up to a focus of all energies and potencies for some high and noble venture—these are God appointed harbingers of a brighter day for a languishing cause or a down-trodden principle of right.

Moral intensity in the law, in medicine, in the pulpit, in citizenship, in every good cause, God demands, all times call for.

Upon the educated young men of to day rests a responsibility augmented by the conditions of a complex civilization of which preceding ages had no conception—a civilization involving problems the solution of which must devolve, under God, upon the men who can by virtue of education analyze and measure them.

But no sketch can do justice to either the argument or the style of this magnificent address.

There was a logical coherence and consecutiveness, a faultlessness and finish in diction, a felicity in word-painting, and a grace and manliness in delivery which seldom meet in such admirable and exquisite proportions.

THURSDAY MORNING.

This is commencement day. Everything conspired to make this one of the most pleasant and cheering occasions. Several prominent gentlemen occupied seats on the rostrum.

After giving, at the entrance of the hall, the "college yell," the largest class which has graduated in the State since the war, filed up the main aisle and took their places on the rostrum amid great enthusiasm from the audience. Dr. Taylor presented Rev. J. B. Richardson of High Point, who led the audience in prayer, in which he gave most devout thanks for the prosperity of the College, and invoking a continuance of these blessings for yet greater and wider usefulness for the College.

At this juncture Dr. R. H. Marsh read some extracts from the report of President Taylor, stating that the session just closed had been the best the College had ever had. Two hundred and thirty-three students had been in attendance during the year; the work of the students had been exceptionally well done; there had not been a single case of serious discipline during the entire year; that the parents of no student had been advised to discontinue their son for failure to make proper use of his time at college.

At the close of Dr. Marsh's remarks, which elicited the most hearty applause, the following program was gone through with in a manner which reflected the highest credit on the speakers and the training they had received:—

Salutatory—G W Paschal, Chatham.
Oration—We are Drifting, whither? C D Graves, Selma.

Oration—The Coming Man. James Long, Union county.

Oration—Napoleon's Greatest Marshal. O H Dockery, Jr., Richmond county.

Oration—A Meeting and a Farewell. J W Millard, Goldsboro.

Oration—A Disciple of Peace. S P Spence, Elizabeth City.

Valedictory—W W Vass, Jr., Raleigh.
Thesis—A Plea for Woman. M A Adams, Wilson county.

Thesis—Mutatis Mutandis. H T Aydtlett, Camden county.

Thesis—Buddha and Buddhism. E T Barnes, Wilson.

Thesis—Do the Stars Revolve about a Common Centre? J G Blalock, Granville county.

Thesis—Oxygen. W R Bradshaw, Burke county.

Thesis—Should the United States Annex

Canada? D A Bridges, Grayson county, Texas.

Thesis—The Story of the Cosmos. J C Clifford, David county.

Thesis—La Nation Dispersee. R N Cook, Cabarrus county.

Thesis—Evolution of our Idea of Nature. J S Corpening, Burke county.

Thesis—Our Heritage. W R Cullom, Halifax county.

Thesis—Frederick the Great. W B Daniel, Northampton county.

Thesis—Polar Lights. D D Dougherty, Watauga county.

Thesis—The Memory. W A Garland, Mason county.

Thesis—Catholicism. J E Green, Cleveland county.

Thesis—The Chemistry of Character. I Hardesty, Wake county.

Thesis—Grecian Literature—its Influence. A P Harris, Montgomery county.

Thesis—Ku-Klux-Klan. E V Howell, Caswell county.

Thesis—The Convention and Its Constitution. R Lide, Orangeburg county. S C.

Thesis—A Phase of Politics. R E Major, Bedford county, Va.

Thesis—Charlemagne. J A Mason, Richmond county.

Thesis—Sherman in South Carolina. J G Mills, Wake Forest.

Thesis—Pope Leo XIII. vs. King Humbert. R L Moore, Burke county.

Thesis—The Discovery of Neptune. O J Peterson, Sampson county.

Thesis—The Swamp Fox General. E S Reaves, Marion county, S C.

Thesis—Three Reasons why One Should Study Greek. E F Rice, Beaufort.

The Sage of Monticello. G A Sowell, Lancaster county, S C.

Thesis—The Potentiality of Woman in Literature—Her Advantages. J T Thomasson, Ashe county.

Thesis—Why We Have Been Misrepresented. S C Welsh, Haywood county.

Thesis—The Probable Future of Nations. J A Williams, Caswell county.

MERIT ROLL.

Absent from no duty during fall term: M O Carpenter, L R Mills, Jr, G W Paschal. Absent from no duty during spring term: E J Harrell, T B Lambeth, G E Lineberry, S W Oldham, R H Savage, F E Parham, C D Peterson. Absent from no duty during past session: W R Bradshaw, R W Haywood, J F Swann, H Long.

At the conclusion of the orations, Dr. Taylor, after reading the degrees which had been conferred on the class, delivered the following baccalaureate address:—

"WHAT THE WORLD HAS A RIGHT TO EXPECT FROM A COLLEGE GRADUATE."

Thirty-six more college graduates! Does the world need so many? Is not the supply outgrowing the demand? The reports that come every June from a hundred colleges, and such a numerous class as this, standing where twenty years ago was only three, might for a moment suggest that it is an open question. But only for a moment. In this presence our judgment are easily beguiled. When, however, we go forth into the crowded activities of trade, of agriculture, of manufacture, we see things in a truer light. For the right sort of college graduate the demand is far greater than the supply. Roughly estimating, there is in North Carolina to every thousand of population one college graduate. For each one who has a true Master's or Bachelor's degree there are in our State probably fifty score who have never received credentials of scholarship of equal value.

This consideration suggests a grave responsibility. Often have I addressed you as college students. To day, for the first time, and, as a body, for the only time, do I speak to you as college graduates. And now, while you feel the joyous elation in the wearing of your new laurels, I would remind you that every honor brings also its burden, that each one of you is in a sense a representative man, standing as one among a multitude who have not had your opportunities, and that where much has been given much will be required.

If any of you have dreamed that life is only beauty, may you awake as you enter upon its activities and find that life is also duty. *Much will be required!* The thought is not a sombre, but it is a serious one. There is nothing in it to depress. There is much that should stimulate.

May I be allowed to suggest at least three things that the world has a right to require and expect in a college graduate?

First, *Scholarship*. This goes without saying. Yet it is worth while to emphasize it. The diplomas in your hands are guarantees of attainments which are creditable to you now. They represent many, many hours of patient toil, as you have bent over the microscope or test-tube, or untangled the puzzle of a sentence or solved the intricacies of a problem, or stood for the first time with uncovered heads before the majesty of a moral or physical law. But if, ten years from now, you have not by study, reading, observation, reflection and travel, made large new acquisitions, these bits of parchment will be reproaches. They will cry out for shame against you. We have sought in vain to train you, if you have not learned to set a modest estimate upon your powers and present attainments, and to form some ideal, large and true. Crudities and sophomoric affectations you doubtless have, as all your predecessors have had. And the world will good humoredly tolerate them, and laugh at them for a while. Then, if, when there have disappeared like thin veining amid the hard knocks of life, it does not appear after all you have the genuine, solid, accurate scholarship which the world has a right to expect in a college graduate, the procession will still move on, but you will not be in it. The Muses yield their secrets and powers only to patient wooing. The price of true scholarship you will find in the future as you have found in the past to be arduous and continued labor.

Second. The world will require large com-

mon-sense and practical activity of the graduate. I do not say that the world expects it, but it longs to see it and will surely demand it as a condition of success in any career. The days are not far gone when the college-bred man was popularly supposed to be an amateur, unfamiliar with labor and the practicalities of life. Some, even now, imagine him to be an effeminate creature to be kept under glass, handled delicately with sugar tongs, and laid away in tissue-paper. They will hardly think this of the graduates who have played foot ball. The truth is that part of the good in physical culture and college athletics is in their tendency to develop activity and vigor and endurance in habits of life as well as in the body. If this be true, some of you have earned the right to become heroes, and to get to your goal.

Mr. Andrew Carnegie, in a recent article, said "I have inquired and searched everywhere, in all quarters for the college graduate, but find scarcely a trace of him." One trouble, with Mr. Carnegie was, I imagine, that he did not look high enough; for the graduate, especially when willing to go in at the bottom, has a way of getting to the top. And the millionaire's sneer is, after all, a compliment. He not only looked too low, but he looked in the wrong direction. Success in life with him means the acquisition of money, and nothing but that. But the wealth of the Indians could not buy a ticket for a back seat at the panorama which is forever passing before the eye of a true scholar and thinker. The intellectual, as well as the spiritual life of a man consisteth not in the abundance of things that he possesses. May your ideal of a successful life be higher than that of the man who measures all things by a money standard, and regards with contempt the nectared sweets of scholarship.

Of course there is a modicum of truth in the criticism. We do need to get more thoroughly rid of the idea that only so called professional men need be college graduates. Especially in the South is it desirable that thoroughly educated men should pursue technical courses of study and devote themselves to manufacture and the better tillage of the soil. We have had false pride enough among our young men. It has begotten sloth and extravagance. And their child is poverty. Young men, be examples, I charge you, to your generation, in the exaltation of labor and the display of common sense. The thousand people whom each of you represents have a right to expect it of you. Let writings scoff. Let butterflies of society sneer. Your time to laugh will come later.

Third. The world has a right to look for character in a college graduate. Why, especially in him? you ask. Because he has come to see things—all things—in their wider relations. In whatever department he has studied he has found law. If he has done no violence to his reason, he has discerned a Law Maker. He has found himself environed with obligations. There is something anomalous, almost monstrous, in the sight of a man who has given several years to the study of nature and man and human thought, as revealed in language and philosophy, who has found himself encompassed with stupendous forces and unvarying laws, and who can yet think lightly and speak flippantly and irreverently. Deep moral earnestness is a natural result of thoughtfulness and application to study. Unless a young man has poisoned his moral and intellectual life, or put a mortgage upon himself by the formation of evil habits, his culture, especially culture in a christian college, under christian influences, may be expected to reveal itself, not only in his genuine scholarship and true manliness, but also in his exalted character. Young gentlemen, do not forget that each of you stands for a thousand who have not had your chance. You have no right to be vicious or unfaithful in trusts or uncharitable in judgment. Sad enough for any man to be bad. But that a college graduate, with his opportunities for moral development and with the eyes of so many upon him should ever make shipwreck—alas, alas! Young men, you will not, surely you will not. God help you, that you may not.

And need I remind you that in order to have character you must have convictions? On the lips of men are a thousand plausible generalities about largeness and broadness. They are lurking places for fatal fallacies. They will not help in character building. Better some definite beliefs, some well defined principles, some certain hope than a wide and trackless moor without a sign-board or a finger post, over which to make life's journey.

Despise not the path trodden by your fathers and mothers. You have come, through their love and sacrifice, to know more of language and science and philosophy than some of them know, but in the things that, after all, are the best and the highest, they can still be your teachers. That path is still straight and narrow. It can never be otherwise, for it is the path of virtue, and it leads to heaven. Other paths, broad and alluring, will open before you. But in them you can never satisfy the deeper hunger of your natures, as your hearts come to pant and cry, as they surely will—for you are his off-spring—for the living God. In them you may have spotless reputations, but you cannot form the shapeliest characters. In them you may make real some dream of selfish ambition, but the highest aspirations you can never fulfil. For it is only as our lives connect themselves with the plans of the Eternal, that they can reach their fullest and most exalted dignity.

Successive classes, as year after year they have gone forth from these halls, have, with rare exceptions, proven themselves to be men of character and have developed in usefulness. This hour closes the best session and crowns the largest class that the college has ever known. See to it, I charge you, as I bid you farewell—for we have a right to expect it of you as Wake Forest graduates—that each of you shall become a centre of illuminating, purifying, sweetening influence, and, in order to this, strive to be men, not only of true learning and intel-

ligent industry, but also of high, heroic, truthful, honest, stainless character.

The concert in Memorial Hall and the gathering in the Literary Society Halls were the closing scenes of a most enjoyable and successful commencement.

J. C. C.

Peace Institute.

On the last day of beautiful May, Peace Institute closed one of the most prosperous years of its history. It had an enrollment of 188 pupils, eighty of whom were boarders.

This school had its origin in the boarding and day school for young ladies, established at Hillsboro, N. C., in 1838, by the now venerable, Rev. Robert Burwell, D. D., and his sainted wife, Mrs. Anna Burwell, "who may justly be regarded as the Mother of Peace." Afterwards they moved the school to Charlotte, N. C., and again in 1872, for climate and other reasons, they moved it to its present location at Raleigh, N. C., where for nineteen years it has continued to dispense the benefits of its liberal culture, through scholarship and charming accomplishments to thousands of the noblest young women of North Carolina and the South. Until two years ago the Institute was controlled and managed by Rev. R. Burwell and his gifted and accomplished son, Capt. Jno. B. Burwell, as associate Principal. Owing to the great age of the former and the failing health of the latter, two years ago the Institute passed into the control of Capt. James Dinwiddie, one of the old Artillery officers of Jackson's Corps in the Army of Northern Virginia, who is a Master of Arts of the University of Virginia, and a teacher with twenty-five years of experience.

The Institute is one of the best equipped in the South with new furniture, modern appliances, and twenty-one new pianos.

Prof. A. Bauman, one of the most gifted of Southern music teachers, is Musical Director, and is assisted by his no less gifted wife, by Miss S. McIlwaine (a pupil of Hahr, Sherwood and Howard), and by Miss S. Marguerite Howell, for four years a pupil of Sieber (in Voice) and Schwenka (in Piano) at Berlin, Germany. Miss Emma B. Bock, a graduate from the School of Design in Philadelphia, is Directress of the Art Department.

Every department of the school is in charge of a specialist.

The commencement exercises of 1892 were held May 30th, with the following

PROGRAM:

Double Quartette—"Hail! Alma Mater!" Misses B. Oates, E. Watkins, K. Belvin, W. B. Graves, F. Hunt, B. Watkins, M. Merrimon, L. Cordon, M. Gaskill.

"Chanson Hongroise." Miss Mamie Salzman.

Announcement of distinctions.

"Come to the Woods"—Duet. Misses Emm and Bettie Watkins.

"Paraphrase de Concert." Miss Alice Kant Tinsley.

Presentation of prizes.

"Storm and Sunshine." Miss Laura Cordon.

"Reverie." Miss Lucy Lewis.

Awarding certificates of proficiency. a. "Serenade." b. "Gitana." Miss Bonnie Oates.

"Hungarian Fantasie"—Duo. Misses Bessie Dinwiddie and Florence Hunt.

Awarding diplomas.

Trio—"Breathe Thou One Sigh." Misses W. B. Graves, B. Oates and L. Cordon.

Benediction.

There were seven full graduates and seven partial graduates. The full graduates were Misses Lottie Allen, Katie Belvin, Irene Burwell, B. C. Dinwiddie, Clara Knox, Maud Merrimon, and Mamie Withers.

The Department and Scholarship medals were awarded to Misses Maud Merrimon and Annie W. Mebane; the English Essay medal, to Miss Maud Merrimon; the Burwell Latin medal, to Miss B. C. Dinwiddie; the Everett Mathematical medal, to Miss B. C. Dinwiddie; the W. S. Primrose medal for improvement in penmanship, to Miss Lillie McKinnon; the medal for best writing, to Miss L. Duffie Conn; the medal to the best French scholar in Graduating Class, to Miss Anna Yates; the Art medal, to Miss Anna Stronach; the Vocal Music medals, to Misses Bonnie Oates and Laura Cordon; the Instrumental Music medals, to Misses Florence Hunt and B. C. Dinwiddie.

The annual concert occurred on May 31, 1892, and was one of the best ever given in the Institute. The following was the

PROGRAM:

Part I.—Chorus: a. "Summer Night," b. "Joy, Success, Ever Bless." Vocal Class.

Overture to "Freischütz"—six pianos.

Misses M. Salzman, M. Ashley, J. Pope, G. Whaley, M. Dinwiddie, M. Watkins, N. Shiveley, L. Allen, P. Morris, D. Agnew, D. Vick, A. Rankin.

"Spring-tide." Miss Emm Watkins.

"Let Us Meet the Spring"—Trio. Misses Katie Belvin, Bettie Watkins, Mamie Gaskill.

Overture to "Midsummer Night Dream," six pianos. Misses L. Lewis, B. Wharey, J. Holt, C. Brown, A. K. Tinsley, E. Timberlake, M. Woolcott, M. Barber, M. Gaskill, K. Stronach, H. Uzzell, L. Wynne.

a. "The Wanderer," b. "I'll Follow Thee." Miss Bettie Watkins.

"Brindisi" Waltz—duet. Misses Bonnie Oates and Laura Cordon.

"Concertato" Duo Fantasie in Una—six pianos. Misses F. Hunt, E. K. Jones, C. Knox, M. Withers, E. Burwell, M. Tomlinson, M. Watkins, D. Vick, B. Dinwiddie, E. Watkins, M. Heatt, N. Cannon.

Chorus: a. When the Fragrant Roses Bloom, b. Mandolinata. Vocal Class.

Part II.—"Symphonie in C, opus 21"—six pianos. Misses B. and M. Dinwiddie, E. and B. Watkins, F. Hunt, M. Salzman, A. K. Tinsley, M. Watkins, M. Fleming, L. Lewis, M. Gaskill, N. Shively.

"Mio Fernando"—from "Favorita." Miss Laura Cordon.

"Mountain Riders"—duet. Miss Maude Merrimon and Bettie Watkins.

Rigoletto. Miss Florence Hunt.

"Stella"—Valse Legende. Miss Bonnie Oates.

"Scherzo Brilliant." Miss Bettie Dinwiddie.

"I am Tatania"—from "Mignon." Miss Willie Brown Graves.

Presentation of Bauman medals.

Double Quartette, "Spring Dance." Misses B. Oates, W. B. Graves, F. Hunt, K. Belvin, E. and B. Watkins, M. Merrimon, L. Cordon.

ANNUAL ALUMNAE MEETING.

The annual meeting of the Alumnae was held in the ladies' parlors of the Institute on Saturday evening, May 29th, 1892. It was an enthusiastic meeting of the loyal daughters of grand old Peace. Fifty-four of Peace's honored daughters were present, and there were tender and touching scenes, when mothers of families, long separated in the battles of life, fell upon each other's necks, and with tears of joy renewed the friendships of their school days.

COM.

High Point Female College.

Dear Recorder:—The commencement exercises of High Point Female College were pronounced by every one fully equal to the very best ever witnessed anywhere.

They began on Friday evening, May 27th, by drills, songs, and dialogues of primary pupils under the management and direction of the teacher, Miss Kate Stallings, who had so perfectly drilled the little ones that no mistake was made by any. There were some recitations and some music, too, which was finely executed to the delight of the audience; but the closing piece, the cantata, was the crowning piece of the occasion. It is not too much to say that every one was charmed.

Saturday evening the spacious chapel was well filled with an appreciative audience to hear the recitations of the Elocution Class and music by the music pupils. Every one performed her part splendidly. Penelope's Sym was very enjoyable, and the whole reflected the highest credit upon the teachers who had the training of the young ladies.

Sunday morning was dark, lowering and rainy, but the chapel was well filled to hear the commencement sermon by Dr. John Mitchell of Wake Forest from the text, "She hath done what she could." It was a gospel sermon, full of Jesus, and of most tender and beautiful descriptions of the love and devotion of Mary and the tender love and appreciation of her act and her motive by the Master, with a most forcible and eloquent application to all and especially to the young ladies of the College.

At night, Elder C. S. Farriss of Florida preached a most eloquent and impressive sermon from the text, "Almost thou persuadest me to be a christian." There was a good audience and the preacher was at his best. Truly North Carolina lost a most noble and talented brother when Bro. Farriss went from her borders, but Florida received the gain. Bro. Farriss, as is known to many, is editor of the *Witness*, the Baptist paper of Florida, and is making it one of the very best of our papers. He is also Professor elect of Greek in Stetson University, the great Baptist school of Florida. Bro. Farriss is destined to stand amongst our most celebrated men, and is and will be a great honor to our State and to his Alma Mater, Wake Forest College.

Monday evening was devoted to drills, recitations and music. The success of the previous evenings was equalled if not surpassed. The music was excellent, showing that Miss Ford, the musical directress, had faithfully and correctly drilled her pupils. This was apparent to every one from beginning to end, not only on this, but on the former evening, and again on Tuesday when some pieces of difficult music were admirably performed. The Elocution Class showed now, as before, that a master hand had drilled them, and the benefits of physical culture were clearly seen in the grace of expression exhibited by all. The exercises concluded with the "Aesthetic Drill" by this class with their teacher, Miss Minnie Stallings, at the piano, directing with her exquisite touch the movements of the young ladies, which were so graceful and perfect, as to convince the audience of the great benefits derived from physical culture. The opening exercise was the "Patriotic Drill," which was splendidly executed under the direction of Miss Kate Stallings, the teacher.

Tuesday came, bright and beautiful, and brought a full house. After an invocation by Elder J. K. Fant, the President delivered rewards, promotion cards, and distinctions; then diplomas in particular schools as follows:

In French, to Misses Lula Vann of Rich Square, and Etta Ring, Elkin, N. C.; in Moral Science, to Miss Josephine Thomas of Cumberland county, N. C.; in English Language and Moral Science, Miss Alice Liles of Rockingham county, N. C.; and in English Language, Natural Science, Moral Science and History, to Miss Mary F. Cousar of Marion county, S. C.

The Graduating Class was then introduced, and Miss Kate Daniel of Mullens, S. C., delivered a very appropriate salutatory, and read her graduating essay. Subject: "I'll Paddle My Own Canoe." Miss Mable Wiles of High Point, N. C., read her graduating essay. Subject: "Flowers." Miss Pattie Tuttle of Plymouth, N. C., read her graduating essay. Subject: "What Next?" and delivered a very feeling and appropriate valedictory address. The young ladies treated their subjects ably and read them well. The President delivered diplomas to Misses Daniel and Wiles, both having finished the six schools of English, conferring on them the degree of B. L.; and to Miss Tuttle, who had finished the six schools of English and schools of Latin and French, conferring on her the degree of A. B.

Dr. Mitchell, by request of the President,

delivered, in a very appropriate address, Bibles to the graduates.

The Scholarship medal was delivered by Rev. C. S. Farriss to Miss Lelia Turner of Statesville, N. C.; and the Department medal, by Rev. J. F. Tuttle to Misses Carrie Dunn of Riceville, Va., and to Miss Texie Walters of Person county, N. C.

Hon. J. F. Spainhour of Boone, N. C., was then introduced, and after a few humorous and apposite remarks, announced his subject: "Woman's Rights." The speaker condemned the popular idea on that subject and showed in an hour's forcible address the reasons for the false notions on the subject in New England and other Northern latitudes and what her true rights are, condemning with much force the injustice heretofore done her, and pleading for her rights for the future. The speaker pointed out the proper reasons for separate education, showing it to be a matter of different physical training and management, affecting the health of our girls in college, &c. The address was admirable in conception and was very forcibly delivered. The exercises were interspersed with choice music elegantly rendered.

The finale of this most successful series of exercises was a splendid rendition by the Singing Class under the direction of their teacher, Miss Bettie Stallings, of the Cantata, Esther, the Beautiful Queen. The personations were as follows: King Ahasuerus, Miss Kate Daniel; Queen Esther, Miss Etta Ring; Haman, Miss Lalia Turner; Zerish, Miss Minnie Grimes; Zerish's daughter Ida, Miss Vera Idol; Mordecai, Miss Pattie Tuttle; Mordecai's sister, Miss Josie Thames; Prophetess, Miss Elsie Summer; Scribe, Miss Blanche Tuck; Harbonah, Miss Mamie Ford; Guards, Miss Dora Austin, Annie Parks, Blanche Tuck, Bessie Liles; Herald, Miss Maggie Vann; Queen's Attendants, Misses Carrie Dunn, Lena Pepper and others; Hegai, Miss Sallie Williams; High Priest, Miss Alice Liles; Zerish's Attendants, Misses Ada and Bessie Crocker, Lula Vann and May Wiles; King's Pages, Misses Minnie Pickett and Connie Charles; Queen's Pages, Misses Rhett Leach and Maggie Callum; Chorus, class. Each acted her roll most successfully.

So ended the third annual commencement of High Point Female College. To say that all were pleased inadequately expresses the appreciation of the audience—they were delighted.

The chapel was beautifully decorated with evergreens and flowers, the work of the pupils, to the general good conduct and diligence of whom the President bore the strongest testimony.

The Art Gallery was open to inspection during the commencement, and many admired the array of beautiful crayons and paintings executed during the year—the first five months under the charge of Miss Dixie Leach, and the last five months under Miss Minnie Stallings. The verdict rendered by all was that the Art exhibit was equal to any at any similar institution and on a footing with all the excellent things enjoyed at the commencement.

The prospects for a full attendance next year are most flattering. Every room will probably be full.

OBSERVER.

Literary.

Charles H. Spurgeon: his Faith and Works.

By H. L. Wayland. 12mo, 315 pages. Price, \$1.25. American Baptist Publication Society.

The lamented death of Mr. Spurgeon has awakened in the minds of a vast number a desire to become more fully acquainted with his history, his character, his aims, his works, and his success. At the same time it has stimulated many christian authors to the very laudable effort to prepare for these interested parties memoirs of this eminently successful minister of the gospel of Christ. We have seen more than a dozen of these memoirs, and the cry is still, "They come." Even the most imperfect of these works can scarcely fail to be useful. They all hold up an example that is worthy of careful study, and will undoubtedly incite many to zealous imitation—a consumption devoutly to be wished. This work of Dr. Wayland is one to be especially commended to the notice of pastors and evangelists, to Sunday school teachers, to young men and young women, to all the followers of Christ of whatsoever age or capacity. It is a book for all christian workers, and every believer in Christ ought to be a real worker for him. We cannot attempt to present an analysis of its valuable contents. It must suffice to say in what respects we believe it would be found profitable to any active christian reader. First, it is adapted to awaken in every real believer a desire to know what gifts the Lord has entrusted to him for use in his blessed work. It is to be feared that many have never thought of inquiring as to the number or the kind of talents that their Lord has given them. Second, it would lead him to ask, "How can I use these talents entrusted to me by my Lord, so as most successfully to promote the spread of the gospel, for salvation of men, and the glory of my Redeemer?"

Board of Missions and Sunday-schools.

There will be a meeting of this Board in the Mission Rooms in Raleigh, on Friday, June 17th, 1892, at eight o'clock p. m.

J. C. SCARBOROUGH, Pres. of Board.

The acknowledgments by Treasurer Boushall of the Baptist State Convention have been crowded out this week. The following are the aggregate amounts received: For State Missions, \$68.26; Foreign Missions, \$64.54; Home Missions, \$63.84; Havana House, \$2.85; Education, \$72.40; Orphanage, \$4.63; Ministerial Relief Fund, \$4.03. The receipts in detail, making these aggregates, will be given next week.

See advertisement of Washington and Lee University, Lexington, Va. The Academic departments and Schools of Law and Engineering open Sept. 8th.

Thoughts--No. 2.

BY SCATTERHEAD.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Our Master meant to teach us that we should not bother our minds too much with the things of this world. He knew that we poor creatures would think more about our eating, drinking and things to wear, than about eternal matters. It is very natural for us to think about something good to eat; and some put their whole thoughts on good things to drink and fine things to wear. I reckon if a fellow could tabernacle here all the time, he could afford to pester his mind mostly about such matters. But a fellow hardly gets settled down in this "clime" till he gets orders to move out, and he is certain to obey orders. I believe this drinking and eating business is carried on too much in America for the good of the people. The Lord has told or promised his people if they would mind their own business and work, that "their bread would be certain and water sure," in short, he says he will feed them and that they will not starve. He does not say though that he will feed them on nick-nacks, such as ice-cream, cake and pie. A man generally has a hankering after such things not best for him. The Lord knows best what things a man should have; and when he gets to meddling with things forbidden he'll be pretty certain to find it out sooner or later. I think the Lord wants the house he stays in to be healthy and sweet. Good digestion will make a clear mind and a healthy body, and there won't be much room in the house for the "blues." It is a mighty hard matter for us to hold up on eating, especially on such things as taste good. Temperate habits will make doctor bills little.

We are commanded to be temperate in "all things." I reckon this does not mean we should be temperate in such things forbidden for us to use. Surely it don't mean we must swear a little--to be temperate in that; and just steal a little, and be temperate in that sleight-of-hand performance; and drink moderate-size drams, and be temperate in the Devil's venom. Lots of things the Lord wants us to abstain from, and he says strong drink is one. I am very certain he does not want his children to engage in any thing that will defile the house or temple that he lives in. I am not certain, but I believe he has his eye on tobacco as being a very unclean thing for his children to use. It is a very good medicine if kept away from the mouth. Many people can't give any money to the Lord's cause, but they do spend lots of money of money for tobacco. It is a preacher's business to try to get the people to live like decent folks ought to, but I have heard tell of some preachers leaving a good deal of sign where they have been, as they say, some of them know how to spread "tobacco paint" on people's floors.

I reckon people expect too much of preachers any how. I used to think that a preacher was an uncommon creature, but I am now forced to believe that at best he is a poor sinner "saved by grace." I am very un-easy for fear lots of the preaching men are not much acquainted with the Lord, judging from their fruits. Christ was the best preacher that ever walked up and down this world. He is a perfect model for everybody to imitate, and preachers would do well to imitate him as best as they can. I don't believe Christ worried much about the "luxuries" of this world. He was a very poor man, too. He did not own any house, and don't suppose he wore very fine clothes. I reckon if he were here now, he couldn't preach unless he had on a "sweep tail" coat buttoned up to the chin, and put on airs in general. I am very certain he would look nice and decent, and don't believe his chin would be stained with tobacco juice. Preachers ought to wear nice clothes, but I don't know that they are bound to advertise themselves by the kind of clothes they wear. I think the best way to let the people know that we are the Lord's servants is, to possess much of his Spirit and quietly do his work. Christ put in all his time doing good. His mind was not occupied about worldly honors, big salaries, what he should eat, or what he should wear. Some of our preachers do a heap of work, live very slim, and wear seedy clothes; but some of the brethren in hollering distance of the preacher fare sumptuously every day and wear fine linen, too.

It is a very hard matter to get things on a right balance in this "low ground of sorrow." Things will be adjusted pretty soon. It is a very hard matter for us to keep from worrying, especially about things we can't help. This continual fretting and worrying about things not under our control, shatters the nerves of lots of people, and hurries them to a premature grave. It is best not to "cross a bridge till we get to it." It is best for us to trust the Lord and do our duty, and he will make things all right for us. He don't mean for us to trust him and then sit down and fold our hands and expect him to give us the things we need. Faith and works are very apt to keep together. Bro. Watts "hit the nail on the head" when he wrote, "Make the service of the Lord your delight, and he'll make your want his care." The Lord never forgets his own. He don't want us to live lives of carefulness, but lives of trust. If we trust the Lord and do good, we will be fed and wear apparel that will protect the body, too. Of all things that fly, swim, creep or walk, man is the meanest, since old Satan has been prowling around. Satan, they say, is getting meaner, and I guess man is, too. The Lord tells us to learn a lesson from the birds about not putting our mind so much on how we are to "keep soul and body together." Many of us, too, are wondering how it will be with us when we come to die. That's none of our business; but it is our business to live for Christ every day, and if we do, he will be close to us when we die. "We can lean our head upon his breast, and breathe out our life sweetly there."

Some Things Novel at the Northern Anniversaries.

1. Dr. George Dana Boardman preached the annual sermon before the Missionary Union. His text was Eph. 2: 15. He announced that he would follow his usual custom, and he proceeded to read and comment upon the chapter from which his text was taken. In doing so he read his Bible lesson and turned his leaves deliberately through the whole exercise; to us it possessed the virtue of novelty at least.

But may not many of our brethren who often indulge in extemporaneous comments while reading Scripture lessons take a hint? Not necessarily to read the exercise, but to prepare it thoroughly, so that it should not fall below the reading of an ordinary commentary.

2. Another new observation was that of female ushers, apparently young ladies. Some things we can learn to like after long custom. There is one favorable feature about that--it is pleasant to be manipulated by gentle, soft hands.

3. Another delightful novel scene was the choir of two hundred in Grace Temple church. The organ is large, has usual elevation in the rear of the pulpit, and descending from the organ to the platform of the pulpit are ranged in order the seats of the singers. Among the choir there are to be observed maturely looking men and women, but many young men and ladies, with a goodly number of boys and girls. We like choirs when they are large enough and representative enough. But a fossilized choir in a church is the end of progress.

It was inspiring to sit in the Grace Temple church, filled with four thousand people, and find yourself enveloped with music, plain and simple, to which a christian heart could respond. J. B. B.

Meeting of West Chowan Ministers.

At a meeting of the ministers of the West Chowan Association, held at Margarettsville, N. C., it was decided to canvass the Association in behalf of Missions, beginning Tuesday after the third Lord's day in July, and to continue the work for fourteen days as follows:

Tuesday, July 19--Seaboard, Jackson at night.

Wednesday, July 20--Potocasi.

Thursday, July 21--Roberts' Chapel.

Friday, July 22--Meherrin, Murfreesboro at night.

Saturday, July 23--Mt. Tabor, Winston at night.

Sunday, July 24--Ahoskie, Union at night.

Monday, July 25--Hebron.

Sunday, July 31--Brantley's Grove, Harrellsville at night.

Monday, August 1--Ross.

Tuesday, August 2--Lawrence's X Roads Cashie at night.

Wednesday, August 3--Republican, Lewiston at night.

Thursday, August 4--Connaritsa, Aulander at night.

Friday, August 5--Sandy Run.

The following brethren were selected by the Bertie Union Meeting as speakers:

Elder C. W. Scarborough: Subject--The History, Success and Prospects of our Missions to the Heathen.

Elder L. M. Curtis: Subject--God's Providence in Baptist Missions.

Elder C. N. Donaldson: Subject--Biblical Idea of Missions.

Elder B. Craig: Subject--Missions as Dependence on Pastors and Churches.

C. W. SCARBORO, Mod. Min. Conf.

B. CRAIG, Clerk.

Graded Helps.

The arrangement of its Sunday-school literature by the American Baptist Publication Society is helpfully suggestive. Here we see six grades provided for--enough, but not too many, for any school that would do its work thoroughly and systematically. The provisions for each separate grade are full and, in every respect, complete. Primary, Intermediate, Advanced, Senior, Teacher, Superintendent--all are well equipped for the best work of which they are capable. It would seem impossible for any Sunday-school to use such helps and so arranged, without becoming itself better managed and more helpful to every individual connected with it.

The Woman's Home Missionary Society as usual gave a large part of its words to denouncing the wickedness of Southern whites and wringing their hands over the woes of the colored men. One prayer even was devoted to telling our sins to the Lord. It would seem they have called South God-forsaken, so long as they have come to believe he has indeed so forsaken us as to know nothing of what goes on in this part of the earth, and to need to be informed by them. It seems passing strange that women and white women should denounce the mobbing of colored fiends who have assaulted white maidens, and have no word of sympathy or pity for ladies so foully wronged.

While the speaking sisterhood have set Paul aside, yet there seems to be always an uneasiness about him. He will not down. He is in the air as it were, and somebody is sure to introduce his name. This time it was Dr. Lorimer, who introduced the Apostle. He said: "What Paul said? Well as another has said, 'Paul--yes--why--Paul meant--Paul intended--I say Paul meant to say--Brethren, I don't know what Paul did mean! He did not cover the case.' I look in the earnest faces of these godly women, and I can better believe we have a mistake in exegesis than that they have mistaken their work."--Western Recorder.

Ayer's Hair Vigor is a universal beautifier. Harmless, effective, and agreeable, it has taken high rank among toilet articles. This preparation causes thin and weak hair to become abundant, strong, and healthy, and restores to gray hair its original color.

Moneys Received for Lenoir Church.

I desire to acknowledge through the RECORDER the following amounts contributed to aid in painting the Baptist church house in Lenoir, for which we as a church return to the contributors our most sincere thanks:

Prof. E. P. Moses, Raleigh, \$2.00; Morganton Sunday school, per Rev. H. D. Lequeux, 3.35; Mr. Thomas of Ala., 50c.; Prof. J. S. Hill, Butler, Tenn., 3.00; Jas. Eller & Son, Berlin, 1.00; A. H. Eller, Winston, 1.00; North Catawba, per J. V. McCall, 4.25. Total, 15.10. I. W. THOMAS.

WORTH A GUINEA A BOX.

CHEATHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vomiting, Sickening of the Stomach, Bilious or Liver Complaints, Headache, Cold Chills, Stagnation of Blood, Lowness of Spirits, and All Nervous Affections.

To cure these complaints we must remove the cause. The principal cause is generally a disordered stomach and liver, put the two organs right and all will be well. From two to four Pills twice a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

Of all druggists. Price 25 cents a box. New York Depot, 355 Canal St.

SAY HIRES

Do you Root Drink Beer?

SOLD AND ENJOYED EVERYWHERE.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed it will effect a permanent cure. J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured. Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM, JR.: Dear Sir--My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir--I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir--I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine. Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.: Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir--Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

Price, \$1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR., HENDERSON, N. C.

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.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for \$40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. H. M. WOOLLEY, M.D., Atlanta, Ga. Office 104 1/2 Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. & Mail. Daily.	No. 38. Pass. & Mail. dly 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. dly 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 Louisville 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 Louisville 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.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	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	7 00 p m	7 40 a m
Arrive Wilson...	2 18 p m		
Leave Wilson...	2 30 p m		
Arrive Selma...	3 35 p m		
Ar 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
Ar Wilmington...	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No. 14. Daily.	No. 28. Daily.	No. 40. Daily ex Sunday.
Lv 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
Lv Fayetteville...			
Ar Selma...		12 30 p 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

4 Days 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, Kingston 8:00 p m. Returning, leaves Kingston 7:10 a m, Greenville 8:25 a m, arriving Halifax at 11:00 a m, Weldon 11:25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7:00 a m, arrives A & R Junction 8:40 a m; returning leaves A & R Junction 7:10 p m, arrives Washington 8:45 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 Wilmington 7:03 p m, 4:20 p m, Plymouth 8:30 p m, 5:20 p m. Returning leaves Plymouth daily except Sunday, 6:00 a m, Sunday 9:00 a m, Wilmington 7:30 a m, 9:58 a m. Arrive Tarboro 10:40 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 p 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 5:15 p m, arrives Nashville 5:55 p m, Spring Hope 6:30 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 28.

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 connector 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.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect May 29, 1892.

	SOUTHBOUND.	DAILY.	No. 9.	No. 11.
Lv. Richmond.....	3 30 p m	3 30 a m		
" Burkeville.....	5 03 p m	5 00 a m		
" Keyesville.....	5 42 p m	5 44 a m		
Ar. Danville.....	8 10 p m	8 10 a m		
" Greensboro.....	10 15 p m	10 11 a m		
Lv. Goldsboro.....	4 00 p m	4 15 p m		
Ar. Raleigh.....	6 00 p m	8 05 p m		
Lv. Raleigh.....	6 15 p m	7 00 a m		
" Durham.....	7 22 p m	7 58 a m		
Ar. Greensboro.....	10 00 p m	10 00 a m		
Lv. Winston-Salem.....	8 25 p m	8 50 a m		
" Greensboro.....	10 25 p m	10 20 a m		
Ar. Salisbury.....	12 18 a m	12 00 m		
Ar. Statesville.....	2 35 a m	1 09 p m		
" Asheville.....	8 00 a m	5 58 p m		
" Hot Springs.....	10 43 a m	8 10 p m		
Lv. Salisbury.....	12 28 a m	12 08 p m		
Ar. Charlotte.....	2 00 a m	1 30 p m		
" Spartanburg.....	5 00 a m	4 28 p m		
" Greenville.....	6 10 a m	5 35 p m		
" Atlanta.....	12 25 p m	11 30 p m		
Lv. Charlotte.....	2 10 a m	1 50 p m		
Ar. Columbia.....	5 52 a m	5 45 p m		
Ar. Augusta.....	9 37 a m	9 25 p m		

	DAILY.	No. 10.	No. 13.
Lv. Augusta.....	7 00 p m	8 15 a m	
" Columbia.....	11 10 p m	12 45 p m	
Ar. Charlotte.....	3 10 a m	5 15 p m	
Lv. Atlanta.....	8 50 a m	8 55 a m	
Ar. Charlotte.....	6 40 a m	6 00 p m	
Lv. Charlotte.....	7 00 a m	6 30 p m	
Lv. Hot Springs.....	8 27 a m	8 10 p m	
" Asheville.....	4 30 p m	12 39 p m	
" Statesville.....	9 00 a m	2 30 p m	
Ar. Salisbury.....	2 25 a m	7 58 p m	
Lv. Salisbury.....	4 00 p m	8 05 p m	
Ar. Greensboro.....	8 37 a m	8 25 p m	
Lv. Greensboro.....	10 20 a m	10 25 p m	
Ar. Winston-Salem.....	11 40 a m	12 10 a m	
Lv. Greensboro.....	10 30 a m	12 01 a m	
Ar. Durham.....	12 24 p m	2 00 a m	
" Raleigh.....	1 23 p m	3 00 a m	
Lv. Raleigh.....	1 28 p m	8 45 a m	
Ar. Goldsboro.....	3 05 p m	12 30 p m	
Lv. Greensboro.....	10 30 a m	10 45 p m	
Ar. Danville.....	12 10 p m	12 45 a m	
" Keyesville.....	2 46 p m	4 15 a m	
" Burkeville.....	3 31 p m	4 57 a m	
" Richmond.....	5 30 p m	7 10 a m	

*Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave

Dear Bro. Bailey.—Perhaps there is less need of our writing you now, as, for the first time in many years, you have a man in the State from this mission. An American mail has just arrived—not distributed yet. By this mail we hope to hear from Bro. Herring and family as having arrived at the homes of their friends in North Carolina. Some who desire to know more of the Chinese and of our work may hear them. From indications we had before they left, we think it likely that you may hear more about some of the "next cities" than about ours.

I confess that I have strong sympathy with the desire to go into some of the "next cities," but it is not because of scarcity of work in the cities already entered. We want to increase this work and at the same time have a hand in giving the gospel to those who make up the millions in the interior of this great empire.

If Bro. Herring goes to the interior I know the Shanghai mission will sustain a severe loss, but the field is the world. I believe Bro. Herring was called to Shanghai. Now I believe he is called on further. I have prayed that inland work might be begun by the Southern Baptists. I did not start with the thought that my right hand man and fellow worker might be the one called to begin the undertaking, but if this is the Lord's will, let it be done, and let all the people say amen.

A new party of missionaries passed through Shanghai last week for West China. They were from the Evangelical Foreign Missionary Society, New York. In the party there were four Baptists. The leader of the party was a Baptist from Dr. Gordon's church, Boston, I understand. I don't know the circumstances, but it seems a little strange that other people should be called upon to send our brethren to the foreign field. If we work together wisely I don't see why the Baptists might not send every man called from among their ranks.

One thought about the thousand men for China. We asked the Lord for these men, and it seemed as if the Lord heard before we called. For a while they came thick and fast. Then the "heathen raged," and the question, Is it prudent to go to China now? was raised. In our perplexity we went to the Lord. The hindrances were checked. I think we learned this lesson: we must have the strength of the Lord, for he is tens of thousands. There are many in this city and like places who see the light, but love darkness. There is much prayer that God's spirit may come in great quickening power upon these who love darkness, and upon us who proclaim the truth to them. Join us in this prayer.

Don't understand me to say that we are in any less need of laborers. We want missionaries for Shanghai and Soochow early this fall, and we expect to see them.

Yours fraternally,

E. F. TATUM.

Shanghai, China, May 10, 1892.

That Speech.

Your correspondent, Mr. J. C. Caddell, some weeks ago gave an account of his visit to Mars Hill, and made many kind remarks about the work at this place. I suppose his modesty would not allow him to speak of another feature of his visit, but I propose to see that justice is done.

Having been acquainted with Bro. Caddell in my College days, I know something of his powers as a speaker. He was, therefore, pressed into service to deliver an address on education. A good crowd gathered on Sunday night to hear him. The effort was almost wholly *extempore*, but one would never have judged it to be so unless he had been told. The speaker said what most fitted time and place, and was heard with unabated interested interest from beginning to end.

We should be glad to have such a representative of the REORDER among us again.

THOS. M. HUFHAM.

On Sunday, May 15, the Romanists of Brooklyn dedicated one of their newest church edifices, St. Augustine's. The new bishop paid this doubtful compliments to his venerable predecessor:

"His soul," said Mr. McDonell, "may yet linger in the purifying fires of purgatory, and if there, the prayers of his late flock will help his spirit to the heavenly throne of his Maker, where he will never cease to intercede for you."

We are not wholly averse to seeing Romanists erect elegant houses, for we believe Protestantism in some form will yet be entrenched in them. As Westminster Abbey and the old cathedrals of England have been converted from Rome to Protestantism, so the popish cathedrals of the United States will yet ring with Luther's hymn, and a pure gospel will be preached in their pulpits. It is more than likely that the child is already born who will be some Dwight Moody conducting revival services in this St. Augustine's church.—*Christian Inquirer*.

How's This!

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

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

West & Truax, Wholesale Druggist, Toledo, Ohio.

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

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

Credit makes larger bills than cash.

Never sign a paper without reading it, and if, after reading it, you do not understand it, have it thoroughly explained before you put your signature to it, says an exchange. It is best to get some third person who is not interested in the matter at all to explain the meaning of what is not clear, or to point out words that may have two meanings in the document.

Always make a memorandum in your little book of any contract you undertake for money, or any agreement to work. It saves much trouble to keep a memorandum-book, and put down the dates when you either pay or receive money. Whenever money passes on account, set it down. If any money or thing of value goes through your hands, give a receipt for it and make a memorandum. Your receipt settles the amount that passes, and that can not be disputed. When you pass it to a third party, get a receipt and keep it. This form is as important in the transfer of income, trust money or valuables among your own family as with other persons.

Never allow any person to do any service for you without first agreeing upon the cost to you. This rule strictly adhered to will save you many annoyances.—*Dry Goods Chronicle*.

Baptists have no sympathy with the Episcopalian idea of ordination. To them the claim of some nameless grace, derived from the apostles through a succession of Roman Catholic priests, many of whom were ordained when they were mere boys, and others of whom were the most wicked of men, seems the most arrogant humbug. We are fortunately free from this superstition. Yet the word succession or successor is often properly used among us in its more common signification, and is possibly sometimes misunderstood for the Episcopalian idea of succession, by which is meant an unbroken chain of ordinations. The Baptist churches of to day are the successors of the apostolic churches in the sense that they hold the same beliefs, have the same objects, and fill the same place in the world. The ministers of to day are successors of the preachers and teachers of the days of the apostles, in the sense that they are preaching the same gospel and carrying on the same work. But when we call them successors, we do not mean that they are connected by a chain of laying on of hands, or by any mystical thread. Even if it could be proved that there has been an unbroken chain of Baptist churches from the apostles down, it would not affect the Baptists of to day, one way or another. Our commission is from the Lord himself, and the New Testament is the justification for our existence. We regard it as particularly fortunate that none of the early Methodists were ordained by the Bishops of the Church of England. Had John Wesley been a Bishop, the Methodists might have been tempted to claim some mystical power through the Romish priests and the corruption of the middle ages, which would have greatly weakened their hold on the people and interfered with their success. The less we have to do with superstition the better.—*Journal and Messenger*.

HAWTHORN, FLA., June 23rd, 1890.

Rev. H. H. HOUSTON, Nashville, Tenn.

Dear Brother:—Yours of June 30th received. I have had almost two years' experience with the Electropoise, and must say that it far surpasses even skillful medication; and I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks' duration, in from one to three nights. It is impossible to have chills while using the Electropoise properly. I have treated more than fifteen cases, the majority being typhoid malaria, curing them in from two hours to four days. Diarrhea, dysentery, and cholera morbus I have cured in from one hour to eight generally. Rheumatism in from three hours to three days, in one case making the patient throw away his crutches and straighten his deformed limbs.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are placed all around me and I am treating people day and night. It is giving me influence here as nothing else can. My confidence in the treatment is almost unbounded; it cures promptly and permanently. The certificates of cure could be made stronger than are given in the circulars.

By all means put the instruments in the hands of our missionaries that they may go forth like our Saviour, preaching and healing the sick. Your fraternally,

C. N. MORROW.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION, }
January 19th, 1892. }

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to.

A. R. PITTMAN, Mod.

E. K. PROCTOR, Jr., Clerk.

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.

Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

ing the five-year limit to the pastorate—among Southern Methodists it is four years. It was claimed, and justly, we think, that if a pastor is doing good work at a place there is no reason in removing him arbitrarily at the end of that period to make room for a new man. It was claimed also that the five-year limit creates the presumption that the pastor will remain for that length of time, whereas his work is done and he ought to leave before. This is getting near Baptist ground, though there is still a chasm which separates us. The question comes: Who is to determine when the pastor's work is done? The Methodists who say the bishop. We should say the pastor himself and the church.—*Baptist and Reflector*.

A gentleman, under forty years of age, whose hair was rapidly becoming thin and gray, began the use of Ayer's Hair Vigor, and in six months his hair was restored to its natural color, and even more than its former growth and richness.

The man who pays his rent has to hustle; and he who don't pay his rent has to keep moving.

The best way—pay as you go.

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.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Synopsis of Address Delivered by Dr. F. M. Ellis Before the Woman's Missionary Union, Atlanta, May 9th.

It affords me more than usual pleasure to appear this morning in the interest of the work with which you are interested. I speak of a crisis in the Centennial movement. We are engaged in attempts to awake enthusiasm, it's but the stepping stone; to arouse enthusiasm is one thing, to utilize it is another thing.

The Baptists of the world have undertaken to raise as a thank offering this Centennial year in addition to their regular contributions, these amounts:

We stand to day with pledges of \$250,000 to memorialize the Centennial movement. England has committed herself to one-half million dollars, so it may it be safely assumed they will raise that in addition to their annual amount. Canada one fourth million. Northern brethren have pledged themselves for one million. We stand committed for \$250,000 and 100 additional missionaries. A corresponding increase to the home field in all \$400,000. These sums aggregate \$1,900,000. This is a tremendous sum for people who have never raised \$1,000,000. Can this be done? There is something startling about it, but when we know that fifty cents from every Baptist would do it, it does not seem so startling. Now, reducing and limiting it to our own Southern Baptists, can this be done. I am going to be practical.

I am satisfied that the base of this pyramid is the broad basis of conviction. When we reflect that this sum requires but thirty-two cents from every member, it does not seem impossible. No Baptist but what can do this. It can be secured by self-denial. If the North can raise its sum, which is \$1.25 for each, can we not raise our sum? We have as much money in the South as they have in the North. If brethren in the North can do this as they think they can, can not we? We can if we will. What we can do, we should do. The standard which God sets before us is, that we should do what we could. God passed this encomium upon her. She hath done what she could. We never accomplish anything for God according to our ability, but he says the same of us. Now, will we do it? If we can and ought, will we? Suppose we accomplish this work, what will be the result? Wonderful advancement, most beautiful display of love and affection. It will be worth all sacrifices, all self-denial. The question is a personal one of individual responsibility. If every woman will do two things, do her own personal best and get others to do their best. In every thirteen members of the Moravian church there is a missionary. You see it's not a question of ability but willingness.

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

Royal Baking Powder
ABSOLUTELY PURE



To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CO., Boston.

"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS
In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 31 officers and teachers. Send for catalogue. JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made this disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed it is no reason for not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office, H. G. ROOT, M. C., 183 Pearl St., N. Y.

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.

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.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 30 N. Cherry St., Nashville, Tenn.

Rev. A. W. Price.

Abraham William Price was born at Conway, S. C., Jan. 28th, 1858. When quite young he made a profession of religion, and with his conversion came his call to the ministry. He felt the need of preparation for the work and determined to begin at once the prosecution of his studies. In this, however, he was destined to be disappointed; for when he was fourteen years of age, his father died and left a widow and three children, of whom the subject of this sketch was the eldest.

Although he was a delicate, fragile youth, the support of the family devolved upon him. He bore this heavy and unexpected burden without a murmur until he was eighteen, at which time his mother died, and the other children were able to take care of themselves.

When about nineteen years of age, he entered Ashpole Institute, then under the control of Rev. Stinson Ivey. He attended this institution for perhaps two years, after which he went to Wake Forest. He hadn't been at Wake Forest many months when his health gave way, and all his friends, even his physician, thought that he could not recover. After weeks of great suffering he was partially restored; but his physician told him it would not do for him to resume his studies. With an aching heart he was forced to give up the long cherished hope of a full course at Wake Forest.

After resting for sometime, he regained about his usual health, and determined to go at least a year to the Seminary. Here again he was doomed to disappointment. When the session was a little more than half spent, his health gave way, and once more that precious life trembled in the balance. When he was able to travel, he came home, and in October, 1882, took the pastoral care of Antioch church in Marion county, S. C. From Antioch he moved to Mullens, and became pastor of a group of churches with Mullens as a centre. From Mullens he moved to Whiteville, N. C., of which church, in connection with some others, he was pastor for four years. From Whiteville he was called to a field comprising Laurinburg, Spring Hill and Alna churches. He came to this field and settled in Laurinburg, N. C., in November, 1887. He was called to Wadesboro and removed to that place in August, 1891. "From Wadesboro on the 27th of May last, he was called to heaven."

In the death of Bro. Price, the denomination has lost one of its strongest men.

Though he was a young man when he died, he had developed into a preacher of marked ability. His mind was intensely analytical, and his powers of discrimination exceptionally fine, enabling him to draw the finest distinctions. His sermons were homiletical gems, and bristled with fresh and original thoughts.

We have few preachers who are as gifted in the use of English as was Price. He was never at a loss for a word, and it was always just the right word.

He was modest and unassuming in his bearing, and hence would not make so good an impression on strangers as some men of less modesty and less ability. To be appreciated, it was necessary that he be known, and when best known he was most appreciated.

The life of A. W. Price should be an inspiration to young ministers in many ways. In the first place, it should encourage those whose circumstances and surroundings absolutely prohibit them from thoroughly preparing themselves for their work. Now I do not mean that his example should cause young brethren to be indifferent about their preparation. On the contrary, it should stimulate to greater endeavors in this respect; for there was never a more earnest advocate of ministerial education than he. Twice he hazarded his life in seeking that preparation of which he so much felt the need, and only gave it up at last when forced to do so by physical weakness.

To a man who is prevented by circumstances beyond his control, from taking a regular course at a literary institution, the example of Bro. Price is encouraging; for though his college course was cut short by failing health, he didn't give up the work of preparation, but prosecuted his studies in connection with his pastoral duties. In this way he attained to quite a considerable degree of scholarship.

Again, his example should help us to surmount difficulties. Much of his best work was done while suffering physical agony. I remember to have heard him say on one occasion, that he had never spent one single day free from suffering. And yet, although he was such a sufferer, there is no man in North Carolina, perhaps, who has done ten years of harder or more effective mental labor. But now his sufferings are all over, and he has entered upon the "rest that remaineth for the people of God."

LIVINGSTON JOHNSON.

REV. T. P. LIDE ON THE DEATH OF BRO. PRICE.

Editor of Biblical Recorder:—My heart was deeply saddened when I saw the announcement to-day in your columns that Rev. Abram William Price was dead. He was born in Conwayboro, S. C., where he lived for several years, moving from there in early boyhood to Marion county in the same State, where he grew up to manhood. He was a bright, intelligent boy, and much devoted to his widowed mother. He worked as a farm hand for several years, and in every employment was faithful and had the entire confidence of his employers. He lived with me first as hired boy, and afterwards more in the capacity of a pupil and as a member of my family. It was my privilege to bury his mother, and to baptize himself, his sisters and his brother. I also baptized his wife, preached his ordination sermon, and married him. He was married to Miss Pauline Watson of Marion county, S. C., who still survives him. His constitution was frail. He was never robust in body and vigorous in health. A stroke of lightning, when quite a young lad, seemed to have impaired his health, and his course, at Wake Forest College and the Southern

Baptist Theological Seminary, was cut short by extreme illness. He had the measles three times, the last time very seriously. He suffered intensely from an attack of acute dyspepsia, and through much weakness did his Master's work. When his father-in-law died, in coming to his funeral during an intensely cold spell of weather, his two little children contracted pneumonia and died. He has had to pass through deep waters.

He served very acceptably as pastor some churches in Marion county, S. C., from whence he removed to Fair Bluff and Whiteville, N. C. From Whiteville he moved to Laurinburg, where he served as pastor. From Laurinburg he moved to Wadesboro, where he had but fairly begun his work when God took him. In every pastorate he was faithful and greatly blessed in building up the cause. The churches he served in Marion county, S. C., and in Columbus and Robeson counties of North Carolina, will long feel his impress for good.

His mind was bright, vigorous and grasping. He was a fine sermonizer and a good preacher. He was a workman that needed not to be ashamed. His character was beautiful. Deep, earnest piety made him lovely in life and mourned in death.

My spiritual son in the gospel, farewell! Many hearts will long be saddened because you have been taken from this earth, and heaven will be nearer and brighter because you are there. T. P. LIDE.

Ellore, S. C., June 2, 1892.

TRIBUTE OF RESPECT BY WADESBORO CHURCH.

WHEREAS, It hath pleased Almighty God to call to his reward, Rev. A. W. Price, the Wadesboro Baptist church, of which he was the beloved pastor, offers this tribute of respect:

Abraham William Price died on Friday morning, May 27th, at 2 o'clock. About eight weeks before his death, he was suddenly stricken with meningitis. When first attacked, his life was despaired of, and sorrowing friends gathered around his bedside, thinking that every hour the end would come. Before many days had passed, there was a change for the better, and hopes were entertained of his recovery. These hopes, however, were destined to be shattered; for soon there came a relapse, which, if possible, was more severe than the first attack, and after two weeks of anxious watching, the end came. The "last great monster," which most men regard with terror, was to him a "welcome messenger." Several times during his last illness he prayed that he might "depart and be with Christ." Of him it may be truly said as of God's servants of old, "he fell on sleep." He died as peacefully as a little child falls to sleep in its mother's arms. He "leaned his head on the Saviour's breast and breathed his life out sweetly there."

Though his stay among us was so short (having been here about ten months), he had won his way into the hearts of all our people. His delicately refined nature, his cultured manners, his gentlemanly bearing, his tender regard for the feelings of others, his easy and graceful style of conversation, made him the central figure in whatever company he was thrown. As every good citizen should do, he took a lively interest in whatever was for the well-being of his community. A young man himself, he was the special friend of young men, and eagerly seized upon every opportunity by word, by example and by personal contact, to inspire them with exalted aims and pure aspirations. Nor yet was he unmindful of the old; but many a ray of sunshine did he bring into the lives of those over whom the shadows of evening were lengthening. All—young and old, rich and poor—found in him a friend. As a preacher, we do not think it exaggeration to say he had few equals in the State. He was practical and pungent, fresh and vigorous, and at times surpassingly eloquent. He was a man of unusual modesty. A less modest man with his ability would have occupied much more prominent positions. But despite his modesty, he was rapidly coming to the front and his ability was being recognized throughout the State.

Wishing to give some expression to the high regard and esteem in which we held him, therefore

Resolved 1. That in the death of Brother Price, Wadesboro has lost one of its most useful citizens; our church an able, earnest, faithful and efficient pastor, and our denomination one of its strongest preachers.

Resolved 2. That while this is a mysterious providence, past our finding out, yet, with crushed hearts, we bow to receive the stroke, knowing that he who sends it "doeth all things well."

Resolved 3. That we tender to the sorrowing widow and darling little child our sympathies and prayers, and commend them to the love and care of that one who has promised to be a Father of the fatherless and a Judge of the widows.

Resolved 4. That a copy of these resolutions be spread upon our minutes, and a copy sent to the BIBLICAL RECORDER, Wadesboro Messenger and Intelligencer, and the Baptist Courier, with requests that they publish the same.

W. J. McLENDON,
F. C. ALLEN,
L. JOHNSON,
E. A. COVINGTON,
Committee.

LADIES

Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, biliousness and Liver Complaints.

The Ladies' Home Journal for July will contain the literary debut of Bret Hart's young daughter, Miss Jessamy Hart. She will give a most entertaining description of "Camp Life in the Adirondacks," in which it is claimed every evidence shows itself of inherited literary tendencies not unlike those evidenced in Bret Hart's earlier work. Miss Hart is a girl still in her teens, and has artistic as well as literary proclivities, as one of the illustrations accompanying her first article shows.

The Examiner on Dr. Kerfoot.

The Examiner of New York has the following comment on Dr. F. H. Kerfoot's address before the Education Society:

The other address was by Professor F. H. Kerfoot, D. D., of Louisville. He spoke on the work of the society from the Southern point of view. His speech was a bucket of cold water. A bucket? That does it injustice—a barrel, a hoghead, a river! Dr. Kerfoot is personally that genial kind of man called by everybody "a good fellow." We all love him, we of the North no less than those of the South, but the mildest thing that can be said of his address is that he made the mistake of his life in writing and reading it. He represented the attitude of the South towards the society as one of doubt, of suspicion, of fear. They are awfully scared, these good Southern brethren, lest the society shall do something—they don't know what—that will interfere with Baptist liberty and orthodoxy. One would naturally have inferred from his remarks that Northern benefactors, through the society, have been cramming money down the throats of unwilling Southern people. Now there is an impression in these parts that Southern institutions have taken gratefully, not to say eagerly, all that they have received, and would have taken a good deal more in the same way had the society been able to give it. The impression to be gathered from Dr. Kerfoot's address was that if the society will behave itself properly, the South will condescend to accept as much more money as it will give. One cannot believe that the South is so narrow, so suspicious, so hostile to those who would be its benefactors, as this address represented it. If it is, it must expect to see its educational institutions continue to languish, and to be outstripped by those that display a more liberal and trustful spirit.

The towns of Titusville and Oil City, in the Oil Creek Valley of Western Pennsylvania, were visited by a terrible disaster somewhat similar to the Johnstown horror, on the 5th inst. A large dam situated at Spartanburg, seven miles from Titusville, broke, and the waters soon flooded Titusville, causing heavy loss of life and damage to property. A large oil refinery exploded, and the burning oil added to the horror of the scene. At Oil City, eighteen miles from Titusville, a similar horror occurred.

FOR SCROFULA

scrofulous humor
in the blood,
ulcers, catarrh, and
consumption,
use

Ayer's Sarsaparilla

The most
economical,
safe, speedy, and
effective of all
blood-purifiers.

Has Cured Others
will cure you.

MT. AIRY

White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through it is beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. & Y. V. R. R., and conveyed to the Spring without any stop over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, \$30.00 per month. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in chronic liver and kidney troubles."

BOOKS OF MELODY

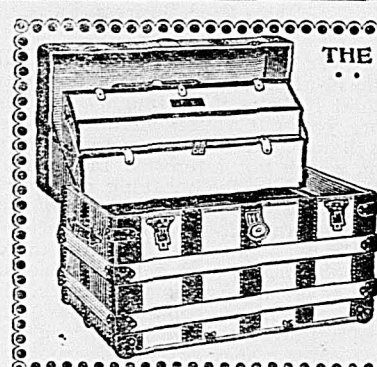
MIRTHFUL MUSIC A new and most excellent collection of new and selected songs for male voices. Price, 40 Cents Postpaid.
NATIONAL SONGS OF IRELAND A book of the best Irish songs, selected from one of the finest collections of Irish music in this country, with Piano accompaniments arranged by eminent musicians. Octavo. Price, \$1.00 by Mail.

POPULAR COLLEGE SONGS Contains 30 pages of the latest College Songs which the famous Glee Clubs have brought prominently before the public. Price, 50 Cents by Mail.

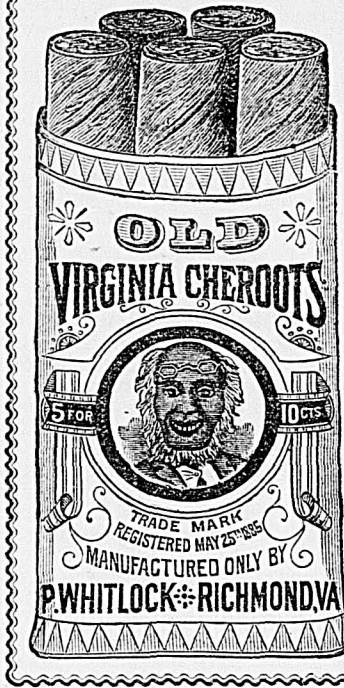
APT ANTHEMS A collection of new and serviceable anthems, the special feature being the absence of Solos throughout. Price, 40 Cents by Mail.

CHORUS KING The latest book by this well known writer and chorus director. It contains 100 songs, many of a high order, both original and selected, and will be found most acceptable for chorus and class work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS, Nos. 1 and 2. A collection of songs for the Elementary Department prepared by C. E. JACKMAN, Sup't. of Music in the Public Schools of Cincinnati. Bright fresh music, all of which has been thoroughly tested in the school room. Price of each number, 10 Cents. Published by—
THE JOHN CHURCH CO., Cincinnati, O.
Root & Sons Music Co., 200 Wash Ave., Chicago. The John Church Co., 23 E. 16th St., New York.



THE MOST CONVENIENT TRUNK EVER DEvised.
The Tray is arranged to roll back, leaving the bottom of the Trunk easy of access.
Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.
If your Dealer cannot furnish you, notify the manufacturers,
H. W. ROUNTREE & BRO., Richmond, Va.



Stop and Think!

Why pay TEN CENTS for ONE smoke when you can get FIVE smokes for TEN?

Old Virginia Cheroots.

BEST STOCK, MILD, SWEET and PURE.

Handsomely made. Five for ten cents. 24

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.

Sunday-school Periodicals.

FOR THIRD QUARTER.

Periodicals and Prices.

In clubs for one year each as follows: Convention Teacher, 50c; Kind Words, weekly edition, 50c; Semi-Monthly, 25c; Monthly, 10c; Childs Gem, 25c; Lesson Leaflets, 10c; Per quarter each as follows: Quarterlies—Advanced, 3c; Intermediate, 2 1/2c; Primary, 2 1/2c; Picture Lesson Cards, 4c; Bible Lesson Pictures, 25c in., \$1.25.

The Broadus Catechism.

A Catechism of Bible Teaching, by John A. Broadus, D. D., LL. D. Just published by the Sunday-school Board under the order of the Southern Baptist Convention. Price 3c., single copy or in quantities. This will be the leading catechism in 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 its great missionary enterprises.

Address, BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.

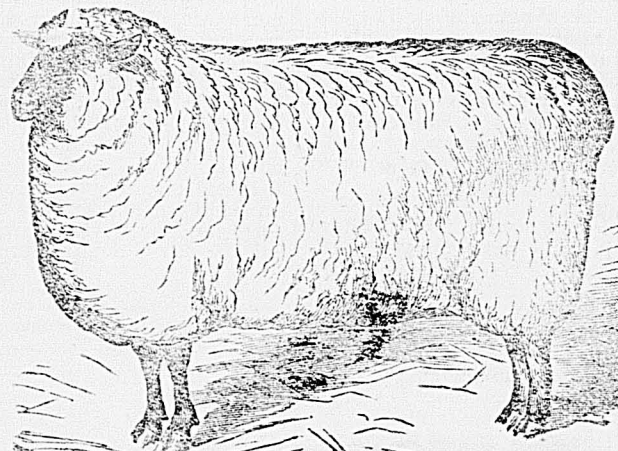
WOOL! WOOL! WOOL!

If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company,

PROPRIETORS OF THE

Elkin Woollen Mills.



THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.

Freight and Express Office, Elkin, N. C.

MEDICAL DEPARTMENT

—OF THE—

University of North Carolina.

Third session will begin Sept. 1st, 1892. Instruction in Chemistry, Physics, Anatomy, Histology, Physiology and Materia Medica. Dissecting material furnished by the State. Practical microscopic work in the Biological Laboratory. For catalogue or other information, address
DR. R. H. WHITEHEAD,
Chapel Hill, N. C.

SOUTHERN BAPTIST

Theological Seminary,

LOUISVILLE, KY.

Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsett; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

Letter from the S. B. T. Seminary.

Since I have been at the Seminary, the RECORDER is a more welcome visitor, that I may keep up with the spirit of the work at home.

The most successful session in the history of the Seminary closed last night. We have had during the year 236 students: thirty-three of this number graduated with either the English eclectic or full degrees. Our closing exercises were pleasant and encouraging. The prospects for an increased number of students next session are hopeful, and with the rapid progress in the erection of the new building, it is expected that it will be ready for use next session.

I hope every young minister in our State, who has finished his studies at Wake Forest or other schools, will make special efforts to come to the Seminary next October. Dr. Broadus, who is acknowledged chief among New Testament instructors, can not last always, and those who expect to get the benefit of his instruction should come without delay. I want the future ministry of North Carolina, as well as that of the present and past, to stand on par with that of any other State. To do this, we must avail ourselves of equal advantages.

The spirit of the age demands, as never before, a thoroughly equipped and strong ministry. The Seminary puts a man in possession of the best means and methods of accomplishing this without spending half of his life in learning what are the best things to study and what not to study, and the best methods to accomplish the greatest possible work.

Much time and talent are lost by not knowing that the same work may be done otherwise. Will our young ministers not deny themselves of flattering advantages, and overcome disadvantages, to spend at least some time at the Seminary before entering permanently upon the work of life?

On account of having some outside work in connection with my Seminary work, I shall spend the vacation in Kentucky.

With best wishes for every interest for the Master's cause in North Carolina, I am, Yours fraternally,

C. J. THOMPSON.

Louisville, Ky., June 3, 1892.

Letter from Rev. A. W. Crabtree.

Dear Recorder:—I moved the middle of April to this place (Hornet), twelve miles southeast of Charlotte, near Wilson's Grove and Arlington churches, where Rev. J. E. King preached last year and did everything in his power to gain both churches over to the Second Adventists, but the brethren kicked against it and threw the gentleman out. Some of the members were in favor of King. I think I can gain back most of them. We had to turn out one woman for following him.

Everything is moving on smoothly. I baptized three into the fellowship of Wilson's Grove since I have been here, and received five at Arlington by letter.

I also desire to say that the good brethren and sisters have not been thoughtless of their pastor. They have "pounded" me from the time I got here until now. I can not tell the good things they have given me. They are noble people in every way. I wish all our churches would remember their pastors thus.

May the Lord bless our churches. I love my churches and work because my churches love me and help me to work for souls.

Pray for us that we as churches and pastor may overcome all the seeds of heresy before it takes root in the hearts of the people.

A. W. CRABTREE.

Hornet, June 4, 1892.

To the Ministers of the Raleigh Association.

After correspondence with ministers in the various sections of our Association, I am advised to announce a postponement of the mission canvass agreed upon at the conference held in April last, until the month of September.

A conference of the ministers of our Association is called to meet in the Mission Rooms in Raleigh, on Wednesday after the fourth Sunday, June 29th, at 2 p. m., to definitely fix the time and schedule of meetings for the mission canvass of our Association.

N. B. BROUGHTON,
Secretary of Conference.

Mr. A. M. Carroll, son of Dr. J. L. Carroll of Chapel Hill, has been appointed a Fellow in Greek for the year '92 and '93 in the Johns Hopkins University of Baltimore. We note with pleasure this preferment of a North Carolina boy.

A Wonderful Instrument.

Curative results, starting in their seeming impossibility, have marked the history of the Electropoise since its introduction to the public, as a method of treatment for all disease.

For years the public prints have been full of advertisements, detailing the value of nostrums without merit, in which medical charlatans have endeavored to interest the public. In the face of the prejudices which have been aroused by these impostors, the unqualified statement, that, the Electropoise is for the cure of all diseases, needs, and has, evidence in its support, some of which is subjoined.

The Electropoise, it should be remembered, is merely a factor in its system of cure—a medium for the transmission of the treatment by Electrolysis, which in its method of application can only be defined by the broadest terms of universality.

The absorption into the system of hydrogen and other positive gases—malaria—contained in the atmosphere, causes the physical disturbances known as disease. To cure, the electric poise of the system must be restored by the absorption of the negative gases. With the Electropoise we so fix the

electrical condition of the body that oxygen—the vitalizer—the most negative substance in the world, is absorbed.

The accumulation of morbid matter, causing the disturbance, is combustible, and when brought into contact with the requisite supply of oxygen, combustion follows in the tissues of the body, so generating vital force, and enabling every organ to properly perform its normal functions.

The blood passes through the lungs to have the impurities which it has gathered up in the course of its circulation through the body, burned out by the oxygen which we inhale with the breath. The Electropoise causes this combustion to take place in the capillaries, by the oxygen absorbed at every pore, so that the blood returns to the lungs with this work more than half done, thus eradicating the cause, and in consequence effecting the cure of disease.

To these facts, (we no longer say theory, for a theory proven is a fact) we invite the attention of all who are interested in getting well, and staying well.

Do not believe what we say, or accept our statements; read this: "Unless about ten thousand men, mainly professional men, lawyers, doctors, editors, preachers and all classes, including the writer, are very much mistaken, the Electropoise effects cures, and gives relief, where all other known remedies have failed. Especially is it efficacious in the case of delicate women and feeble children. I have used one of the Standard Electropoises for the past two years and find it invaluable as a curative agent." Letter from Rev. Zephaniah Meek, D. D., editor of the *Central Methodist*, Catlettsburg, Ky.

Below we publish some of the testimonials supporting the claims made for the Electropoise, and invite your investigation.

We have successfully treated thousands of patients and have testimonials covering the cure of nearly every form of disease; many of these we have permission to use and will be glad to mail them to interesting parties.

We especially invite correspondence from those who have been treated in vain; who have found no relief in change of scene and climate; who have been pronounced incurable; who are desperate, for it is in chronic cases of this description that the Electropoise is most successful.

Remember the Electropoise is not subject to error of diagnosis, ignorance or carelessness of administration. It enlists nature at once in the cause of the suffering, and draws its remedial agency from the great storehouse of vitality, which heretofore undiscovered or unapplied, now opens a rosy pathway to the suffering through the desert of disease to the ever beautiful oasis of good health, perfect womanhood and robust manhood.

In regard to convenience and economy the Electropoise stands without a peer in any method of treatment. It is easily applied, and treatment can be taken at home either night or day as the patient may elect.

In its use there are no doctors bills to pay, no druggists account to settle, no expensive appliances to be bought. It is ready at all times for immediate use, and we have testimonials from patients who have owned instruments for an extended time, and in whose families diseases, differing widely in their character, have appeared in the interim, who state that they have all been so successfully treated and cured by the Electropoise, that they have not purchased an ounce of medicine since they have had the instrument.

In the introduction of this treatment founded upon discoveries far in advance of all the "theories" of the past, we invite the most searching investigation by an intelligent and discriminating public. Write us for further information and testimonials, your correspondence will be held strictly confidential and our advice will cost nothing.

Respectfully,
ATLANTIC ELECTROPOISE CO.,
Washington, D. C.

BURLINGTON, N. C., July 9, 1891.

I have been suffering with pulmonary consumption for more than three years, unable to perform any manual labor, and was finally closely confined to my bed, without hope of recovery. Commenced using the Electropoise last March, and I am now able to walk around any where I wish. It has proved a wonderful success in my case. To those who are suffering I say try it.

THOMAS BOSWELL, Glencoe Cotton Mills.

WILLIAMSTON, N. C., March 7, 1892.

I have found more relief, in Bright's Disease, from a few months' use of the Electropoise than from all patent medicines, physicians' prescriptions, mineral waters, "faith-healing," sea voyages and a winter residence in a warmer climate.

SYLVESTER HASSELL.

(Rev. Mr. Hassell is pastor of Baptist church and associate editor of "*Gospel Messenger*.")

WATSON & BUXTON, Attorneys at Law,
Winston, N. C., Sep. 16, 1891.
JAS. H. WEBB, Sec'y.,
1405 New York Avenue,
Washington, D. C.

Dear Sir:—I have been using one of your Electropoises for four years, upon a little invalid son, who has been afflicted with a pulmonary trouble and a dropsical tendency. I have found great relief for him in the use of the Electropoise, when the doctors have failed to give him any permanent relief, and I am satisfied that but for its use we should have lost him.

I have never seen it fail to reduce his fever, or to bring sound sweet sleep. I would not be without it for many times its cost.

Yours truly, J. C. BUXTON.

Mr. Buxton is also President of First National Bank, Winston, N. C., and is one of the foremost men of the South.

WILMINGTON, N. C.
JOHN N. WEBB, Esq., Washington, D. C.

My Dear Sir:—For the benefit of those who suffer from Nervous Debility I would

say that in my opinion no medicine will give the permanent relief to be obtained from the use of the Electropoise. I have had one in my family for nearly a year, and do not hesitate to say it is invaluable to us.

In my own case of Nervous Dyspepsia which was attended with all the horrors incident to the disease in its worst form, I found it gave me relief when everything else failed, and I feel confident its use laid foundations for the good health I now enjoy after three years of suffering such as few men could stand. Very truly yours,

W. R. FRENCH.

The National Republican Convention at Minneapolis last week nominated President Harrison on the first ballot. The nomination was then made unanimous. Whitelaw Reid of New York received the nomination for the Vice Presidency.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4-6.
Beulah—Rutlin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Spr ngs, Nov 3-5.
Columbus—Chadbore, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or \$1.00 for one month's treatment sent in plain wrapper. Six months treatment for \$5.00.

DIED.

SORRELL—Died, at Flint, Wake county, Saturday night, June 4th, at 12 o'clock, Mrs. Elizabeth Sorrell, aged sixty-three years, relict of the late Jacob Sorrell. The funeral and burial took place Monday at 2 p. m. at the family burying ground, and was attended by a large concourse of relatives and friends to show their love and respect for this most estimable lady, whom they will miss so much.

BURKE—Miss Sallie E. Burke, daughter of Mr. and Mrs. R. M. Burke of Franklinville, N. C., died May 16th, 1892, aged twenty-eight years. For six years she was a professor; was a good girl, and loved by all. Father, mother, four brothers and four sisters are bereft. May the Lord sanctify this bereavement to the good of the bereaved.

G. L. MERRELL.

WILLIAMS—Miss Emma P. Williams, daughter of Bro. Noah Williams and wife, fell asleep in Jesus on May 26th, 1892, having a few months before completed her twentieth year. About eight years ago she professed faith in Christ and united with Cool Spring Baptist church, Gates county, of which she continued a faithful member till called away by death.

She loved the church, the missionary society, and the Sunday-school—indeed she took great delight in attending all kinds of religious services. She was a loving, obedient daughter, kind and gentle in disposition, and very helpful to her mother in watching over and in working for the other children. How sorely her absence will be felt by those who best knew her real worth. Her death was a very happy one. She seemed to have had some premonition before taken down sick that she would not live long. Though naturally desiring to live, when the end came on she met it without fear or dread.

She expressed a wish for her pastor. Her mother said, "Do you want him to come and pray for you?" "No," she said, "I want to hear him talk some like I have so often heard him talk." She sang and prayed, and then her spirit left its tenement of clay and went to dwell with Jesus.

"She sleeps in the grave, and how sweet are her slumbers,
Away from life's conflicts, temptations and woes;
No fettering clay her freed spirit encumbers,
O blessed are they who in Jesus repose."

W. B. W.

Tributes of Respect.

WHEREAS, It has pleased Almighty God in his kind providence to remove from our midst on May 7th, 1892, sister Mollie Ellis Patterson, one of our purest and most beloved sisters; therefore be it

Resolved 1. That while we, the Woman's Missionary Society of the Youngsville Baptist church, mourn the loss of our dear sister in the church and Society, also the examples of purity and candor which she exhibited in her daily life, yet we bow in humble submission to the will of him who "doeth all things well," for we have the sweet assurance that all is well with her.

Resolved 2. That we mingle our tears with the heart-broken husband and grief-stricken relatives, and commit them to the tender love and mercy of our Heavenly Father. We earnestly pray that they may imitate the example of her whose life was full of love and sunshine, and whose "sun sank to rest in a cloudless sky."

Resolved 3. That a copy of these resolutions be tendered to the bereaved husband, and also sent to the BIBLICAL RECORDER for publication.

MRS. T. L. MOSS,
MRS. S. H. WINSTON,
MISS LILLIE MITCHELL,
Committee.BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

DUNSMORE BUSINESS COLLEGE
Staunton, Va.
Will begin its 21st session Sept. 1, 1892. Incorporated by the Legislature of Virginia, November 29, 1881. Has the best home reputation, and its graduates easily find positions. Circulars monials free. J. G. DUNSMORE, Pres.

ANNOYING!

To Housekeepers, Storekeepers,
all Classes of People, including
Bald-Headed Men.

What is It?

FLIES! FLIES! FLIES!

The country is full of them, but Ander's "Tar Heel Stickumfist" is rapidly bringing them down. This is a wonderful preparation with which the best fly paper can be made at a cost of less than a half cent per sheet, and guaranteed to excel anything ever invented to catch flies. Is made by simply spreading on old newspapers. They go for it, and all stay when they get there. Eight ounces will last a month; five lbs. all the season in large house or store. Price, prepaid: 8 oz., 25c; 5 lbs., \$1. Highly endorsed by all who have used it; 5,000 flies were caught on a piece of the paper 20x30 inches. Sold by druggists, or send direct to manufacturer if your druggist does not keep it. Address J. L. ANDERS, Mfg., Winston, N. C.

Valuable Property
FOR SALE

At Wake Forest, N. C.

The Wingate home place—the most delightful and prettiest home, just improved and beautified, —adjoining College campus —right in town, and yet from location retired and quiet—slightly rolling in every direction. No case of fever ever known on premises. Best well of water, splendid shade and lawn. Over an acre of finest garden with every variety of large and small fruits most carefully selected and full bearing; seven-room house in perfect condition; all necessary out houses; splendid barn and stables; everything large and roomy. Visitors to commencement are invited to inspect the premises with a view of purchase. Correspondence invited. Easiest terms of payment. Only reason for selling is to move away from Wake Forest. Address
W. J. WINGATE,
Wake Forest, N. C.

Summer School—Co-education.

WAKE FOREST, N. C.

From July 5 to August 6. Elementary and Advanced Courses in FRENCH and GERMAN. Special courses in ENGLISH for teachers. Access to Library and Reading-room under the usual conditions. Special boarding-accommodations for Ladies. Terms: for one language, \$10; for all courses, \$15. Board may be had for \$13 per month. For further particulars, address
PROF. B. F. SLEDD, Wake Forest, N. C.



The Leaksville Woolen Mill. 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.



An Opportunity to get the Best

Life of Spurgeon

FREE.

BY RUSSELL H. CONWELL.

Over 600 Pages.

Handsomely Bound.

Elegantly Illustrated.

It Sells at \$1.50.

We give it to all new subscribers. For \$2.00 you will get the BIBLICAL RECORDER for one year and the Life of Spurgeon. To old subscribers who pay their subscriptions one year in advance, and fifty cents additional, we will give the book.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling

Requisites.

WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

Shirt Waists.

Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

Dress Materials

For Evening and General Wear.

Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of \$5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

A Comfort to Mothers & Infants.

Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions.

MRS. I. O. WALTERS,
Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

WASHINGTON & LEE

UNIVERSITY, Lexington, Va.
Academic, Law, Engineering. Opens Sept. 3.
For Catalogue address
G. W. O. LEE, President.

LAW SCHOOL

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
O. A. Graves, Prof. Com. and Stat. Law. J. Randolph Tucker, Prof. Equity, Constitutional Law, etc.
Opens Sept. 3. For Catalogue address
G. W. O. LEE, President.

The Home Circle.

The Faithfulness of God

"For he hath said, I will never leave thee nor forsake thee." Heb. viii: 15.

Great God of love, through all my various days,
Whate'er befall, I pray remember me;
That light from heaven may shine on all my ways,
And guide me on the path that leads to thee.

Should dark or lonely be my onward road,
Do thou with peace my aching bosom fill;
O keep me ever near thee, gracious God,
That I may feel thy presence, and be still.

I cannot fear, if thou art ever nigh
To bear each burden, and each anxious care,
To harken to my braving and my cry,
And all my trials and my sorrows share.

Only, dear Lord, with cords and bands of love
Draw me, and bind me to thy sacred feet;
Raise heart and mind and soul to things above,
Then all thou sendest will to me be sweet.

If life be mine—why then to thee I live;
If death should come—why then to thee I die;
Whate'er it be, I hail what thou dost give,
Though shines the sun, or clouds obscure the sky.
—Canon Bell, D. D., in Sunday at Home.

The Robin in Church.

It was the night before Christmas, and snow was falling. They did not mind it in happy homes, where lamps were lighted and fires burned cheerily, and tables were spread for tea. But a little robin, cold and hungry, hopped about wearily, seeking shelter and food. Our robins fly away South before snow comes, but this was in a country across the sea, where the robin stays all the year.

The little bird lighted on window-sills and tapped with his beak, but was hardly heard. Once, two little girls looked out of the window and saw him, but it was so cold that they quickly ran to the warm fire, and birdie flew away.

After a while an old man came along in the path that led up to the village church. Robin hopped behind him, and when he opened the door, birdie was close by, and went in without being noticed. Oh how warm and comfortable the church was! The Sunday-school children had been there with their teachers trimming the church with holly and mistletoe, and singing Christmas carols. The fire was to be kept all night, that the church might be warm for the Christmas service. The old man put on fresh coal and went home. Birdie hopped about in the firelight, picking up some crumbs he found on the floor. Some cakes had been given to the children. How welcome this little supper was to the hungry robin you can guess. Then he perched on the railing of the stairs and tucked his head under his wing—a very sleepy and happy bird. In the morning his bright eyes espied, first thing, the scarlet holly berries. There was indeed a royal feast in robin's eyes, enough to last for many weeks of wintry weather.

The hours flew on, and the happy children came, and sang their Christmas carols. Just as the first verse was finished, a clear, rich, joyous song burst from birdie's little throat, high above among the green branches. No one had seen him, and what a sweet surprise it was. The minister raised his hand to keep silence while birdie sang, and then, opening the Bible, read in reverent tones:

"Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young: Thine alters, O Lord of hosts!"

"This time," said the minister, "our favorite bird, our little Robin Redbreast, has found a lodging and breakfast in the church where we come to pray for our daily bread. Snow is all around, covering the ground and bushes; he was cold and hungry, and might have perished in the storm, but the good All-Father, in his pitying love and tender care, guided the tiny wings hither.

"The little bird praised him in its joyous song. Shall not we, with far greater reason, praise him gladly?"—Mrs. M. O. Johnson, in *Our Dumb Animals*.

The Proper way to Sit.

A proper sitting position requires that the spine shall be kept straight, and that the support needed for the upper part of the body shall be felt in the right place. Therefore, sit as far back as possible in the chair, so that the lower end of the spine shall be braced against the back of the rest. If this back is straight the shoulders will also rest against it; if not they will have no point of support, and it will be found that they do not need it. This position makes no strain upon the ligaments of the spine. It allows a proper position of the shoulders, consequently of the chest, consequently of the lungs, stomach and every other organ of the body.

Their work is carried on naturally and comfortably, as is also the circulation of the blood, which in a wrong sitting position is seriously interfered with. With the feet resting squarely upon the floor, the hands resting easily upon the lap, perfect equilibrium, and consequently perfect rest of the body, is secured. There is no strain upon any part of the body; no muscle or organ is requested to do more than its legitimate amount of work. The arms should never be folded: for this position not only causes a strain upon the spine, and all other evils already referred to, but, in addition, places the weight of the arms upon the stomach and the diaphragm, thereby increasing the labor of digestion and respiration. Placing the hands behind the back, if possible, is a good attitude to take occasionally, giving, as it does, the fullest expansion to the whole upper part of the body.—*Ladies' Home Journal*.

Beecham's pills for a bad liver.

A Case of Thoughtlessness.

The other afternoon I got into a car of the Sixth Avenue Elevated road, going up town. At the next station above where I entered the car, a father and mother and a boy about five or six years old got into the same car. A seat was given to the mother, who made room for the boy beside her; after a time the father got a seat, and tried to persuade the boy to come over to him. The boy very irritably refused, and with pouting lips clung closer to his mother. A few stations further on, a seat beside the mother was vacated, and then the father changed his seat to the vacant one beside his wife. Each moved, and the small boy was persuaded to kneel between them and look out of the window. No sooner was he comfortably settled than the father began amusing himself by pulling the boy's ears, pinching his cheeks, shoving his elbows off the window-sill, pulling his feet. At every manifestation of anger the father would throw his head back and laugh. At last he made the boy cry, and his enjoyment reached a climax, as he now kept saying in an audible whisper, "Cry baby! cry baby!"

The poor little fellow was a painful object. He was very thin, had tiny bones, and was evidently worn out nervously, and without doubt his physical condition was due entirely to the thoughtless cruelty of his father, a big, healthy, careless, fun-loving man—I had almost written monster—selfish and dense to every finer emotion. The patient expression on the mother's face, as she mechanically soothed the boy, proved that the experience was too common to even arouse comment in her own mind.

The next morning I picked up the *Tribune*, and turned at once to a report of the doings at Chautauqua; the proceedings of the Woman's Club were reported, the principal subject being the training of children.

"Q. How would you break a child of the habit of teasing?" A. By breaking older people of the habit of teasing the child," were questions and answers that brought vividly to mind the incident of the evening before.

What a future of rasped nerves and false standards of amusements was being established through a father's thoughtlessness.—*Christian Union*.

Sick Room Suggestions.

Never stand or sit at the head of the bed, or where the patient will be obliged to turn even his eyes to see you; place yourself where he can look into your face. I have seen people enter a sick room and take their stand out of sight, under the mistaken impression that they would not attract attention; but invalids are peculiarly sensitive to an unseen presence, and they will turn their head, or even try to raise themselves on the pillow, in the effort to ascertain who has come into the room. Keep a small table spread with a white cloth, upon which to lay glasses, spoons and bottles; this should be, if possible, in an adjoining room, or, if that is not feasible, as far as can be from the bed. Always use the same utensils, washing them as soon as possible after using, for if they are carried away, in nine cases out of ten the article that you need will not be on hand when required; and waiting at such times is almost torture. It is well to have a napkin or soft towel always at hand. Ask your physician to write out his directions; do not depend upon your memory. You will find it a great assistance to keep a daily record, both for your own use and for information of the doctor. The following is merely a suggestion: 1 p. m., quinine; 2 p. m., beef tea. If the patient is sleeping quietly when the hour for medicine or nourishment arrives, except in very extreme cases, it is better not to waken him, as few remedies are so valuable as sleep. This, however, is a point for your physician to decide. Follow implicitly the physician's directions.—*Good Housekeeping*.

Are Married People Happy?

Do you think married people are happy, Uncle Jack? "Dat ar 'pens altogether how dey enjoy demselves; if dey hab chilluns an keep Dr. Biggers' Huckleberry Cordial, dey are certain to be, for hit will cure de bowel troubles and the chillun teething."

Two Kinds of Girls.

There are two kinds of girls. One is the kind that appears best abroad—the girls that are good at parties, rides, visits, etc., and whose chief delight is in all such things; the other is a kind that appears best at home—the girls that are useful and cheerful in the dining room, the sickroom, and all the precincts of home. They differ widely in character. One is frequently a torment at home; the other is a blessing. One is a moth, consuming everything about her; the other is a sunbeam, inspiring life and gladness all along her pathway. Which will you strive to be?

May you make the wise choice while young in years!—*The Sunlight*.

Nervousness.

Learn to keep still outwardly, even as to hands and tips of the fingers, as to feet and head, and you will find rest and quiet coming to the mind as a result. Sit when you sit and stand still when you must stand. No one can tell how much of the beautiful serenity of the Quakers comes from the outward stillness and quiet of their worship. Do not allow yourself to move nervously fast, and the more nervous you are, the more deliberate all motions should be. When the scissors slip to the floor, the knot you were sure you had made at the end of your basting thread is not there, the button-hole-twist kinks, knots, and, taking on a life of its own, becomes a self-dangling lasso in pursuit of any game, and the needle going through perilously hard, finally snaps into

three pieces—in short, when, to use Gail Hamilton's felicitous phrase, the "total depravity of inanimate things" is manifestly in the ascendant, that is the time for delay and dallying. When you are waiting for a train, don't keep perpetually looking to see if it is coming. The time for its arrival is the business of the conductor, not yours. It will not come any sooner for all your nervous glances and your impatient pacing, and you will save strength if you will keep quiet. After we discover that the people who sit still on a railroad journey reach that journey's end at precisely the same time as those who "fuss" continually, we have a valuable piece of information, which we should not fail to put to practical use.—*Anna C. Brackett*, in "The Technique of Rest."

Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good.—*Dr. Bunting*.

VERTIGO.

Persons apparently in good health are often troubled with "swimming in the head," nausea and vomiting often follow. It results from a deranged state of the digestive organs and constipation. This unpleasant and often dangerous affliction will be cured by

TUTT'S Tiny Liver Pills

which relieves the engorged liver and removes the cause through the bowels. Price, 25c. Office, 39 Park Place, N. Y.

CONSUMPTION.

Have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 133 Pearl St., N. Y.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

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

\$600,000 to its policy holders for losses.

INSURE AGAINST FIRE

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

HOME OFFICE, - - RALEIGH, N. C.

Notice.

Having qualified as Administrator of the estate of Francis Lee, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me at Wendell, N. C., on or before the 12th of May, 1893, or this notice will be plead in bar of their recovery.
D. T. LEE, Adm.

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.

BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass REFLECTORS
For Electric Light, Gas, and Oil Lamps.
Halls, Churches, and other places.
guaranteed. Catalogue and price list free.
BAILEY REFLECTOR CO.,
705 Penn Ave., Pittsburgh, Pa.

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 Steel Bells for Churches.
Bells, Peals and Chimes.
Prices and Terms Free. Name this paper.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no pain; no surgery; no suppuration. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3290, New York City, N. Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South occurring every day. Register free. Vacancies are blank. AMERICAN BOARD OF EDUCATION, Miss CARTER, Proprietor, Suite 112, Nashville, TENN.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON

QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION
÷ MODENE ÷



AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.—DISCOVERED BY ACCIDENT.
In Compounding, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. —MODENE SUPREMACY ELECTROLYSIS.

Recommended by all who have tested its merits.—Used by people of refinement. Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (secretly sealed from observation) on receipt of price, \$1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER. LOCAL AND GENERAL AGENTS: MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A. CUT THIS OUT. MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS. AS IT MAY NOT BE WANTED. You can register your letter at any Post-office and insure its safe delivery. APPEAR AGAIN. We offer \$1,000 FOR FAILURE OR THE SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

Richard J. Biggs & Co.

COMMISSION MERCHANTS,

202 South Street,

Baltimore, Md.

YOUR SUNDAY-SCHOOL

WILL NEED

NEW BOOKS THIS SEASON.

We can Supply all Your Wants in this Line Promptly and at Publishers Lowest Prices.

OUR NEW SPECIALTIES:

Class Book and Report (five years), 25c. Teachers' Bibles (Oxford or Bagster), \$2 to \$10.

NEW SINGING BOOKS:

Master's Praise, cloth bound, by mail, 35c.
Manly's Choice, music edition, by mail, 40c.
Manly's Choice, word edition, by mail, 12c.
Notes of Triumph, round or shape notes, by mail, 35c.
Work and Worship, round or shape notes, by mail, 35c.

ANY SINGING BOOKS, PER DOZEN, BY EXPRESS, \$3.60.

SEND YOUR ORDERS TO

ALFRED WILLIAMS & CO., Raleigh, N. C.

Complete Catalogue of Sunday-school Supplies free.

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.

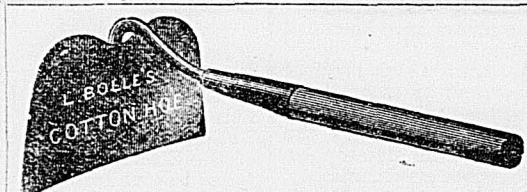
Biblical Museum, 8 Vols., cloth, \$8 per set. Song book—"The Choice"—1,000 copies under order. Music, by mail, 40 cts., words, 12 cts. This is the best. Mission Centennial—William Carey—A Sketch. —Beginnings of Modern Missions—1,000 copies just received—cloth, 25 cts.; paper, 15 cts.
Address, **REV. C. DURHAM, Raleigh, N. C.**

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.
--	---	---

BOLLE'S COTTON HOES.

The Old Original.

The Best. The Best.



HARDWARE, BUILDING MATERIAL, LIME, PLASTER AND CEMENT, Paints, Oils and Varnishes.

JULIUS LEWIS & CO.,

RALEIGH, N. C.

Farming Implements, SHOVELS, SPADES, RAKES AND POTATO DIGGS.

"All Right," "Cotton King," AND OTHER Cook Stoves and Ranges.