

BIBLICAL RECORDER.

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

Volume 89.

RALEIGH, N. C., WEDNESDAY, SEPTEMBER 20, 1893.

Number 12.

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

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NOW THAT the House of Representatives is making comparatively rather fair progress, it may not be inopportune to anticipate to a small extent the probable tariff legislation. In the first place, it might as well be impressed on the minds of the people that the party in power does not propose to effect free trade; and strange to say, although our generally accepted political economists affirm that anything that fetters commercial transactions is a menace to our welfare, the great majority of our people are so opposed to a direct tax system, that very few even dare champion the cause of absolute free trade. The Republican party fosters the policy of protection; the Democratic party believes in a tariff for revenue only. Between the two policies there is small difference, as a tariff that provides a respectable revenue will afford protection. And the difference finally depends on what class of articles is taxed. This is the question which is occupying the ways and means committee now. As for us, we don't care to what extent foreign luxuries are taxed, but we do want to see all necessary articles and raw material admitted free, and the tariff on all useful articles reduced to a minimum. If tariff laws founded on these lines should cause failures or reduce wages, the harm done would only be local, while its benefits would be general, and as long as the greatest good to the greatest number is the aim of all legislation, such possibilities have no bearing on the question.

AN HONEST Congressman recently made an effort to enforce such provisions as would compel those of his fellow representatives, who were in Congress apparently only to collect their salary, to regularly attend its sessions, or forfeit part of their pay. The motion was to deduct a certain amount from the salary of each Congressman who failed to render adequate excuse for his absence. It is a burning shame on our so-called lawmakers that the motion was defeated without deliberation or discussion by an overwhelming majority. The representatives seem to have reached that point of audacity that they ignore the fact that they are servants, and not masters, of the public. They do not seem to think that they have any well-defined duties, or that their salary is a measure of their work. Only ten of the four hundred and forty-four representatives had the honest manhood to vote for the motion, and they were laughed to scorn by their lazy colleagues. No one would wish to deduct from the salary of a sick Congressman, but if any of them are absent to attend to private business, or for the purpose of loafing, they are not worthy of their trust or their salary. It is the duty of every Congressman to watch the interests of the people unceasingly, and when one fails to execute that duty, if he is honest, he will be willing to forfeit his pay. Congressmen haven't as much right to take holiday as factory hands. They should be taught that they are the servants of the people, and that public opinion is their task-master, which holds the lash of the ballot ready to strike the first laggard, ready to relegate to private life and public disgrace the first mercenary who proves unworthy of and unfaithful to his trust. They are servants and not masters; else, our government is on a false foundation.

THERE are many young men to-day, forced to interrupt their college education for want of money, seeking to earn a living until brighter times may enable them to resume their studies. Their lot seems hard. They feel that they could command a far better position were their education more complete, and many of them, no doubt, are in despair. It is always to be regretted when a young man is forced to turn from his chosen course at college to some uncongenial calling on account of money troubles, and yet in a majority of cases it may prove greatly beneficial. A good hard struggle with stern realities for the young college student just before graduation is the next best thing to continuing his education, and in such times as these he should not be discouraged. They are lessons not to be found in a college curriculum that one must learn, and the sooner the better. He learns this year just what the graduate will have to learn in future years; and though his mind may become rusty in college studies, it will be all the brighter and stronger when at last he can feel that he has won his diploma by his own efforts. It may appear anomalous, but the names of thousands of our greatest men are indisputable evidence that it is the young man who early learned to struggle against great odds, and to fight an uphill fight, is the successful man after all. Let our struggling young men not be discouraged. Every difficulty that they overcome, every struggle that confronts them to-day, renders them all the stronger for future efforts, and makes their ultimate success more certain.

WE DO NOT feel that we are unduly optimistic in asserting that the active, healthy interest among all citizens of the United States which the present state of affairs has called forth, will be of vastly more worth to our future welfare than can be measured by our money losses. Never since our country became the great nation that it is, have the farmers and the wage-earners concerned themselves with public interests as they do to-day. Never have the people sought the "true inwardness" of our legislative departments of government as at present. The farmer has learned that his prosperity does not depend on his individual efforts, and he must know the cause in order that it may be removed. Naturally he may follow false lights at first, but in the end his interest and his investigations will make him a better citizen. A nation of educated and unbiased people, who know their needs and have the manhood to demand them, is as near a democracy as a government as great as ours can attain. This present campaign of education, induced by a general discontent, will do more towards effecting the permanent welfare than an hundred years of unbounded prosperity, which always fosters apathy; and political apathy in this day is as near slavery as the American citizen can approach. Let us learn; let us know what our true interests are; let us be above the senseless harangues of the demagogue; let us be above partisan ideas and sectional interests, and we may rest assured that we compose the true democracy, which is our ultimate end.

From Bro. Porter of Brazil.

Dear Recorder:—We left New York, July 1st, on the steamer "Maskelyne." Our voyage was made pleasant by the company of several fellow-passengers, whose kindness we still remember and for whom we cherish a strong friendship. Among the passengers were two young Brazilian gentlemen who have been attending school in the States, and who are now spending vacation at home. They gave us a great deal of information about the country, people, and customs of Brazil.

After losing sight of New York harbor, we saw no trace of land till Sunday morning, July 16th, when we caught sight of the Brazilian coast. I cannot express my feelings at seeing for the first time this great country before which there lies such a glorious future, were it not that her people are so firmly fettered by the chains of error and crime. Early on Monday morning we came in sight of Pernambuco, a city with a population of 120,000. At this place we have two missionaries, Bro. Enzinger and wife. We did not go ashore, nor even within the harbor, but remained outside while a small part of the cargo of our steamer was discharged into boats.

On the 20th we arrived at Bahia, which presents a fine appearance from the bay, but on going ashore we found the streets narrow, crowded and dirty, especially in the lower business part of the city. The upper city, which is reached by an elevator, is a little more airy, roomy and pleasant. Strange, new scenes greet us on every hand. Bahia has a population of 200,000, and is said to have 350 Catholic churches. Rev. R. E. Neighbour, the young brother who came out with us under appointment from our Mission Board, stops in this city to assist Bro. Z. C. Taylor, who has been laboring here for several years past.

At noon the next day we left Bahia and entered Rio harbor at noon the following Sunday, July 23d. Rio harbor is said to be the finest and most beautiful harbor in the world. The entrance is narrow, while the bay reaches far up into the land and is as smooth and calm as a mountain lake. In all my life I have never beheld a more beautiful and picturesque scene. More than a hundred ships are lying at anchor in the bay. The great metropolis of the Southern world with its population of 650,000 extends around the bay at a distance of twelve miles, numerous hills rise up abruptly in the very heart of the city, while in the near background, even in the suburbs, the great mountains clothed with tropical verdure to their very summits reach up nearly two thousand feet.

Brazil is to South America what our own country is to North America, and Rio de Janeiro bears the same relation to Brazil that New York, our largest city, and Washington, our capital, bear to the United States. Rio is the great door to the South American continent, and if South America is ever won for Christ, the work must be begun in Rio, because from this center flow numerous streams of influence which are destined to shape the progress and mould the character of the whole country. To an American entering the city for the first time, the people, language and customs appear so strange and different from what he is used to seeing, that he feels like he is in an entirely new world. The houses are built of stone, brick or clay, and covered with tiles, hence there is not much danger of destructive fires. Small mules, with their tails unshorn, and oxen with horns three or four feet long, are almost the only beasts of burden used, horses being used almost exclusively for drawing carriages. The street-cars, which are drawn by mules, are crowded with people all the time. There are several electric car lines and some electric lights. The streets are very crooked and narrow and thronged with people of every description. During a walk of half an hour, one meets with representatives of every race and nationality under the sun. Rua do Ouvidor, which is the combined Rue Vivienne, Regent street, and Broadway of Rio, is neither very long nor broad, but the stores upon it are brilliant and in good taste. Horses, mules and vehicles of any kind are not allowed to pass through this street except for a short time in the early morning. It is so crowded with all kinds of people that one literally has to press his way through. There is no part of the city so attractive to the recently-landed foreigner as this street with its print-shops, feather-flower stores, and jewelry-establishments. The diamond, the topaz and emerald can here be purchased in any number, and are temptingly displayed behind rich plate-glass. The feather and insect flowers manufactured in Brazil are original and most beautiful.

Since arriving, I have preached twice to the little church in Niterboy, just across the bay, while Bro. Ginsburg, the pastor, interpreted for me. As I spoke about the love of Jesus, and urged the Christians to be loyal to the Master, I saw the tears run down their cheeks, and after service they came forward and welcomed me into their midst. It means something to be a Christian in this place. Protestantism is not at all popular, and for one to declare himself a believer in Christ requires no small amount of courage and grace.

I think we shall like the mission work in Brazil, though it is by no means unattended with many trials, hardships, and sometimes persecutions. Mrs. Porter is very hopeful and courageous and looks forward with interest to the time when we can engage more fully in the work. She has been acting as

organist for Bro. Taylor in the Rio church. We are studying the language and are getting so we can make ourselves understood. Next week we expect to move up to Juiz de Fora, a beautiful town of 20,000 inhabitants, situated among the mountains about two hundred miles from Rio.

In my next I will write about the religious condition of the people.

Much love to all the dear brethren and sisters in North Carolina, and especially to the dear good people of Wake Forest. God bless old Wake Forest College! She is like a city set upon a hill whose light is destined to shine in all parts of the world.

Brethren, pray for us and for Brazil.

Your brother in the Saviour,
SAMUEL J. PORTER
Rio de Janeiro, Brazil, Aug. 11, 1893.

Lustrous Christians.

BY REV. L. D. GEIGER, OCALA, FLA.

In Matt. 5: 14, the Saviour says of his disciples, "Ye are the light of the world."

Webster defines light as being "that agent in nature which dispels darkness and makes visible objects which were before invisible."

Light is one of the most beautiful and also one of the most useful of the natural agents. Think what life would be shrouded in perpetual night! It is no small honor, therefore, that the Saviour confers upon his disciples when he compares them to light. But let us inquire

1. In what sense may Christians be regarded as "the light of the world?" We answer: In only a secondary or subordinate sense. The Saviour declared of himself, "I am the light of the world;" and he is such, of course, in the most emphatic and superlative sense possible. The relation which the sun and the planets sustain to each other illustrate in this respect, we think, the relationship existing between Christ and his disciples. The sun is the great center of our solar system, and is surrounded by a large number of planets of unequal sizes, Mercury being, for instance, in round numbers, 3,000 miles in diameter and Jupiter 84,000. The sun is, therefore, the great luminary of the solar system, and the planets are the lesser lights.

So Jesus Christ, as the "Sun of Righteousness," is the great central luminary of the moral universe, and we are his stars. As stars, we are of greatly unequal magnitudes. Such men as Carey and Judson and Spurgeon are Jupiters, while we may be regarded as the Mercurys. But every true child of God, however small his diameter, is a star, and as such it is his province to shine.

2. Whence do Christians obtain their light? We answer: From Christ, the "Sun of Righteousness." Referring to our illustration again, the sun is not only the center of our solar system, but it is the source of all natural light. The planets around us look very bright, but they are perfectly dark bodies. They have no inherent light, but borrow their light from the sun. So we borrow our spiritual light from the "Sun of Righteousness." Inherently, we have no full and certain spiritual light. True, we have the light of an instinct which tells us that there is a God and that we are immortal beings, but it does not answer with any degree of certainty questions touching the being and attributes of God, or those touching the origin and destiny of man. Such questions as these can be answered only by the light of the revelation of Jesus Christ.

It is true, again, that we can see without any difficulty that man must have had a noble origin and must have an exalted destiny; the wonderful powers which belong to him prove this; but it is equally true that unaided reason cannot find out a certain answer to the above questions. Any man who knows anything of mechanics, even though he had never seen a lamp, would know, when looking at one for the first time, that it was made to give light. And yet the lamp has no inherent light. Left to itself it would never give light. And the same is true of man. He was evidently made to shine, so to speak; but he has no inherent light, and if left to himself could never do so. Let us remember and profit by the point made here, namely, that the only certain light we have respecting the most momentous questions which can be propounded is a borrowed light—borrowed from Jesus Christ, the "Sun of Righteousness."

3. How should Christians employ their light? We answer: They should reflect it to others. This is what the lamp does. It is what the stars do, also. And it is what Jesus Christ commands us to do. "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The emphasis here should be placed on the adverb "so." We should let our light "so shine." We should hold ourselves in such moral attitude before the world that our light will be reflected along man's pathway, and the way to the cross made plain and attractive, to the end that our Heavenly Father may be glorified. This we are to do in two ways. (1) By a correct faith or doctrine—one which will be a true reflection of the word of God. Many loose notions prevail on this subject. The religious faith of many is but a reflection of the faith of their parents, or of their church, or of their fancy. They seem to have no idea that the word of God is the only true and certain standard of faith. As between man and man, my neighbor has no right to dic-

tate to me what I shall believe. So far as he is concerned, I may believe what I choose. But as between God and man, this is not the case. God has the right to dictate to man what he shall believe; and he has done so in the revelation which he has given of his Son. Man is under the most solemn obligation to receive this revelation and reflect it to others unmingled with the traditions of men; and a failure to do so will be fraught with the most terrible consequences. (2) By a holy life. I have emphasized the importance of orthodoxy of faith. Orthodoxy of life is no less important. The Bible not only teaches us what we shall believe, but also how we ought to live; and we are under as great obligation to receive the latter teaching as the former.

The professed Christian, not the Bible, is the world's hand book of religion. They do not look to the Bible to learn what religion is, but they judge of it as they see it exemplified in the lives of those who profess it. Therefore, if the professed Christian is not a true exponent of Christ's religion—if he does not reflect the true light of God's revelation—he makes enemies to Christ rather than friends for Christ. In other words, his light is a false light, an *ignis fatuus*, and he not only does not lead men to Christ, but he lures them to destruction.

Who has not heard of the wreckers—a class of men inhabiting the rock-bound coasts, and of some countries who, in time of storms, build great fires to lure benighted vessels on the rocks, with a view to plundering their cargoes? Something like these are they who, though professing to be God's stars, reflect, nevertheless, in doctrine or life, a light which comes not from the "Sun of Righteousness," but from the "Prince of darkness."

4. Some things which hinder shining. (1) The shining of a candle is often hindered by a bad wick. Sometimes some particle of foreign matter—as a crackling—gets into the wick, and the light is made flickering and uncertain.

In like manner, one or more particles of foreign matter—cracklings, so to speak—sometimes get in the wick of Christian character, and one's light is made to flicker. Among these we may mention a spirit of covetousness, of unforgiveness, and of censoriousness.

Let us try to eliminate these non-conductors of light. Let us be steady going Christians. Let us not be like the century plant which blossoms out on very rare occasions and at very long intervals; but let us rather be like the geranium whose blooming is perennial. Let us not be flickering as the lightning bug, but steady as the stars.

(2) The shining of a lamp is often hindered by a smoked chimney. This may be compared to the spirit of indifference which affects so many church members. They profess to believe that the Sunday-school is a good institution, but they never go; that the mid-week prayer-meeting is essential, but they never go; that the Lord's day meetings for the public preaching of the word are important, and even essential, but they never attend unless it is perfectly convenient for them to do so. If any sort of excuse presents itself, they avail themselves of it and stay away.

Another thing to which the smoked chimney may be compared is a love of the amusements which are peculiar to the world.

Young people tell us that the Bible does not, in so many words, forbid such amusements as dancing, card-playing and theater-going. The spirit of these things, however, is forbidden. The command is, "Love not the world, neither the things that are in the world." And we are warned, "If any man love the world, the love of the Father is not in him."

When a Christian becomes bewitched with the world, two things are the natural result: his spirituality is greatly paralyzed and his influence for good is greatly crippled.

We need Christians who not only shine steadily, but *brilligly*; and we cannot do this unless we shun even the appearance of evil, and stay hard by the cross. When we, like Peter, follow Christ "afar off," we may expect to shine (?) about as he did at the palace of the high priest.

I remarked that some of us are very small stars; but let us remember that the large stars do not always shine the brightest, but those which are nearest the sun. The planet Neptune is more than twelve times as large as Mercury, and yet the latter, even to the naked eye, is a very brilliant star, while the former cannot be seen at all except by the aid of the most powerful telescopes. The reason is that Neptune is nearly seven hundred times further from the sun than Mercury is.

So, as God's stars, it is not great learning or great genius which will make us shine most brightly, but a constant nearness (in prayer, in Bible study, and in good works) to Jesus Christ, the "Sun of Righteousness." Such nearness is possible to the least of us; so the very least of us have it in our power to shine steadily and brightly, and thus bless the world with our light, and glorify "our Father who art in heaven."

A lady went in trouble to her pastor. She wished to know what more she could do to bring her husband to Christ. "I have talked to him, and urged him, and warned him till I am worn out, and still he remains unconverted." "Talk less to your husband, and talk more to God about your husband," was the wise reply.—*Western Recorder*.

Pray and work for the world's salvation.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 20, 1893.

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

DICTATING TO THE PASTOR

It is very evident to any candid reader of the Bible that the pastor is invested with authority by the Great Head of the Church to act as the spiritual leader and guide of the church, or churches, over which the Holy Ghost has placed him. To do the work committed to him successfully, it is quite necessary for him to so exercise this authority as to control, to a great extent, the public worship of the sanctuary, the prayer meeting, the singing, and, in fact, the machinery of the church. For the same reason, his opinion should always have weight in matters of discipline and in the business features of church life and work. To fail to do these things is to delegate his authority to others, and this often means that he will lose their respect, and perhaps that of the whole church. The correctness of the above remarks is generally conceded by all thoughtful pastors, and by nearly all thoughtful church members. There are those, however, who, from one cause or another, are not so ready to concede such rights or authority to pastors, and in one way and another they show their unwillingness to do so. One of the most common plans adopted by those who pursue this course is to bring some direct or indirect pressure to bear upon the pastor that may force him to adopt their plans of work rather than his own.

For instance, some church choirs (or, at least their leaders,) may at times aspire to take the singing almost entirely out of the hands of the pastor, and reduce him to a mere figure head in simply announcing the hymns they have selected. It is never wise for choirs to ask for this right; and again, never wise for the pastor to grant it even if requested to do so. Singing is part of the worship of the sanctuary, and the pastor has no more right to delegate that part of the service entirely to others than he has to place the preaching of the word in the hands of others. It is sometimes the case that the pastor does not sing, or is not a good judge of music; but even in this case, if he is a man of fair energy and intelligence, he can soon ascertain what pieces his choir are most familiar with, and that they sing with most effect, and he can make his selections for any service from them. Of course he can at times give the choir larger liberty, and request them, either at the opening or closing of the service, to sing hymns of their own selection. This gives the choir an opportunity to air themselves, even to "show off" a little, if they are bent on doing it, and is the olive branch for the preservation of the peace and the "balance of power."

Again, local societies, in or out of the church, may at times attempt to dictate to the pastor, when he should close his church, or when and how he should preach on certain themes. There is quite a multiplication of societies now, both in and out of the churches. Some are opposed to them *in toto*; others are watching their drift before reaching a conclusion; others again pursue a conservative course, and while admitting the wisdom of some such organizations, especially in the churches and controlled by them, are opposed to their rapid and thoughtless multiplication. This latter position is the one occupied by the RECORDER. Yet while occupying such position, we are not prepared to admit the right of such societies to dictate to our pastors as to their co-operation in any given "movement," or as to what themes they should discuss from their pulpits at stated times. The Christian Endeavor, the Y. M. C. A., the B. Y. P. U., &c., might become thoroughly convinced that the theme they discussed at the last society meeting, on which young Bro. A. made a thrilling speech, was a "living question" of vast proportions, and hence Bro. A., delegated or undelegated by his society, rushes to the pastor's study early in the week and requests or demands that the pastor preach on that theme the following Sabbath. The pastor may have already outlined a sermon or so for the ensuing Sabbath; he may be preaching a series of sermons to his church of a historical or doctrinal kind; he may be in the midst of a gracious meeting in which sinners are trembling under the word that they hear; but the society man cares for none of these things; souls may die and be lost, but the great question with him is "will this pastor heed me or my society, and preach the preaching that we bid him." If he does, he is a "fine fellow," if not, he is illiberal, close, or perhaps an ignoramus. In case the pastor has backbone enough to say no, the society people take it on themselves to whisper it

around, "Your pastor is behind the times," or "Your pastor is non progressive," or a "mossback," &c.

Some of this unwise work is actually done by some societies in our churches, and supposed to be controlled by them. Now let us say to all such societies, in or out of our churches, to be very careful about making suggestions to pastors about what themes they should preach on, and if any such are made, and the pastor does not comply at once, or if he discuss the matter in a more temperate tone than the society expects, or is accustomed to hear, do not criticize or find fault with the man. The Lord thought he had sense enough when he called him into the ministry to know how to preach, and to run a church, without your aid, much less your dictation.

ANOTHER POINT.

One peculiarity about the manner in which some pastors, assistant pastors, or evangelists, conduct protracted meetings, deserves special notice, and that is, they at times hold meetings in which very little co operation is asked of or expected from the church. In other words, these men so conduct their meetings that their plans are greatly emphasized, and their own individuality constantly brought to the front without asking the members of the church, especially after the meeting has fairly commenced, to take any other part than that of mere spectators. They are virtually asked to "stand still and see the salvation of the Lord," while the preacher, or evangelist, stretches forth the rod of his power. They seem to forget the command given to Israel, "Command the people to go forward."

The plan alluded to is, we think, quite unwise, and should be carefully guarded against. A congregation taught year after year to merely look on while the work progresses, and "large numbers" are brought into the church, will grow cold and listless, and when some other pastor strikes one thus trained, he has a terribly tough job to get them to do anything. He may ask them to promise in some way to even pray and work for the success of the meeting, and the chilling and scattering response he receives, is enough to knock all the spiritual enthusiasm out of him. The bulk of his people will sit and stare at him with unsympathetic faces which seem to say, "We know a better way than that." They have doubtless been taught a different way; but we are decidedly of the opinion that it is not a better one.

The remedy for this is to secure the services of men that will put the church to work; and if a church calls a pastor who believes in the active participation of church members in the exercises of the protracted or other meeting, by all means let the members respond promptly and kindly to his suggestions or to his requests. To fail to respond to a sensible request from your pastor is unfaithfulness to him, to your church, and we may say, to your God.

NEW MISSION METHODS.

For more than a year some of our people have been exercised about what has been termed new methods for doing Foreign Mission work in China. To those of our people who are young, or who are not acquainted with our denominational history, these ideas may be new, but the older brethren, and in fact others who have observed the history of our work for the past forty or fifty years, see nothing in the present agitation which has not already happened under the leadership of other brethren who have thought like these who are now among us. It was about forty years ago when Doctor Graves of Tennessee became greatly agitated on this same idea of mission methods as well as about other departures from our organized work, and after years of the most intense effort, in which he bent all the energies of his soul and great intellect, he found that his plans and schemes, about which he was so sanguine of success, came to nothing, and he himself practically severed from the organized work of the Southern Baptist Convention. Later, Dr. Crawford, then under the appointment of the Foreign Mission Board, felt impressed to try this new plan, and, as many of our brethren will remember, canvassed a large portion of the territory of the Southern Baptist Convention, trying with all his might to create favor and induce support for his peculiar views on this subject. The Convention, after hearing him and appointing a committee consisting of a member from each State, at the end of a year, in the wisdom and discretion which have always characterized this body, decided that Dr. Crawford's ideas for doing mission work in China were unwise and impractical, and so the matter was dismissed. Dr. Crawford, however, just as is common with men who take such positions, had great faith in the ultimate accomplishment of his designs, and

for some years has been disconnected with the Foreign Mission Board.

And now the same ideas have been revived and their propagation only transferred to others, with the hope, as we believe, that new leaders—men who had no history in this matter—might inspire new confidence and at the same time might not call up so vividly what had occurred in the past. We might continue to pursue this idea, and show how other brethren have come to endorse this same position, and how futile have been their efforts to effect any practical results in doing mission work.

We wish to say here that, so far as we can see, there is nothing new in the present positions of brethren Herring and Bostick. Their theories are just as good and no better than were those of the brethren who have preceded them. Sometimes we hear it called the "Herring plan," then the "Herring-Bostick plan," and also the "Gospel Mission plan"; but after all, it might as well be traced to its legitimate ancestors and named accordingly.

So far as in our power lies, our people shall not be deceived, and those who are led away, shall go without excuse. We have no words of censure for any brother, in fact we are satisfied that the brethren who are agitating the churches on this subject, are good-meaning brethren, and, just as in the case of others who have taken the same positions, we think they are godly, truly pious, and zealous in the Master's cause; but we just as fully believe they are wanting in judgment in this matter, and have failed to realize the close and inseparable connexion between faith in the Word of God and the employment of common sense, and the use of the means which a kind Father has placed around us.

We have not, at any time, been greatly alarmed at the appearance among us of this subject. In our judgment, its bounds were set, its history written even from the first. Our composure in the matter has not been disturbed because we did not see conflict between this and our organized work; but on the other hand, we have seen the most direct and destructive conflict from the very first, and we are fully persuaded that in proportion as this so-called new idea of doing Foreign Mission work shall gain strength, just in proportion will our present plans of work be hindered and confused. It cannot be otherwise. If the extent of the injury could stop with the set-back it will give to our Foreign Mission work, then it would be bad enough. But this is not the extent of the injury which we shall see. As soon as any of our churches shall adopt this "new plan," the first object of the pastors of such churches will be to show an advance in contributions to Foreign Missions, and we think the advance will come; but how will it come? Sooner or later this advance will be made at the expense of some or all of the other objects to which these churches have heretofore contributed. State Missions, notwithstanding its relation to the very origin and existence of these churches, will soon be of secondary consideration. Education, Home Missions—in fact, all the objects of our Convention will generally and certainly lose their places at our associations and other meetings of our people. And in a few years when these "new methods" shall come to nought, as come they will, and when they have taken their place along with other like ventures, we shall behold the sad spectacle of some of our churches with the very fountains of their growth dried up, and will in some cases a second time have to emerge from "Hardshellism" and start anew in Christian work.

This may be thought by some a gloomy view to express. It is. But if we have not failed to profit by the light of experience and failed to comprehend the teachings of God's Word, then these consequences will be seen to follow in the wake of the leadership of these teachers of new mission methods. But, say some, think of his unselfish consecration, the sublimity of his faith, and his boundless zeal! Surely a man thus endowed cannot fail. So far as we know, these same characteristics have not been wanting in the men who have heretofore advocated these same views. No one questions for a moment that these are indispensable qualities in the character of every true and efficient servant of God, whether he be on foreign fields or in the home land; yet for these jewels to shine with their greatest resplendency, they must be set in the domain of sound, practical judgment, and be bounded on all sides by the laws of sanctified common sense.

The favor which this move is receiving, is, if we are not mistaken, confined to sections where the churches have not been extensively developed, or where there are some local influences, some special attachments between the churches and the missionary who is to go to the foreign field. Here we wish to say that this investing in a certain individual is among the most objectionable features of this plan of work. It is especially contrary to Baptist principles and Baptist polity, to say nothing of its being

out of harmony with the letter and spirit of the Bible.

Baptists have never followed men any further than they represented a well-established principle: this has always been so and will of necessity continue. True, people are stirred and interested for a time by a man who is gifted in speech making, but unless they are grounded in the principles, and see and believe as does the speaker, what he says will, like the morning dew, soon pass away. And now in this particular matter, what success and favor has come to this new plan has come, we think, almost solely on account of the individuality of Bro. Herring himself. He is a man of force, a good speaker, and has tact in the presentation of his views. So wherever it is to his interest to talk low salaries and thus make sharp contrasts between his methods and those of the Board, he can do so with telling effect. Then where the audience does not attach so much importance to this feature of his plan, he finds no difficulty in adjusting himself to the demands of the situation, and with the skill of a painter's brush he can trace the similarity of his plan of work with the plan of the Board, shading off differences in such a delicate way, that it would require an expert to tell where the Board methods stop and where his begin. But while Bro. Herring represents his case well, how would it be with others who might want to go on the same plan, and who do not possess the powers in himself sufficient to bring a response from the people to whom he speaks?

But we have probably said enough for the present, the Lord is on the throne, and his purposes will in his own good time be fully accomplished. There is hardly any proposition either in religion or polity which does not enlist its followers. Some of our people are going off, but it is only for a short time: they will soon return. True, they will be some older, but then they will be some wiser, and, in all probability, stronger soldiers in the cause of the Master.

FROM OUR TRAVELLING AGENT.

THE SOUTH YADKIN ASSOCIATION

met with the church at Mocksville. Bro. Cashwell, the pastor, and all the brethren had made an earnest effort to have the largest meeting this body had ever had. A number of letters had been written to different brethren in the State, hoping by their presence to add interest to the meeting. But the rains came in time to keep away Bro. Holdman, the moderator, and a large number of delegates and visitors.

The Association was organized on Friday by electing Bro. Bridges moderator, and Bro. Tatum, who was present, was re-elected secretary.

All the objects of the Association were discussed. Pledges for the different objects were not taken, owing to the number of churches not represented, but the South Yadkin, which is one of the best Associations in the State, will not, on this account, fall back in any department of the work.

Bro. C. C. Newton, returned missionary from Africa, was present, and the brethren listened to him speak on Foreign Missions with much interest. Many hoped to see brethren Bryan and Herring present, but both failed to be there.

Bro. Gwaltney was very much at home with the Mocksville brethren. Years ago this work was started by Bro. G., who built the church at this place. We found several young men here who are to be at Wake Forest soon. Bro. J. K. Fant was present, and preached an excellent sermon on Friday night.

The brethren are sorry to part with Bro. Cashwell, who has been with them for several years, and who has done a most excellent work in this section. I feel more or less sympathy for the man who shall succeed him in this work. Cashwell is a man of strong character, plenty of will force, physically he is an athlete, capable of and willing to endure any amount of hard work, and most of all he is a preacher of great power, and can out-sing a camp meeting.

This was my first opportunity to see the arbor built here for the Thomasville Orphanage. It is just the thing; seats comfortably fifteen hundred people, and a speaker talks with as much ease as if in a house. This property is now paid for. It is worth \$1,000, and is the property of the Trustees of the Baptist Orphanage at Thomasville.

We were glad to meet Bro. Jacob Stewart, a graduate of Wake Forest College. He has a fine law practice at Mocksville, and is very useful and efficient in his church and Sunday-school.

Bro. J. N. Stallings was present, and made a speech on general education, making special mention of his own school at Low Gap, in Ashe county.

Maj. Clement is still in delicate health, but is as much as ever interested in the success of the cause in this section.

The meeting taken altogether was one of the most delightful we have ever attended. Our home was with Bro. Cashwell, and he and his excellent wife could not have done more to make our stay in the town pleasant and agreeable.

THE CALDWELL ASSOCIATION

met at the church at Granite Fall. Bro. I. W. Thomas was re-elected moderator, and in the absence of Bro. V. V. McCall, the former secretary, Bro. J. E. Nelson was elected secretary.

We are sorry to learn that Bro. McCall is confined to his room with fever. We missed his presence at the Association. He is always there if possible for him to do so, and is always useful and progressive in the work.

In many respects I thought this the best session of the Caldwell Association I had

ever attended. I received more subscribers for the RECORDER than ever before. Bro. Edwards did well for the Orphanage. Dr. Durham made one of the best speeches I ever heard him make for State Missions, but the brethren are confused on the subject of mission methods in this Association. I do not know what the churches indicated they would try to do this year, but think there is a falling off from what was raised last year.

Bro. Herring was present and spoke at length on his plan for Foreign Mission work. The regular work was represented by Dr. Durham. On Saturday evening a resolution was offered by Rev. H. M. Croom committing the Association to the "Herring plan" of doing Foreign Mission work. The resolution was favored in speeches by Bro. Herring, J. S. Gwaltney and Murchison. Brethren Isaac Oxford and Joe Powell, Jr., opposed the passage of the resolution. Very few voted on the question, but a majority of those voting favored the passage of the resolution. We regretted to see the division which the discussion seemed to make in the Association. Bro. Oxford, who is the oldest man in the Association, remarked that the Association had been shorn of half its strength by the discussion of this subject. We left on Saturday before the discussion of all the questions were over.

The brethren and citizens at Granite took good care of the Association. The Methodist Conference had been held here the week before, and yet there seemed to be an abundance of everything left.

I spent a portion of my time with Bro. Kiser, a prosperous young merchant in the village, and a portion I spent at the splendid country home of Bro. H. C. Mackey. He has the greatest abundance of wheat, corn, peas, potatoes, fat pigs, Jersey cows, &c., and is no happier than when his friends come to see him and enjoy his bountiful hospitality. J. C. C.

PERSONALS AND OTHER ITEMS.

Rev. J. W. Suttle, former pastor at Blacksburg, S. C., is now located at Shelby, N. C.

Rev. Dr. G. W. Gardner of Mississippi has received a call to the church at Kissimmee, Fla.

Rev. J. K. Fant of High Point was engaged in a meeting last week near Scotland Neck.

Rev. J. H. Lamberth will resume his regular work at Greenville shortly. He has spent the summer in glorious revival work.

Rev. Dr. John Mitchell, one of our most beloved brethren, has resigned the pastorate of the Baptist church at Franklinton.

The Baptist congregation of Statesville are pleased with the preaching of their new pastor, Rev. G. H. Church, says the *Landmark*.

Rev. J. T. Jenkins has returned to his pastorate in Wilmington, but will not remain, as he has evangelical engagements until November.

The Frenchbroad, Yancey and Mitchell counties associations have decided to co-operate with the State Convention in their mission work.

All our schools are now well on with their work, and we are pleased to learn that a majority of them have large attendances, considering the times.

As a result of the recent meeting held by Dr. Cobb and other brethren at Benson, seven candidates have presented themselves for baptism, and others are expected.

We publish this week some excellent reading from our missionary brethren, Herring and Porter, and will give our readers another letter from Bro. Bostick next issue.

Sister Melissa Bennett, consort of Rev. D. K. Bennett, died in Hickory, N. C., on the 10th inst., aged sixty-two years. We sympathize with Bro. Bennett in his great loss.

Rev. A. J. Taylor has been engaged in several good meetings in his part of the vineyard, and is meeting with success. We are glad to learn of the improvement in his health.

Rev. J. E. Hutson of Richmond, Va., conducted a meeting at Hebron church, Northampton county, last week. His recent meeting at Rich Square resulted in over thirty professions.

The new Baptist church at Fairview, in the western part of the State, was dedicated on the 10th, Rev. J. L. White preaching the dedicatory sermon, so we learn from the *Asheville Baptist*.

Rev. J. Q. Adams of the French Broad church, Asheville, has received a call to the pastorate of the church at Wadesboro, which he accepts. An exchange says that Bro. Adams' services are in great demand.

The pulpit in Chase City, Va., made vacant by the resignation of Rev. C. A. Jenkins of Goldsboro, will be supplied on every second Sunday until the end of the year by Rev. J. S. Hardaway of Oxford.

Bro. W. H. Sledge, who has been preaching at the tent and acting as a supply for our pastor (First church, Roanoke, Va.) has returned to Wake Forest College where he will resume his studies.—*Roanoke Baptist Union*.

The Catholics have been holding a great congress at Chicago. Satelli and Corrigan and Ireland were there, and from the very solicitous manner in which they spoke of our welfare, one would have thought that our destiny was in their keeping.

Dr. Broughton began a meeting in his church on Sunday last, with Bro. M. A. Adams of Monroe assisting him. We have heard it said, and we certainly hope its true, that Bro. Broughton's resignation will not go into effect for some years to come.

.... Dr. H. M. Tupper, who has almost recovered from his recent illness, will leave Cottage City, N. J., Sept. 26th, and hopes to be able to resume his duties as President of Shaw University of this city shortly thereafter. We rejoice at the Doctor's convalescence.

.... Rev. Ernest Cook has taken charge of the *Central Baptist*, at the request of the family of its former able editor, Rev. W. H. Williams. May the new editor-in-charge continue the paper in that same earnest Christian spirit which characterized Bro. Williams' efforts.

.... Just at this time our people are more engrossed with things worldly than in a quarter of a century, and we want to remind them that the time does not come when one should forget his religion, and certainly it should be our greatest consolation in time of trouble and distress.

.... The Tryon Street Baptist church, Charlotte, came near destruction on the 16th. A tinner on the roof of the church was careless, and the building caught on fire. The fire companies promptly responded, however, and in their zeal did considerable damage with water.

.... We deeply regret to learn of the death of Rev. T. B. Justice's son of Rutherfordton. The young man was just entering his twenty-second year, and was a promising student of Wake Forest College last session. We extend our warmest sympathy to our brother and his family.

.... Mrs. Janie P. Duggan has returned to North Carolina from her mission station at Guadalupe, Mexico, on account of ill health. The Foreign Mission Board has released her from active duties until she is completely restored. Her present address is Wake Forest. We hope for her an early recovery.

.... We have received a neat pamphlet containing the Centennial Address by K. P. Battle of the University, and a description of the public exercises in celebration of the one hundredth anniversary of the city of Raleigh. The work is very interesting, and reflects credit on those who had it in charge.

.... Rev. W. F. Watson, assisted by brethren Shields and Watkins, held a glorious meeting at the Roxboro church, of which Bro. Watson is pastor, last week. The *Courier* says: "All denominations are taking great interest in the meeting, and untold good must result from these united efforts."

.... A good brother writes us for simple copies of the *RECORDER* and says: "I have now been a reader of the *RECORDER* for a long time, and cannot do without it, and I hope to see every Baptist in the State read it." The brother's hope will not be in vain, if other brethren would take hold of the matter as he has.

.... Last week the corner stone of the new Second Baptist church of Petersburg was laid with imposing ceremonies. Rev. W. W. Landrum delivered the address of the occasion, which was pronounced an able effort. This church was organized in 1854 under the name of Byrne Street Baptist church, and Dr. Thomas E. Skinner of this city was its first pastor.

.... The members of Bro. Broughton's church, Winston, gave him a handsome "pounding" recently. They are determined that Bro. Broughton's good work among them shall be continued. His members have recently organized a night school for poor people, and are doing good work among that class of children whose day-time is occupied in earning a livelihood.

.... Rev. C. S. Farriss, Mrs. Farriss and Carl Vernon Farriss, will leave tomorrow for De Land, Fla., their home. The University in which Mr. Farriss holds the Chair of Greek, opens October 1st.—*High Point Enterprise*, Sept. 15. Bro. Farriss is well known to many of our readers, all of whom will be glad to hear of his continued success as professor and editor in the State of his adoption.

.... Our attention has been called to the fact that only \$211.30 is all that our people have paid in for our worn out preachers, and dependent widows. This is a sad commentary on the charity and religion of those who are able to spare means for this most worthy of objects. Let our pastors urge the matter from their pulpits, and let us all unite in providing for the aged servants of God, who are now bowed down.

.... There are forty-seven Chinese temples in the United States, valued at \$62,000, claiming 100,000 worshippers. Forty of these temples are in California, four in New York, two in Idaho, and one in Oregon.—*Reformatory Record*. Better stop some of our missionaries in California long enough to secure harmony. We ask how long it will take them to convert us.—*Charity and Children*. Well said, brother.

.... An exchange asks us "what is meant by 'Sensationalism in the pulpit.'" Sensationalism consists in preaching for self, and depending on self; gospel in the pulpit consists in preaching Jesus Christ, and him crucified, and depending on his saving power. While it is difficult to recognize a sensationalist in every case, 'here is one thing certain, the sensationalist always knows whether he is guilty of sensationalism in the pulpit or not.

.... It gives us pleasure to announce that Rev. N. R. Pittman, after a hard struggle of more than eight years for a large church building in St. Joseph, Mo., has reached victory. The Patee Park church, which has just been opened, is one of the largest and handsomest in the West. It is two stories high, with a gallery on the second floor, and the baptistry is in the main auditorium, in full view of every seat. The background of the baptistry is a large oil painting of the river Jordan. Bro. Pittman has toiled without ceasing for this building, and we know his many North Carolina friends will rejoice to learn that God has so richly blessed his efforts, and answered the prayers of his people.

.... A communication from Murfreesboro says that the Chowan Baptist Female Institute opens with ninety pupils, the number last year, and other pupils are coming within the next few days. We are glad to announce the good opening.

.... Editor Lafferty of the *Richmond Christian Advocate* seems unbalanced on the negro question, or else he is a sensationalist of the purest stripe. His leading editorial in the last issue of the *Advocate* was on "The Gorilla as a Field Hand," and the editor dares to suggest that that animal may take the place of our negro farm hands. Such things may excite comment, but we can't see their connection with Methodism, or anything else that is worthy.

.... The Rev. R. N. Price and the Rev. Dr. Reid, one editor of the *Holston Methodist*, the other editor of the *Raleigh Advocate*, have accepted chairs in colleges. Dr. Price says his election was in answer to prayer for some employment to get rations and raiment. It would seem conducting Conference papers does not contribute sufficient shekels to supply meat, bread and breeches.—*Richmond Christian Advocate*. These brethren were both wise and fortunate to secure new quarters before these times came upon us.

.... The Parliament of Religions, so called, which meets in Chicago, is characterized by Dr. Herrick Johnson as "an invitation by Christian men to all false faiths to come here and present and publish and scatter abroad their abominable heresies under Christian sanction, with the openly avowed object of promoting a brotherhood of religions." It is very evident that Dr. Herrick Johnson, if he said that, has a level head, a thing we cannot say of all doctors of divinity, Baptist or Pedobaptist.—*Christian Enquirer*.

.... The comments of the daily papers (on the Parliament of Religions) in Chicago show conclusively the idea that is going before the people. It is that this is the greatest movement in the world's history; that Christianity is to recognize all religions as one with it; that we are to have no more of this Bible exclusiveness; that Christians are to stop trying to save sinners, and to recognize the followers of heathen gods as one with themselves. No trust has come so near the vitals of Christianity.—*Journal and Messenger*.

.... What is to become of our churches in Texas? It appears that a majority of the strong men, in that State have concluded to quit the pastorate and enter the field as evangelists. If this craze continues, much more harm will befall the churches than dozens of assurance preachers can produce in decades. Call a halt brethren.—*Christian Index*. These are timely words. Our brethren of the "Lone Star" State seem possessed with a "craze" that reminds us of certain others that have risen to afflict the land for a time, and then fallen to nothing.

.... Dr. J. Wm. Jones, our former Corresponding Secretary of our Home Mission Board, retired from the editorship of *Our Home Field* last week and will enter on his duties as Chaplain to the University of Virginia immediately. On retiring he says: "After six years of the hardest work of my life, during which I have seen the annual cash receipts of the Home Board increase from \$38,388.04 to \$106,989.58, with a corresponding increase of our 'Co-operative' work, and an enlargement of our work all along the lines, I need scarcely say that I leave my position with many regrets, and only under a deep sense of duty."

.... We are indebted to the clerk of the Liberty Association for the minutes of the sixtieth annual session of that body. The pamphlet is well bound and neatly printed, and its contents reflect credit on the Liberty Association. The following from the report on periodicals is pointed and timely: "It is to be regretted that our people do not take and read our denominational literature. We visit the houses of our brethren and find one or more political papers, but no religious paper. They say that they must know what is going on in the political world and Congress; and yet, know almost nothing about what is being done in the religious world. Let us, brethren, do more to put our denominational literature into all the families of our churches." We would be grateful if the clerks would kindly send us copies of all their associational minutes.

.... We observe that the practice of selling sermons which has prevailed to some extent in the Established church in England, has a footing in this country. The ruling price, as advertised, is from \$1.50 to \$5.00, the advertisers pledging themselves not to sell the same sermon to any one within two hundred miles of the same place. We do not imagine that there is much of this contemptible business done on this side of the Atlantic. But years ago there was an establishment in Troy, New York, that offered to furnish graduating addresses for college students. The dishonesty of all such schemes can be seen at a glance. It is better to preach a poor sermon and have it full of your own personality. In preaching as in life, men need to be themselves.—*Christian Secretary*. We do not know of any instances of sermon selling, but in recent months have seen circulars that offered almost any kind of essays, addresses, &c., to students. We hope our brethren will take prompt steps to destroy such businesses by exposure, if they come before them.

Gethsemane Church.

Dear Recorder:—Our many friends who aided us in building our new mission church in Edgecombe county, Gethsemane, will be glad to hear of our good meeting. The Lord greatly blessed us. Twenty-four have been added by baptism. To the Lord be all the praise. J. R. PACZ.

Whitaker's, Sept. 16, 1893.

The Board of Education.

This Board never felt the responsibility and pressure of its work resting so heavily upon it as now. There are thirty-four young men here to study for the ministry who are entirely dependent upon the Board for support, and the pledges made a year ago to this work for the most part have not been paid. By a careful examination of each one of these young men, we find that their remaining here depends upon the usual amount which has been given heretofore, viz., nine dollars each per month, and no one is adopted for a longer period than five months at a time.

We cannot possibly give them the needed help and enable them to go on with their work unless the pledges made be paid up, or the means had from other source. But to you, brethren, to whom we always looked, we must still look for the needed help. We all know how hard it is to raise money for anything now, but can we not all make an earnest, self-denying effort to meet our obligations to this work which Christ has so greatly blessed during all the history of the College? Can we afford to let this most important department of our educational work fall through? No feature of our educational system in North Carolina has done so much to build up our cause and given character to our denomination in the State as beneficiary education here at Wake Forest College. In every Association in the State, and in nearly every State in the Union, in China, Africa and in Brazil, these men who were aided by this Board are found advancing the cause of truth, and laboring to lift up and bless humanity and bring honor to our Master.

Brethren, can't we still trust in God and carry on this department of his work? Shall we not rise up in his strength and say to these young men whom we believe, and whom their churches believe, he has called to preach his gospel? He has called them, and they have responded, but they feel their want of preparation for work so responsible. They are poor and cannot command the means to help themselves. Shall they leave with their meagre preparation? The Education Board has not been so embarrassed since 1861 when under a heavy debt and the country plunging into a bloody war, it broke down and turned all its beneficiaries loose. If all our friends to whom we have looked in the past will help us a little more, we can go on. W. R. GWALTNEY.

From Globe, N. O.

Dear Recorder:—Our dear Bro. Herring held a meeting with our church lasting six days. Bro. Herring was much used of our God in building up Christians in the precious truths of the Lord Jesus. We all feel that we are nearer our God. Bro. Herring insists on Christians entering upon a higher plain—living a life of trust in Christ, and being filled with the Holy Spirit and so be prepared to do the bidding of the blessed Master and enter into the fellowship of his sufferings and enjoy his sweet and consoling presence midst the many trials that attend our pilgrimage on this scene of suffering. Herring is a man thoroughly consecrated to the service of God and preaches the glorious gospel in simplicity, earnestness and power. He relies upon the Word and Spirit to regenerate the hearts of sinners. To know him is to love him. I have never known our people so overcome with weeping as when he bade us farewell.

Two professions during our meeting and trust many more will yet trust the blessed Saviour as the result of our meeting. Bro. Croom, who possesses much of the Master's Spirit, makes us a good pastor. Our church usually gives from twenty to forty dollars for Foreign Missions, but this year we will raise one hundred dollars for our missionary who goes out to China in connection with the gospel mission plan. Many churches that did not do but little; if anything through the Board, will give liberally to the gospel mission work. We think there should be no antagonism between the two plans, but all should feel free to work as the Spirit may direct. May we all as Christians lay ourselves upon the altar and dedicate our all to our God so that the world may be taken for Christ.

Globe Academy is prospering in the hands of B. B. Dougherty as Principal, who is a fine teacher. God bless the *RECORDER*. Fraternally, F. P. MOORE.

From Rev. W. J. Hopkins.

Elder C. E. Gower of Lincolnton, N. C., assisted me in a week's meeting at Bethel church, Iredell county, commencing on the third Sunday in August.

Ten baptized, one more approved, and others confessed Christ.

Bro. Gower did some faithful and solid work and has endeared himself very much to our people at that point. It was a delight to me: first, to see souls led to Christ; next, to be with that dear Brother again after several years' separation.

The heavy rains was a main cause of closing the meeting, from which we drove to Mocksville to be present at the meeting of the South Yadkin Association, August 31st. We drove through heavy rain, forded swollen creeks, and waited on the way for the water to sway from the bridges. But after all the hindrances it proved that they were not all afraid of water, a goodly attendance for such weather and on Friday organized by electing Bro. W. W. Bridges Moderator, and re-election of Bro. S. J. Tatum as Clerk. Having a very pleasant meeting, and of course a pleasant stay among the Davie people, who with Bro. Cashwell in the lead, made everyone feel at home and cared for us in magnificent style.

The Davie people have certainly secured a fine property at very reasonable expenditure for the annual orphan's picnic. That Tabernacle is a splendid structure, and useful in many ways.

W. J. HOPKINS.

Mooreville, N. C.

Tar River Association.

The next session of this body will be held with Philadelphia church, Nash county, commencing on Thursday before the second Sunday in October at 11 a. m. This church is six miles north of Nashville, where parties coming on the train will be met.

We are making preparations for a large crowd, and we hope as many as can, will come. We will try to make your stay with us pleasant. We earnestly ask the prayers of all that the next session may not only be a business success, but a meeting of great spiritual power. I do hope all the churches will make an earnest effort to redeem their pledges. I again ask those expecting to come to send their names to Bro. C. P. Harper, Duke's, N. C. Please attend to this at once. G. M. DUKE, Pastor.

Meeting at a Public School-house.

Dear Recorder:—A very interesting protracted meeting is now in progress at a public school-house between here and Benson, which will result in the organization of another Baptist church. The meeting has been going on about a week under the preaching of brethren Campbell, Gibbs and Allen Betts. Several have made a profession, and yesterday and last night about twenty grown persons (some of them old people) asked for prayer. It is in a section that has been destitute of gospel preaching hitherto. I preached for them Saturday night and Sunday afternoon, and will return to help them this morning.

N. B. COBB

Dunn, Sept. 11, 1893.

Eldorado Church.

Dear Recorder:—I am just home from a nine days' meeting, held with my church at Eldorado, N. C. Had a good meeting. I baptized five happy ladies in the Uwharrie river on Sunday, Sept. 10th, at 11 o'clock a. m., and I think that I will have the privilege of troubling the waters at my next meeting there.

The greatest obstacle in the way here is Hardshellism. It will be the means of great spiritual damage to many of our young people.

We had no ministerial help until the last service of the meeting when Rev. G. W. Henderson came in and preached once.

JOHN A. SUMMEY.

Hannersville, Sept. 18, 1893.

From Rev. J. A. Hoyle.

Dear Recorder:—I have just closed a meeting of nine days with Macedonia church, Lincoln county. The Spirit of the Lord was with us from the beginning. On yesterday I baptized twenty seven happy converts. These were nearly all grown people, the youngest about fifteen years of age. Some of the best citizens in that community were among the number. Two more were received for baptism after we returned to the church. Five were received by letter, and one was restored, making thirty five additions to the church. The last night of the meeting about fifty asked that special prayer be offered for them.

The church was greatly revived. The whole country for miles around was moved as never before. Rev. T. Bright of Forest City, N. C., was with us four days and nights and preached the gospel with great power. Bro. Bright has endeared himself to our people, and they are anxious for him to come again.

I have been in revival meetings seven weeks, and came home yesterday to rest a few days.

May the Lord bless the *RECORDER* and all its readers. Fraternally,

J. A. HOYLE.

Maiden, Sept. 12, 1893.

The Greatest Danger.

The editorial in the *RECORDER* of September 13th on "Movements" is timely, and worthy of serious consideration.

I believe that the greatest danger that threatens the church of Christ to-day is not worldliness or infidelity, but these "Movements." Christ's institution, the church, can never be destroyed; but it may be weakened and greatly hindered in its blessed work of uplifting and saving fallen humanity. Time, attention, love, service, money, and influence are being drawn away from churches and given to these "Movements." The tendency is to multiply and exalt human societies, and to lower the importance of the church until the church is regarded by many as only one of the societies, and by some as not the most important. Efforts are being made to array these new "Movements" in religious apparel and present them to the people on Sundays and in churches.

I am old foggy enough to cling to the old gospel, and the old church, and the old church alone. I agree with you that the church, the Sunday-school and the prayer-meeting are all the organizations we need through which to do Christian and benevolent work. There is danger ahead. Beware! J. A. S.

From Madison.

Dear Recorder:—In July we had a meeting of days at Mt. Hermon church in the Pilot Mountain Association. Bro. J. H. Vernon was in the community and preached three good sermons for us. Bro. J. B. Richardson passed by and preached two sermons that were sound and soul stirring. And Bro. A. L. Betts was with us three days and did some of his best preaching. As a result of the meeting, six were added to the church by experience.

We commenced a meeting at Providence in the Pilot Mountain Association the first Sunday in August, with Bro. C. C. Haymore to assist in the preaching. Bro. Haymore

was at his best, and the blessing of God attended the preaching of his Word. At the close of the meeting I baptized twenty four.

The second Sunday in August we commenced a meeting at Sharon, assisted by Bro. H. A. Brown. Bro. Brown preached to the delight of everybody. We had a packed house all the time, and the Spirit of God was with us. Six united with the church. Others, doubtless, will join soon.

We have made wonderful improvement at this point. For several years I rode twelve miles after preaching in the morning, and preached in the evening at this place as a mission point, without any assistance from the Mission Board. Now we have a most excellent house, which we completed last year. The church is now self-sustaining, and I preach for them regularly on the first Sunday morning and Saturday before. We have just completed a good house of worship here at Madison. And this church gave more for missions this last Associational year than ever before in its history.

I have been on my present field twelve years, and during this time we have built five new churches. Our outlook for the future has never been so hopeful.

The first Sunday in October I will begin a meeting at Woughtown with Bro. Sheets; and the second Sunday in October I will be with Bro. Haymore at Red Bank. Let every one who reads this notice, offer a prayer to God for us at these two places.

Yours in the work,

W. H. WILSON.

Madison, Sept. 12, 1893.

Ordination Services.

At 8 p. m., on the evening of September 8th a presbytery consisting of Revs. T. W. Greer, R. E. White and G. T. Watkins met with Florence Avenue Baptist church, at the request of some, to set apart to the full gospel ministry, if the examination proved satisfactory, Rev. T. B. Hill. The presbytery organized by electing T. W. Greer, Chairman and G. T. Watkins, Secretary.

After a careful and satisfactory examination of the candidate it was unanimously decided to proceed with the ordination services which took place as follows: sermon, G. T. Watkins; prayer, T. W. Greer; charge, R. E. White. Benediction by candidate.

G. T. WATKINS.

To Pastors and Churches of the Mt Zion Association.

This body will convene with the church in Burlington, October 17-19. It is very desirable that each church be represented. Brethren, see that this is done. We want you to come and see, for yourselves, the needs and prospects of this mission field.

The Committee of Arrangements have secured reduced railroad rates from all points between, and including, Raleigh and High Point.

Delegates, pastors and corresponding messengers are requested to send their names to Bro. A. H. Rimmer, Chairman of Committee on Hospitality. Pastor, see that this be attended to.

Fraternally, JNO. C. HODUTT.

Burlington, N. C., Sept. 12, 1893.

"How I Became a Presbyterian."

"When a young man, I went to a town to live. As a stranger, I went first to the Methodist and Baptist churches. They let me remain a stranger. They gave me but little attention. I next went to the Presbyterian church. They gave me kind attention. They made me feel at home. I liked them, and for this reason I joined them."

1. According to this, human kindness and not Bible truth made him a Presbyterian.

2. Churches ought to be very attentive to all strangers. If they come to your church, be sure to speak to them and give them a hearty welcome. Never let one go away unnoticed. J. A. S.

Impaired digestion repaired by Beecham's pills.

Associations for 1893—Times and Places of Meeting.

SEPTEMBER.

King's Mountain—Boiling Springs church, 21-23. Sandy Creek—Moon's Chapel, 21-23. Alexander—Bethlehem church, 28-30. Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5. Brier Creek—Damascus church, 5-7. Catawba River—St. John's church, 5-7. Sandy Run—Sandy Run church, 5-7. Tar River—Philadelphia church, 5-7. Atlantic—Seven Springs church, 10-12. Cedar Creek—Great Marsh church, 11-13. Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14. Montgomery—Star church, 12-14. Mt. Zion—Burlington, 17-19. South River—Piny Green, Sampson, 18-20. Pee Dee—Morven church, 19-21. Cape Fear—Lebanon, Brunswick county, 19-21. West Chowan—Colerain, Bertie county, 24-26. Raleigh—Mount Moriah church, 26-28. South Fork—Bruntington church, 26-28. South Atlantic—Soldier Bay church, Brunswick county, 27-29. Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4. Little River—Mount Tabor church, 2-4. Stanly—Albemarle, 2-4. Union—Monroe, 9-11. Columbus—Whiteville, 9-11. Bladen—Cypress Creek church, 10, 11. The Baptist State Convention meets at Elizabeth City Dec. 7-11. C. DURHAM.

Western N. C. Baptist Convention.

SEPTEMBER.

Liberty and Ducktown—Hopewell ch., 25-26.

OCTOBER.

Carolina—Crab Creek ch., 5-7. Transylvania—Macedonia, 12-14. Western N. C. Baptist Convention, Asheville 19-21.

"The Gospel Mission and Our Board"—Continued.

Others besides Dr. Harris charge us of the Gospel Mission with being opposed to schools. As the very name of our Mission indicates, we give ourselves to purely evangelizing—preaching the gospel publicly, privately, and in every way the Lord and his Apostles did it. This is what the Master commanded us to do, and Baptists have ever claimed to depend on this means for building up his kingdom. This is the *first* work, all admit, and if we as a Mission wish to confine ourselves to it, who can object? No, we are not opposed to schools. We, too, recognize what schools have done for our denomination in America, and look for them to do the same for it in China. But we, as far as our work goes, propose to let the schools have their place—let them come in the right order; let them follow in the wake of Christianity. We shall encourage the Chinese Christians to educate their children. The Chinese as heathen have educated their children, will they not as Christians do so? We do object to asking the churches to support schools, especially when they are not able to send out those who are called to preach. The gospel is such that all peoples may receive it as it is; they do not have to be educated before they can receive it. Yet I have heard a missionary pleading for schools on the ground that the language had thus to be made capable of conveying Christian thought. In the name of the Chinese language, I protest.

But we object to running schools, however "cheap" from our standpoint, with foreign money, because it fosters the idea with which the Chinese come to us to join our churches, that is, that they are to get material and present benefit from the "Jesus religion." They are not only going to get their children educated free of cost (sometimes board, clothing and all), but there is a job of work for some as teachers, &c. So much money has been put into the work in this and other ways, that the Chinese in these parts come to us feeling, "Now, if I join your religion, I bring your God under obligation to me; and you are God's financial agents with money a plenty; so you must give me a living. I'll preach for you, cook for you, teach for you—do anything, but you must give me a living by furnishing me a job in the church." This is just reversing the New Testament way of introducing the kingdom. These people should be taught by *example* and by precept that they are under obligation to God, to propagate the gospel rather than become a burden to it. Dr. Yates thought to do this. We must pull out from this subsidizing work "absolutely and forever," and not only leave the Chinaman no "claim" to help, but take away all "expectation" of help from the foreigner in connection with his joining the church.

Further, we are *not* opposed to a native ministry. But we object to paying them with foreign money, for the reasons given above. We realize the truth of what Dr. Harris says: "Chinese must eventually be converted, if converted at all, by Chinese." We are going to rely on a native ministry, and a native ministry that is *more efficient*, by being supported, if supported at all, by native Christians. When a native preacher is found to be paid by a foreigner, the heathen suspect him at once as having sold out to the foreigner, and very naturally they lose respect for him. He would better support himself and preach only once a week than to let this suspicion rest upon him. Alas, they have grounds for their suspicion. For men have been employed as preachers, until for some cause their pay was stopped, whereupon they quit preaching, and some have gone back to heathenism, showing they were never converted. We prefer that they have a chance to *show* they are called to preach, and preach from love of the truth. Besides, we may presume there will be some converts before there are any preachers. Well, we shall encourage them to support their preachers. Then it becomes evidence to the heathen that their Christianity is genuine and living. They can no longer taunt our preachers with the common saying, "You eat his (the foreigner's) rice, therefore you preach his doctrine." For the same reason we leave the Chinese to build their own churches. It convinces the heathen, and is to the Christians a means of grace. They have supported their heathen religions (priests, temples, offerings), will they not support the Christian religion when they are converted? They will, if we will only let them. Oh, that we could wait on the Lord!

Now, here, too, we are not saying that our Board should do just this in all their fields of work or even in China. Let them continue their schools and employ the native preachers, if they like. Let them make good the claim of their schools to the support of the Southern Baptists—Dr. Harris thinks they can—and go on; but let them raise school-money in the name of schools. But if we stamp upon our Mission the policy of *self-support* for the Chinese from the beginning to the end, let us do so. We are not afraid but that there will be a sufficient number of churches in the South to sustain us in it. By eliminating from our Gospel Mission, schools, employment of native ministry, &c., we have no general fund, and are thereby able to operate our other principle, that of each missionary receiving his own money straight from his churches over here. To have these schools, hired preachers, &c., would necessitate a general fund for distribution, and that would necessitate a board or a manager. We are hereby relieved of two temptations—the paymaster may be lord of the subordinates, and a public fund often goes freely.

Now, as to the Chinese dress, we do not claim a monopoly in this attempt to get nearer to the people. Some of the missionaries of the Board wear the dress. We do not regard it as necessary but *helpful*, and it is not so much the dress as the man in it to be sure. Here, too, it must be borne in mind that this is to be the policy of a mission designed for a certain field. It is simply

begging the question to mention as an argument against this, that it is not practicable in other countries. Some think it is not needful in the ports even in China—certainly it is less needful there. But "some have tried the native dress and abandoned it as a failure?" some ask. I answer, while three or four have tried it and come out of it, five hundred have tried it and stay in it, continue to wear it and rejoice in its helpfulness—viz., the China Inland Mission, with a few exceptions, the English Baptists, many of the English Methodists, and all the Catholics (we may learn some lessons from them even). As to the native houses, the same may be said. In the fields we have chosen, North and West China, we may live in the native houses with impunity. This could not be said of South China.

Bro. Harris mentions what the Board pays their missionaries. I wish he had been a little more explicit, and then it would not have been necessary for me to say anything on this point. But I want the difference in the two departments of Foreign Mission work to be clearly understood. He says: "We undertake to furnish comfortable support and name fifty dollars a month as a general rule, with deviation, more or less, for good and sufficient reasons." Not long ago when a pastor asked the Secretary what it would cost for his church to support a missionary through the Board, the answer was, "We pay our missionaries six hundred dollars a year." This I will not say was a misrepresentation, but the people do not get all the information they want out of it and Dr. Harris' statement. This is the salary of a single missionary, while he gets his house, teacher of the language and traveling expenses besides. But when we think of the missionary's pay, we are apt to compare it with that of the pastor. Preachers usually marry, especially missionaries, for in addition to their own propensity, the Board advises them to do so. The Board has only one single male missionary in China. So it will be more appropriate to speak of married missionaries on this point. Take a case, that of Bro. Bryan. I feel free to instance him because I have heard him in public say there were two churches in Kentucky "supporting" him. Some of the papers have said the same. Now, these two churches are paying the Board annually six hundred dollars and designating it for Bro. Bryan, while he draws from the Board annually for him and his wife twelve hundred dollars, for his four children four hundred dollars, making for his private use sixteen hundred dollars. Then his house is furnished him. It would rent for three hundred dollars a year. Then his teacher of the language is about seventy five dollars, and his traveling expenses, say fifty dollars. Thus he costs the denomination \$2,025. Nor is that all. It is only eighty eight per cent. of it; for it costs at least twelve per cent. to raise the money the Board disburses. If \$2,025 is then eighty-eight per cent., then \$2,300 is what he really costs the denomination. "But that is counting two missionaries, himself and his wife!" Well, halve it, then; we still have \$1,150. Now, certainly, those two churches must foot that bill if they are said to support him in the same sense as the "Gospel Mission" speaks of "support." Now in the "Gospel Mission" we are asking for three hundred dollars as a salary for a single missionary and one hundred and fifty dollars for mission work, house-rent, traveling, and teacher of the language. These would be doubled, except perhaps the teacher's and traveling expenses, for a man and his wife. We also ask for the one hundred dollars allowance for children, hoping to keep it for their education. It may not be amiss to say that while the Board has nothing to do with the appointment of the missionary's wife and does not hold her responsible so that she may style herself, as some do, "the wife of a missionary," the "Gospel Mission" wishes to establish it as a fact that every wife is a missionary, and as such, looks to churches for support.

Now, in giving the above figures for our Mission, it should be understood that the amount is not *fixed*—there is nobody to fix it. But we hope to establish that rate by common consent. Of the ten who are identified with it, none are asking for more. We know we can live comfortably on this amount *where we are going*—it is no longer an experiment. We do not say that other missionaries elsewhere, even in China, can or ought. Let me say here again that we do not claim a monopoly of this spirit of economy. Some of the Board's missionaries are trying a reduced salary. I know of one who does it by paying these mission expenses out of her salary.

But some argue against a small salary by saying a man must have money to become an example to the converts in liberality. I answer, the best example of liberality ever given was that of the widow who possessed only two mites. Again, they say we must have money to exercise ourselves in charity to show the natives we love them. Now, Jesus showed the people he loved them by his personal attention, and that to the salvation of their souls. "But there are so many poor and needy ones?" Yes, but if we undertake to relieve all the beggars in China, we shall not only exhaust our mission treasury, but the treasury of the United States.

Pastors, if this enterprise commends itself to your churches, and they want to work this way, encourage them to do so, for the sake of their own development and for the sake of the heathen. The indications are that they will give a great deal more. I hope to give facts about our work along as they appear through the papers that have kindly opened their columns to us. Without keeping up the discussion, we will just give our reports as we have always done. I shall be glad to hear from any church that wants to work this way, and if they cannot take stock in one of the four going this fall, there are young men and young ladies getting ready to go soon and may need help to prepare. I could put them in correspondence with some of these. But better still, perhaps, pray God to raise you up a missionary.

Long Creek, N. C.

A Change Desired.

Dear Recorder:—Will you allow a few words from one who has kept his peace while the air has been full of battle? I have a definite purpose in this. The Convention will soon be here. And I wish to put in now my protest against continuing the present policy of the State Board. It can be changed at the Convention. I am not bringing charges against anybody. I am simply wanting a readjustment of method. I believe in the brethren that constitute the Board—in their ability, their integrity, their Christianity. But it seems to me that a change of policy is demanded.

I think that the missionaries are unjustly treated—not designedly, but of necessity under the present policy. A missionary is a man subject to all the necessities of other men. Nor does God interpose in his special case to direct his finances. And here is my purpose. Let him be paid the stipulated price at the stipulated time. It is not an increase of salary that I am advocating, but *certainly of payment at definite times*. It may seem impossible to do this. But justice to the missionary demands that it be done. Not any of the missionaries get too much. Most of them get not enough to live on comfortably. And it is killing to have to wait for this little so long and so indefinitely. It hurts one's influence, his efficiency, his spirituality, his health. It especially makes it impossible for him to manage his finances in a safe and sound way. In all things financial, he is uncertain and at a loss to know what or how to do. If he is to have one hundred dollars, let him have it at the definite time contracted for, then he can know what to depend on and can govern himself accordingly. It does not seem to me justice, to say nothing of Christian equity, to force a man to live as some that I know have had to live during the last year. If there can not be some arrangement effected by which money can be secured at the time to pay the amounts due the missionaries, then let the work be so readjusted that the missionaries shall not be left standing under a death strain till some indefinite time and uncertain relief. It seems to me that not only the missionaries, but the cause also, would be helped if a definite and sound policy financially could be inaugurated, making it possible for the Board to make contracts with missionaries, and then keep those contracts. Let not our great work be hindered and soiled by bad business, bad justice, bad morality. Cannot the Baptist State Convention of North Carolina remedy this evil? It is not the echo of a dream. It is a stern fact that demands adjustment. And we do injustice to ourselves, our missionaries, and our cause by letting it continue thus. Shall it continue thus? Or will the Convention adjust this matter? Fraternally.

J. O. ALDERMAN.

Concord, Sept. 9, 1893.

If you have sour stomach and feel bilious, and your head aches, take a Japanese Liver Pellet, it will relieve you. Sold by JAC. Y. MacRae, druggist, Raleigh, N. C.

A New Feature.

ARTISTIC

Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities.

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woollens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the *chic* and style of French-made dresses.

Specialties: Bridal trousseaus and mourning outfits. Samples sent and estimates given.

W. H. & R. S. TUCKER & Co.

RALEIGH, N. C.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

\$1 A BOTTLE; SIX FOR \$5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div.

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND.	DAILY.	
	Nos. 9 & 35.	No. 1.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keyville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv. Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Greensboro	8 25 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	4 30 a m
Lv. Winston-Salem	8 15 p m	4 45 a m
Ar. Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 43 p m	9 50 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 23 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY.	
	Nos. 36 & 10.	No. 12.
Lv. Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar. Charlotte	2 20 a m	
Lv. Atlanta	6 45 p m	9 50 a m
Ar. Charlotte	2 30 a m	7 45 p m
Lv. Charlotte	2 40 a m	8 35 p m
Ar. Salisbury	4 10 a m	10 05 p m
Lv. Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar. Salisbury		8 00 p m
Lv. Salisbury	4 15 a m	10 11 p m
Ar. Greensboro	6 00 a m	11 40 p m
Ar. Winston-Salem	8 35 a m	12 50 a m
Lv. Greensboro	7 30 a m	12 01 a m
Ar. Durham	9 25 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv. Raleigh	10 35 a m	
Ar. Greensboro	12 10 p m	
Lv. Greensboro	6 05 a m	11 50 p m
Ar. Danville	7 40 a m	1 30 a m
" Keyville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

*Daily except Sunday.

BETWEEN WEST POINT & RICHMOND:

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 a m and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 a m and 6.00 p m. Leave Richmond 9.30 a m, Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 8.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No. 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No. 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8.30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No. 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos. 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro. Trains Nos. 11 and 12, W. N. C. Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS,

Traffic Manager,

Washington, D. C.

W. A. TURK,

Gen. Pass. Agent,

Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE:

In effect Sept. 10, 1893.

NORTH BOUND.	No. 2.		No. 12.		No. 4.	
	Mixed.	Daily ex. Sunday.	Mixed.	Daily ex. Sunday.	Mixed.	Daily ex. Sunday.
Lv. Wilmington	8 25 a m					
Ar. Fayetteville	1 05 p m					
Lv. Fayetteville	1 35 p m					
Ar. Sanford	3 40 p m					
Lv. Sanford	4 00 p m					
Lv. Climax	6 50 p m					
Ar. Greensboro	7 35 p m					
Lv. Greensboro	7 45 a m					
Ar. Stokesdale	8 55 a m					
Ar. Walnut Cove	9 45 a m					
Lv. Walnut Cove	10 15 a m					
Ar. Rural Hall	10 55 a m					
Ar. Mc Airy	1 20 p m					
Lv. Bennettville						
Lv. Maxton					9 53 a m	
Lv. Red Springs					10 41 a m	
Lv. Hope Mills					11 37 a m	
Ar. Fayetteville					12 00 noon	

SOUTH BOUND.	No. 1.		No. 11.		No. 3.	
	Mixed.	Daily ex. Sunday.	Mixed.	Daily ex. Sunday.	Mixed.	Daily ex. Sunday.
Lv. Greensboro	7 40 a m					
Lv. Climax	8 23 a m					
Ar. Sanford	11 03 a m					
Lv. Sanford	11 30 a m					
Ar. Fayetteville	1 30 p m					
Lv. Fayetteville	1 55 p m					
Ar. Wilmington	6 55 p m					
Lv. Mc Airy					2 00 p m	
Ar. Rural Hall					4 10 p m	
Ar. Walnut Cove					4 55 p m	
Lv. Walnut Cove					5 25 p m	
Lv. Stokesdale					6 15 p m	
Ar. Greensboro					7 30 p m	
Lv. Fayetteville						2 30 p m
Lv. Hope Mills						2 52 p m
Lv. Red Springs						3 48 p m
Lv. Maxton						4 28 p m
Ar. Bennettville						6 10 p m

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R.R. at Greensboro; Norfolk & Western R.R. at Madison.

Connections South bound, with the Norfolk & Western R.R. at Madison; Richmond & Danville R.R. at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos. 1 and 2 dinner at Fayetteville.

W. E. KYLLIE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.			
No. 117.		No. 134.	
3 03 p m	Lv. Norfolk	Ar. 11 45 a m	
3 20 p m	Lv. Portsmouth	Ar. 11 55 a m	
3 33 p m	Lv. Suffolk	Ar. 12 02 a m	
4 29 p m	Lv. Franklin	Ar. 12 09 a m	
4 54 p m	Lv. Boykins	Ar. 12 03 a m	
5 35 p m	Ar. Weldon	Lv. 9 25 a m	
5 50 p m	Lv. Weldon	Ar. B 9 00 a m	
6 07 p m	Lv. Henderson	Ar. 7 37 a m	
8 45 p m	Ar. Durham	Lv. 6 00 a m	
8 55 p m	Ar. Raleigh	Lv. 6 30 a m	
8 50 p m	Lv. Raleigh	Ar. 6 15 a m	
9 50 p m	Lv. Sanford	Ar. 5 05 a m	
10 16 p m	Lv. Southern Pines	Ar. 4 22 a m	
11 00 p m	Ar. Hamlet	Lv. 3 35 a m	

5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
1 20 p m	Lv	Rockingham	Lv	3 15 a m
1 52 p m	Lv	Wadesboro	Lv	2 41 a m
2 50 p m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Cent'l	Lv	4 45 p m

My Meetings.

Dear Recorder:—I desire to give a few lines from my meetings:

BUIE'S CREEK, HARNETT COUNTY.

Here they have had no pastor during this year. Elder Allen Betts began the meeting on Saturday before the fourth Sunday in July. I came on Monday. Bro. Betts left Thursday. The meeting closed on Sunday, and I baptized ten. Two were restored, and the church and community were greatly revived.

SPRING BRANCH, SAMPSON COUNTY.

Bro. I. T. Newton began with the first of the meeting (Saturday) and left us on Thursday. He did most of the preaching while he was present, and did it well. The people in this section always appreciate his labors. He was their pastor before he went to college. The meeting closed on Sunday. Thirteen were baptized and one was restored. The effects of this meeting will be felt for a long time.

HOLLY SPRINGS, WAKE COUNTY.

While I was closing up my meeting at Spring Branch, Rev. O. Churchill was carrying on my meetings at the above named place, I reaching there on Tuesday. Bro. Churchill helped us during the entire meeting and did some most excellent preaching. It was a joy to me to labor with the faithful, aged servant of the Lord under whose preaching twenty-one years ago I was convicted of sin. I have never seen a church or Christians do better work than was done here. On Sunday I baptized twenty-four. It was a great revival of Christians. There are many things concerning this and my other meetings that I would like to say, but time forbids.

FRIENDSHIP, HARNETT COUNTY.

When I arrived here on Monday after leaving Holly Springs, I found Elders W. G. King and Allen Betts carrying on the meeting. Both rendered good service during the meeting, Bro. King doing most of the preaching, and did it so well that the people will ever be glad to welcome him among them. I did not know he could preach the gospel with so much power. Five were baptized at the close of the meeting, and the greatest work was among the members of the church.

HECTOR'S CREEK, HARNETT COUNTY.

There are but few people in this community but that are members of the church, and the church is in a good spiritual condition. Bro. Churchill helped me in a meeting here for a few days. There were no accessions. This was my first pastorate, and the church has now extended me its seventh annual call.

Although the times are hard, I think the spiritual condition of my churches is better than usual. Fraternally,

J. A. CAMPBELL.

P. S. Our school (Buie's Creek Academy) is the best we have ever had for a fall term. We now number eighty-one, with a larger per cent. of boarders than ever before. Prospects are encouraging for a larger patronage.

J. A. C.

Poe's, Sept. 6th, 1893.

For Dyspepsia,
Use Horsford's Acid Phosphate.

Dr. F. H. Welty, Hamilton, Va., says: "I have tried it frequently, and always with the most satisfactory results. Nothing is equal to it for treatment of dyspepsia and the various complications resulting from disorders originating in the stomach. I consider it invaluable."

Prejudice.

There is, perhaps, no feeling that influences human nature that is more belittling than prejudice. It dries up a human soul to about the size of a mustard seed. It blinds the mental eye so that it can't see but one side of a question, and not clearly even that side. It perverts the will so that it determines not to see the other side. It shuts itself up in its own little shell, and thinks it knows it all, and regards anybody who believes differently as a fool and a sinner. This littleness is constantly seen in religion and politics, and many other things—people who have resolved not to read or hear anything that presents a different view from theirs. A person recently said: "I want to hear a Baptist preach the doctrines of his church."

A true man loves the truth. He will be in constant search for it. He will be glad to have the light turned on from both sides—from all sides—that he may see clearly what is truth. He certainly will want to know Bible truth; because by that his standing with God for time and eternity will be effected. All who can rise above the littleness of prejudice will want to hear both sides. "Prove all things, and hold fast to that which is good." S.

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quickly relieves pain. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"Society."

The emptiest thing in the world is what is technically called "society." As things go in this country, the only conditions of entrance which it imposes are that the applicant should have a purse big enough to stand the expense of its sinful frivolities, and a mind little enough to be satisfied with its puerile amusements. For high breeding, intellectual cultivation, noble character, it makes no demands. In its poisonous atmosphere, Christian faith at once sickens and dies; and under the thin veneering of its artificial good manners, there is often found a moral rotteness that would disgrace a Hottentot and amaze a Sioux Indian. —Nashville Christian Advocate.

Meetings and Baptisms.

Dear Recorder:—We had an interesting revival of religion at Ansonville the first and second weeks in August. The pastor was aided by Bro. W. H. Davis, a Wake Forest student, the first week, and Rev. C. H. Martin the second week. Both of these brethren are zealous and gifted.

The writer baptized four into the fellowship of Ansonville Baptist church at the close of the meeting.

And at the same time, Rev. J. P. Boyd baptized eight in the Great Pee Dee, the result of a meeting held with the Norwood Baptist church by Bro. W. H. Davis.

The writer began a meeting at Palmerville on the fourth Sunday in August, where Prof. E. F. Eddins' school is situated, who is doing a good work for the cause of education and religion. At the close of the meeting three young men of his school united with the church.

May the Lord be praised for his goodness. G. O. WILHOIT.

Ansonville, Sept. 7, 1893.

It is a great thing for a young man to get out a little and come in contact with other people and see how they live. B. F. Johnson & Co., Richmond, Va., are giving many young men a chance to do this, and at the same time put money in bank rapidly. Try them and see.

Petty Trials.

Many a Christian, weary and worn, is tempted to ask, Why does God appoint for me a lot in life that is as full of petty cares and trials as a neglected field is of briars and thorns? If he should send upon me some great affliction, I could rally all my strength, courage and faith to bear it. But these daily, hourly annoyances are like gnats and mosquitoes, so small and yet so many that they exhaust my patience and drive me to despair. But did you never think that you are being shaped and polished for the skies, and that the work of the sculptor is slow—a little chiseling at a time and all the time? Dr. Talmage says:

"I go into a sculptor's studio and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click. I say: 'Why don't you strike harder?' 'Oh,' he replies, 'that would shatter the statue.' So he works on, slowly, little by little, and the features come out, and everybody who enters the studio is charmed. God has our souls under process of development, and it is the little annoyances and vexations of life that are chiseling our characters for the skies."

Paul says: "Our light affliction, which is but for a moment [and he might have added comes every moment], worketh out for us a far more exceeding and eternal weight of glory." We cannot all be conspicuous martyrs, but we can all be faithful unto death, and then receive the crown of life.—C. E. B., in *Journal and Messenger*.

Read for Personal Profit.

Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. While you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask: "What does the Holy Spirit mean *me* to learn by this? What bearings should this have on *my* life? How can I work this into the fabric of *my* character?"

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of yourself like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the psalmist: "Oh, how love I thy law; it is *my* meditation all the day."—Rev. F. B. Meyer.

Take It Up and Do It.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers. You have often heard the anecdote of the man who was asked how he had accomplished so much in this life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the word *now*. —Selected.

A good brother who recently offered a prayer at a prayer-meeting started to make a reference to Noah, but got a little flustered and forgot the name of the patriarch. After hemming and hawing for a few moments he turned to a neighbor and asked in a loud whisper, "Who was it built the ark?"—*The Christian Register*.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O. Sold by Druggists, price 75c.

Woman's Missionary Department.

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

Subject for September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 73. Contributions, \$559.50. STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganism, papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Italian Catechism for W. M. S.

QUESTION.—Who was the first Baptist Missionary in Italy?

ANSWER.—The Apostle Paul. Q.—When did Southern Baptists begin? A.—In 1850 the Board was invited to found a mission; in 1869 the subject was again considered; in 1870 a missionary was sent, Dr. W. N. Cote, who had been Y. M. C. A. Secretary in France with authority to appoint two assistants.

Q.—When was the first baptizing? A.—Dr. John A. Broadus wrote from Rome in 1871: "Last evening five men were baptized (in a bath house, the Tiber being very swift, very muddy, and popularly regarded as very unhealthy), and this morning three more."

Q.—When was the first church formed? A.—On Jan. 30, 1871, with sixteen members. Baptists were the first evangelists to enter Rome and this was the first non-Catholic church.

Q.—When was the first ordination? A.—Signor Gioja was baptized in the Tiber March 21, 1872, and the following Sunday was ordained; the presbytery consisted of Revs. W. N. Cote, M. T. Yates of China, and George W. Anderson of the American Baptist Publication Society.

Q.—When was the Baptist Chapel built at Rome? A.—It was dedicated November, 1878, and cost \$34,821.94.

Q.—Who is now the principal Baptist missionary at Rome? A.—Rev. Dr. Geo. B. Taylor, who went there in July, 1872.

Q.—When was Enrico Paschetto baptized? A.—In August, 1873, by Dr. Taylor, and soon after became pastor at Milan.

Q.—Who is the most prominent convert? A.—Count Oswald Papengouth of Russia, and connected by marriage with a noble English family.

Q.—When was Signor Bellondi baptized? A.—The night of June 3, 1871.

Q.—When was the Via Teatro della Valle bought for a mission house? A.—On March 17, 1877, for 129,000 Lire (\$25,000). It is on one of the great thoroughfares, two hundred yards from the Univer-

sity of Rome. The improvements cost \$5,000 additional to the purchase price.

Q.—When was Torre Pellice Chapel set apart for worship?

A.—On June 10 and 11, 1881. Q.—When did Mrs. Geo. B. Taylor die? A.—On March 7, 1883. Dr. J. H. Eager writes the following of this estimable woman: "I can truly say that Mrs. Taylor was a martyr to the work in Italy, and it will never be known till the great day what burdens she bore."

Q.—When did Rev. Dr. J. H. Eager and wife go to Italy?

A.—In 1880. Q.—When was the Apostolic Baptist Union formed in Italy?

A.—In March, 1884. Q.—Is the mission expense large in Italy?

A.—"We spend less I think per station than any Board in Italy."—G. B. Taylor.

Q.—What is the great need in Italian missions? A.—"Money for chapels. 1. To save the Board heavy rents. 2. To save us from the tender mercies of Catholic landlords. 3. To insure us comfortable and respectable quarters. 4. To make our enemies and our friends feel that we have come to stay."—Geo. B. Taylor.

Q.—Who are the workers in Italy?

A.—Rome, Geo. B. Taylor, 53 Via Giulio Romano, Sig. Paschette; Florence, J. H. Eager and Mrs. Eager, Oricellari, 16 bis, Sig. Bellondi; Milan, Nicholas Papengouth; Venice and Mestre, Signor Barbisani; Bologna, Signor Colombo; Modena and Canne, Signor Ferraris; Carpi, Signor Mattei; Barletta, Signor Basile; Bari, Signor Volpi; Naples, Signor Fasulo; Boscoreale, Signor Martinelli; Torre Pellice, Signor Malan; Miglionico, Signor Piccinini; Cagliari, Sardinia, Signor Arbanasich; Domus Novas, Sardinia, Signor Cossus; Iglesias, Sardinia, Signor Fortunese.—*Baptist Basket*.

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not subdued by opiates—the old, treacherous, quick treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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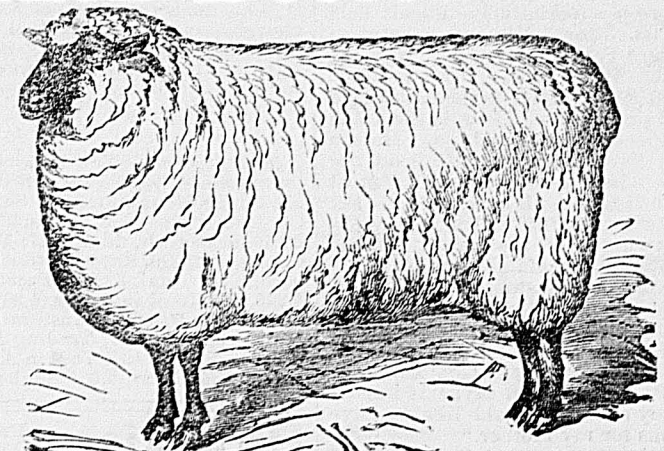
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Revival Services.

PINY GROVE CHURCH.

Bro. T. M. Baldwin is pastor of this church. I had the pleasure of being with him in a few days' meeting here. The gospel was the power of God and had its own good effect on the members of the church and those who were not. From what I heard, saw and felt, there must have been some good done during the meeting.

DOVER CHURCH.

Bro. James Jordan is pastor of this church. I was with him the two last days of a week's meeting. It was delightful to stand on the bank of the beautiful stream and see this aged man of God baptize three sisters and three brothers. Bro. Webb had been with Bro. Jordan in the meeting and preached the gospel in its own sweetness and power.

FLINT HILL CHURCH.

Bro. K. C. Horner is pastor of this church. I helped him in a few days' meeting here. The Spirit of the Lord was with the people, and much good was done in all the directions of a gracious revival. I heard more, better and abler prayers during this meeting than I ever heard before in my life. A number of we brethren at the recess hour went to the woods for special prayer service. We had several young men with us who were concerned about their soul's salvation, and while the rain was falling we were on our knees in prayer for their conversion; and God in his goodness heard and answered our prayers and saved one of the young men.

ARBOR AT THE GRAVEYARD.

I have just closed a four-days' meeting at this place. Bro. H. W. Graham did most of the preaching, and he faithfully did it under the power and influence of the Spirit. Much good resulted. A spiritual influence has gone out from the meeting that will be lasting.

All these places are in Moore county, and when my mind goes back to the past I remember that thirty-three years ago I commenced to preach the gospel in this my native county, and it moves me with grateful emotions to my Heavenly Father. I am glad to be with the people whom I tenderly love. God be praised for what he has done. I am now on the way to Bethel church to help Pastor H. W. Graham in a meeting. This church is in Harnett county.

W. A. BARRETT.

Swann's Station, Sept. 8, 1893.

An Appeal for Help.

To our Baptist brethren, sisters and friends:—On Monday morning, August 23, a fearful cyclone struck our town and did much damage to property. One life was lost and a few persons injured. The lowest estimated loss has been placed at \$15,000. In the track of this destruction was our new brick house of worship, which was laid in ruins. The estimated loss on the house is about \$2,000. But it is thought that we can save nearly or quite \$500 if we can rebuild at once. This, it is thought, can be done by utilizing the present foundation, the floor, (which is in good condition now) and the galleries besides some of the material.

On the same foundation, we propose building a neat wooden structure. The building committee are making arrangements to go to work at once. The church has a membership of fifty-seven, mostly poor in this world's goods, yet they are, as a whole, doing to the extent of their ability and will do it. Some outside of our own flock have done nobly. We were made sad indeed by this mysterious providence, yet we are not despondent; we believe that God will make it all work together for the good of his people and the glory of his name. We are now out of doors only as others befriended us. We can't build such a house as the cause demands without outside help. This comes appealing to your sympathy. Help us to rebuild and trust the Lord. We are receiving encouragement from nearly every one approached. Will you fail us—won't your church respond as liberally as possible? Bro. Chas. A. G. Thomas of Greensboro was the first to respond with sympathy and a donation; others have followed. "Even as ye would that men should do unto you," &c. Ask the Lord to direct you. Try to do something at once. We need it now.

Send all contributions to Bro. B. A. Brown, Secretary and Treasurer of Building Committee, Kernersville Baptist Church, MEMBERS OF KERNERSVILLE BAPTIST CHURCH. HENRY SHEETS, Pastor.

Letter from Missouri.

You have heard of the death of Rev. W. H. Williams, D. D., editor and proprietor of the *Central Baptist* of St. Louis. Missouri has been a difficult field for the pastor. Missouri has been a superlatively difficult field for the Baptist editor. Missouri is between two seas where Paul got wrecked. Here the North and the South meet. Here the East and the West meet. Here is the battle field for sectional prejudices. Here is the arena for all religious and social isms. Here a pastor must have neither a daft head nor rickety legs. Here a Baptist editor must have wisdom that cometh from above. Dr. Williams was successful. About ten years ago he took charge of the paper. It has grown in power and usefulness steadily.

Dr. Williams was pastor at Tuscaloosa, Ala. He was pastor at Charlottesville, Va., when he was called to the editorial chair in St. Louis. He married Miss Silcox of Charleston, S. C. He was pastor in Charleston, S. C. Dr. J. B. Jeter used to say, "If I could be a little boy again, I would like to have Mrs. Williams for my mother."

While waiting for a train at Alexandria, Mo., he died suddenly. It was heart disease. He was talking with brethren. They were singing to pass away the time. It was night. They were sitting in the depot. Dr. Williams dropped his head on his breast as if he had gone to sleep. Bro. W. G. Brown

caught him in his arms to keep him from falling, and Dr. Williams was dead.

He has been one of the best friends I ever had. His death bereaves me unspeakably. I don't know what to do. When I came to Missouri a decade ago, Dr. Williams opened his home and his heart to me. More than six years ago he called me to his office and asked me to be an associate editor of the *Central Baptist*. Without interruption and without an unpleasant word or feeling I have been his servant for Jesus' sake a half dozen years. In his office, in his home, in my St. Joseph home, in Patee Park pulpit, I have known him, prayed with him. He lived in such close fellowship with Jesus that it was easy for him to die. He went to sleep very restfully, very sweetly.

In Chicago I met A. C. Dixon and H. M. Wharton who are working with D. L. Moody. Mr. Moody's plan comprises meetings here and there in Chicago. He has brought together the strongest preachers in the world. His meetings meet a demand in every thoughtful Christian who visits the big Fair. God's people ought to do something in keeping with the manifestations of progress and enterprise so abundant at the World's Columbian Exposition. One is satisfied somewhat when he turns into one of the many meetings under the management of D. L. Moody. N. R. PITTMAN. St. Joseph, Mo., Sept. 11, 1893.

Craven County Mission—A New Church Organized.

I came upon this work the first of this year. It is a new mission field, sustained by the Newbern Baptist church. I am the first missionary they employed for this work. I had to organize the work after I came on the field. There was not a Baptist church nor a Baptist house of worship on the field. On July 12th, 1893, we laid the foundation for a Baptist church at Core Creek station on the Atlantic and North Carolina Railroad, eighteen miles from Newbern and nine miles from any other Baptist church.

On Aug. 26th, Rev. A. L. Stough of the Kinston Baptist church preached the first sermon in our new and the only Baptist house of worship on my field. On August 29th, we organized the Core Creek Baptist church with seven members.

Bro. Stough was called home to conduct a funeral service, but I continued the meeting for eight days, which resulted in ten or twelve conversions and five additions to our church, making a membership of twelve in all. I think others will join soon.

We have expended about \$250 on our house. We have just gotten it so we can hold services in it now. We owe \$75 on it, and will have to expend at least \$100 more to make it comfortable for the winter.

The people around this point are poor, besides the whole community is just emerging from a long siege of typhoid fever, which has produced great impoverishment. They have done what they could, especially the few who are of our faith.

The Newbern Baptist church has been very liberal in its contribution to this special work, besides the taking of the responsibility of sustaining a missionary for all of his time.

Now that we have got thus far on this work, we greatly need assistance in completing it. There are several brethren located near the hub of the great Baptist wheel of North Carolina who have promised me one dollar for every Baptist church I would build. Brethren, I greatly need your dollar for this little struggling band, and more if you can spare it. How many churches will take one collection for this object? Send your money to the undersigned and it will be acknowledged in the Recorder.

J. W. ROSE.

Newbern, N. C., Box 491.

Amis Chapel.

This church had a delightful meeting in August. Rev. R. Van Deventer of Henderson came to the pastor's aid on Tuesday. For five days he preached the old gospel with earnestness and power. It is difficult for the brethren to remember his hard name, but they will never forget him as a brother beloved in the Lord.

Nine were received for baptism. Eight were baptized. One was sick. I have rarely seen a meeting so helpful to Christians, both old and young. J. A. STRADLEY.

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

Acknowledgments.

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

State Missions—New Hope church, Eastern, (on pledge of '92), \$5.80; S. S. Institute at Zion ch, King's Mountain, 3.93; Sandy Run ch, W. Chowan, 6.32; W. M. S. Buckhorn ch, ditto, 2.25; Jackson ch, ditto, 5.47; Manly ch, Sandy Creek, 3.74; Institute Mis Society, Murfreesboro, 5.35. Total, 32.26. Previously reported, 4,276.12. Total this year, 4,308.38.

Foreign Missions—Institute Mis Society, Murfreesboro, \$5.25; Trading Ford ch, South Yadkin, 2.08; South Yadkin Asso, 57.03; Lysstra ch, Mt Zion, 5.65; Sunbeams, Scotland

Neck ch, 1.00; Manly ch, Sandy Creek, 5.28. Total, 76.29. Previously reported, 3,828.67. Total this year, 3,904.96.

Home Missions—Institute Mis Society, Murfreesboro, \$5.25; Trading Ford ch, South Yadkin, 2.50; South Yadkin Asso, 37.40; Sunbeams, Scotland Neck ch, 1.00; Manly church, Sandy Creek, 8.62; Caldwell Asso, 5.76. Total, 60.53. Previously reported, 1,608.32. Total this year, 1,668.85.

Education—Trading Ford ch, South Yadkin, \$6.32; South Yadkin Asso, 22.00; Caldwell Asso, 4.24. Previously reported, 1,627.76. Total this year, 1,660.32.

Ministerial Relief Fund—Richard J. Biggs, Baltimore, Md, \$2.00. Previously reported, 220.70. Total this year, 222.70.

J. D. BOUSHALL,
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Progress AND Cure.

From East Durham, N. C.

Dear Bro. Bailey.—Doubtless it will be of some interest to the readers of the RECORDER to hear that the Lord is so wonderfully blessing his people along the lines. The fourth Sunday in July we began a series of meetings with Green Level church, resulting in about forty professions of faith. The meeting lasted eight days and at its close we baptized thirty-one and restored some who gave evidence of restored joy. The influence of the work will be felt in that community for years to come. Rev. W. S. Olive and Bro. J. E. Yates, a young ministerial student at Wake Forest, did good preaching for us at this place and greatly endeared themselves to the people.

The third Sunday in August we began a series of meetings with Cary Baptist church and were aided at this point by Rev. J. E. White who expounded the gospel with power and clearness. A bright future awaits this brother and the people will not be slow, we trust, to open the way for his highest development and usefulness. Everybody was edified and spiritually strengthened who heard him preach. The meeting at Cary continued for two weeks and the Lord poured out his Spirit upon us without measure. One of the signs of a good meeting was first manifested by the settlement of all difficulties between neighbors and church members. We think every tomat-hawk was buried and we have never seen such universal enjoyment of the Christian religion. The crowds were unusually large and although we were hindered from meeting several times on account of the storms, the interest did not abate to the end. About forty confessions were made, most of whom were grown, settled men and women. Sixteen additions to the church has followed so far, eleven being baptized at the close of the services. All our meetings have been quiet but characterized by unwonted spiritual power.

We held a meeting at East Durham last spring which resulted in twenty-four baptisms. During this year up to date we have added about fifty members to this church. We will begin special services here again on Sunday the 17th inst., Rev. W. C. Tyree of the First church will aid us. May the work continue to prosper for Christ's sake.

C. W. BLANCHARD.

A Wise Method.

No parent or Sunday-school teacher can do a wiser thing than to put that sparkling paper *Our Little Ones* into the hands of the smallest children. It wins the child to the study of the Bible and to God. It cannot be too highly endorsed.

Atlantic Association.

This Association will meet at Seven Springs on Oct. 10th, 1893. Those coming by rail will be met at La Grange, if they will send their names to Mr. W. R. Simmons, Seven Springs, N. C. We trust that a large delegation will be present, and that many visiting brethren will honor us with their presence. Come, brethren, and we will give you a good time. Let all who desire conveyance from the railroad send on their names at once. G. L. FINCH.
Goldsboro, Sept. 15, 1893.

"Honesty is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

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Be willing to pay more for chimneys that last till they rot, unless some accident happens to them. Pittsburgh. GEO. A. MACBETH CO.

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Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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NEWS OF THE WEEK.

State News.

Wm. Woods, aged eighteen years, died near Graham on the 11th inst., from internal injuries received while wrestling.

Needham Lee, a negro brakeman, was run over and killed by a train three miles east of Raleigh last Thursday night.

Willie Owens of Morehead City, aged about seventeen years, was accidentally drowned near Harker's Island on the 14th inst.

Trinity College has adopted the Handbook of North Carolina, recently issued by the State Department of Agriculture, as a text-book.

Mr. Chas. B. Aycock of Goldsboro has been appointed United States District Attorney for the Eastern district of North Carolina.

Mr. T. M. Robertson of Randolph county has been appointed to a position in the Interior Department at Washington with a salary of \$1,600 per year.—*Ex.*

Gen. R. B. Vance and his son, J. N. Vance, who conduct the hotel at Alexander, recently assigned. The liabilities amount to about \$20,000 and the assets are about \$28,000.

W. D. Johnson, a farmer living near Goldsboro, shot and killed himself with his rifle on the 6th inst.

The receiver of the defunct People's National Bank of Fayetteville, has declared a dividend of fifteen per cent.—making a total of fifty per cent. that has been paid depositors.

It is understood that Josephus Daniels of North Carolina, the present Appointment Clerk of the Interior Department, has been tendered the position of Chief Clerk of the Department.

Near Hope Mills, Cumberland county, Saturday night week, a man named Faircloth was run over and killed by a train. He is said to have been under the influence of strong drink.

At Goldston, Chatham county, on the 14th inst., A. J. Goldston, a merchant, becoming involved in a quarrel with a negro, struck the latter with the butt end of his gun, which was discharged, and the lead entered Goldston's body, killing him instantly.

On the 8th inst., at Riverside, Craven county, Sadie Wood, aged nine years, daughter of Mrs. Henry C. Wood, attempted to revive a fire in a room at her home, with coal oil poured from a can. An explosion occurred and the little girl was burned so badly that death resulted several hours later. Mrs. Wood in trying to rescue her child was also painfully burned.

An extra freight train on the Asheville and Spartanburg road, while making the descent of the mountain beyond Saluda, early on the morning of the 14th inst., got beyond the engineer's control, and dashed down the heavy grade. The crew jumped, and the train ran to a point about two miles below Saluda, where the cars were derailed, and badly damaged. A train hand was injured, but not seriously.

The narrowest narrow gauge now in operation is a twenty inch road in North Carolina. This little pocket edition road runs between Hot Springs, on the Tennessee border, to Laurel river, a distance of but twenty-four miles. It is not as yet fitted with passenger engines and coaches, but it is well fitted for the purposes for which it was built—that of being an outlet for the timber of that region.—*Ex.*

About three years ago, Lulu Coley, a young girl, was abducted from her home near Salisbury by her step grandfather, B. H. Wood. D. A. Coley, the girl's father, has searched for her ever since, and a few days ago found her in Columbia, S. C., with Wood. For some months Wood had compelled the girl to live with him as his wife. Formerly she passed as his daughter. Wood was arrested and jailed, and Coley brought his daughter home.

The State Railway Commission has issued the following order: "Whenever any goods or freight shall be received by any ordinary carrier in North Carolina to be delivered to any consignee in the State, and a portion shall not be received at the place of destination, the carrier shall not demand any part of the charge for freight or transportation due for such portion of the shipment as shall not have reached the place of destination. The carrier shall be required to deliver to the consignee such portion of the consignment as shall have been received upon the payment or tender of the freight charge upon such portion."

General News.

Heavy rains in Mississippi have seriously damaged the cotton crop.

"Esther" Cleveland is the name of the first baby born to a President in the White House.

About 100,000 people have gained settlements in the new Cherokee strip, Indian Territory.

Train robbers secured about \$15,000 from an express car on the Lake Shore Road (Illinois) one night last week.

John S. Dwight, the veteran musical critic, died in Boston on the 5th inst., aged eighty-three years.

Jerome Bonaparte, grandson of the younger brother of Napoleon Bonaparte, died in Beverly, Mass., on the 4th inst.

Yellow fever threatens to become epidemic at Brunswick, Ga. Gov. Northern appeals for aid for the suffering and destitute people.

Four highwaymen held up a train midway between Calumet and Hancock, Mich., on the 15th inst., and secured about \$75,000 from the express messenger.

The House of Representatives will very probably vote to repeal the present Federal Election laws, and to place the elections more in the hands of the State than heretofore.

The bodies of twenty-six white sailors and the body of a white woman recently washed ashore near Port Royal, S. C. There were no marks by which they could be identified.

According to press dispatches from Columbus, Miss., Sept. 15th, five negro prisoners (one a woman), confined in jail at Carrollton, Ala., were shot to death last Thursday night by a mob of masked men.

A bill has been introduced in Congress to postpone the enforcement of the Geary Law for one year, in order to give our resident Chinese ample time to take advantage of its provisions.

The private steamer of the Chinese consul at Pensang was recently captured by pirates; twenty-four men were killed, fifteen seriously injured, two women were taken into captivity, and \$20,000 in cash was secured by the robbers.

Weighing clerk Henry W. Cochran of the United States mints has been arrested on the charge of stealing \$134,000 in gold bars. It is said that he has been stealing from the mints periodically for the last four years. Over \$100,000 of the gold has been recovered.

Every effort of the repeal faction in the Senate to reach a vote on the question is repulsed by the anti repealers. At present it looks as if we will have to wait sometime yet before any action is taken. Meanwhile banks, factories, and other enterprises are fast resuming work, and recovering their former activity.

Brazil is again divided by a great revolution. Her President vetoed a bill that was of no vital importance, and the people rose up in arms. The Brazilian navy is on the side of the insurgents, the army supporting the President Peixoto. Rio Janeiro harbor is the scene of activity. At present it is probable that the present administration will be overthrown.

CROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

MARRIED.

PATTERSON—NORWOOD—On Sept. 10, 1893, at Stall, N. C., by Rev. J. A. Stradley, Mr. H. W. Patterson and Miss Ore W. Norwood.

ALDERMAN—WILLIFORD—On Sept. 2, 1893, at the residence of the bride's father, by Rev. J. A. Campbell, Mr. A. E. Alderman and Miss Sarah E. Williford.

HINTON—ELLINGTON—On August 26th, 1893, at the residence of the bride's parents, in Raleigh, by Rev. Jno. E. White, Mr. E. L. Hinton of Clayton and Miss Lela V. Ellington.

YORK—STAFFORD—On Aug. 29th, 1893, at Morristown, Tenn., by Rev. Victor D. York, Edgar B. York, youngest son of Maj. R. W. York, and Miss Olive Stafford, of Sevierville, Tenn.

WATSON—YORK—On Sept. 5th, at Cumberland Gap, Tenn., at the Methodist parsonage, by Rev. Victor D. York, the bride's uncle, Rev. H. H. Watson, D. D., Presiding Elder of the Methodist Episcopal Church, South, Little Rock, Ark., and Miss Lillie Lou, youngest daughter of Maj. R. W. York.

DIED.

STALLINGS—Died suddenly at her father's home in Perquimans county, N. C., on Sept. 24, 1893, Cora Lee Stallings, aged five years and two months. "It is well with the child." May God pity and comfort the parents, and by this providence draw them closer to himself. J. B. FEREBEE.

LEE—Died at the home of her parents, near Malcom, N. C., Aug. 19th, 1893, Annie J. Lee, aged twenty years, wife of Willie T. Lee of Wilson, and daughter of Deacon John H. Nicholson of Gardner's church.

Beautiful in person and in character, gentle, winning and affectionate in disposition, she was the pride of the family, the favorite of the community, and the idol of her young husband. Her dying words were a quotation from 1 Cor. 15: 55-57, and a farewell request to each member of the family to meet her in heaven. N. B. COBB.

JERNEGAN—Departed this life at his home in Duplin county, July 19th, 1893, Bro. Calvin Jernegan, in the seventy-third year of his age. He had been afflicted for more than twenty years, but did not complain under the chastening rod of affliction, but endured all his troubles with Christian patience, being resigned to the will of his Heavenly Father, and through all his suffering he quietly waited for the call to go to that land where sorrow is unknown.

Bro. Jernegan was baptized about twenty-five years ago and received into the fellowship of the Bear Marsh Baptist church. He leaves an aged wife and two grandchildren to mourn their loss, but they have the comfort of knowing that the change is for the best, for "blessed are the dead which die in the Lord." W. L. B.

TISDALE—Arthur W. Tisdale, son of brother and sister J. M. Tisdale, was born Oct. 10th, 1880, and died in Selma, Johnston county, N. C., Sept. 6th, 1893, aged about thirteen years.

Arthur gave his heart to Jesus and united with Selma Baptist church about one year ago, since which time his life has exhibited marks of a child of God. He made a bright profession, lived very consistently for one so young, and died like a Christian—what more could be desired. He never missed a service at his church if in town and well enough to attend. During his last illness he asked his father if his monthly obligation to the pastor's salary and other church expenses had been paid for the month just expired. On being answered in the affirmative, he gave an expression of pleasure and became quiet. "He was a youth of easy approach and affable manners, which won for him the highest esteem of all who knew him," is about the way many have expressed themselves since Arthur has been called away. May he who said "comfort one another with these words," speak to the hearts of the parents and sister bereft by this death. O. C. HORTON.
Selma, N. C., Sept. 8, 1893.

DOUGHTY—Estelle, beloved daughter of Charles and Mary E. Doughty, was born March 14th, 1876, and died of typhoid fever August 26th, 1893, aged eighteen years and twelve days.

She was bright and popular among all her acquaintances, and had desired to take a full course at Murfreesboro, but was compelled to return home the second year because of feeble health. She had taught one session near her home and was contemplating teaching again when she was called to go up higher. Two years ago she gave her heart to Christ and was baptized into the fellowship of Hamilton Baptist church. Since then she has let her light shine for her Saviour. Strange coincidence that her birth, connection with the church, baptism and burial should have all taken place on Sunday.

This young lady's death was a shock to all, especially her mother, brother and sister, of whom she was very fond. Her life was short, but she lived well. She did much for self-improvement and was rewarded for her pains by loved ones at home and admiring friends. From the church militant she has gone to the church triumphant, leaving many sorrowing hearts behind. G. J. D.

COFFEY—Died at her home in Boone, June 24th, 1893, of cancerous tumor, Mrs. Carrie L. Coffey, wife of W. C. Coffey, and mother of E. S. Coffey of the Wake Forest class of 1890, and T. F. Coffey, who also spent some time at Wake Forest.

Mrs. Coffey was a daughter of H. Curtis, one of the oldest and most respected citizens of Wilkes county. She was nearly fifty years old at the time of her death. She had been an active member of the Baptist church, and a constant reader of the RECORDER for about thirty years. She died as only those who have lived in active discharge of Christian duty can. She was perfectly rational and supremely happy in death. When she was notified that she was dying she seemed pleased with the information, and spent some three hours in pleading with her friends to meet her in heaven. Such a plea as it has never been my privilege to listen to.

Mrs. Coffey presided over Coffey's Hotel for many years, and her hospitality will be remembered and her death bemoaned by many a guest of that popular house.

She was a consecrated Christian, a devoted wife, an affectionate mother, a faithful friend and a good neighbor. She will be greatly missed for many a day. A FRIEND.

NORRIS—Samuel Norris died in Wake county on Sept. 5th, 1893, suddenly at his dinner, joyfully in hope of eternal bliss. He was born March 3d, 1814, and was educated at Wake Forest College in its primeval days, under the management of Samuel Waite, during the years of 1836 and 1837, after which he engaged in teaching in western Wake county until 1840, when he married Delia Olive of Chatham, a sister of Rev. Johnson Olive, who was much loved by the Baptists of Wake county. The union was one of blended joy and happiness, they having lived together fifty-three years.

Samuel Norris was unpretentious, frank and courteous in manner to all, generous and kind to the poor and afflicted, hospitable to all alike, the poor as well as the affluent. He lived and died within one mile of his birthplace, being the last living son of Needham Norris, leaving behind him his youngest sister, Mrs. Jane Betts, aged seventy years, his wife aged seventy-five years, and an only son, H. W. Norris, well known in Wake county. He lived an example worthy of emulation. He lived that he might be a blessing to his day and generation, giving instruction and training to many whose hairs are frosted with time, ever honoring God in his daily walk and conversation. The deceased often spoke with pride of his alma mater, Wake Forest College, and the elevated training the young men received under its wise leadership, and the continued progress of the school, that it had risen from small surroundings and scanty accommodations to wondrous structures in architect and scientific appliances worthy the age we live in, and in training the young to lofty aspirations and instilling light and knowledge to all who partake of its benefits. "Blessed are the dead which die in the Lord."

JONES—Death has no respect of persons. On Sept. —, the angel visitor came to the home of our much-beloved brother, John P. Jones, and took from him the idol of his life, his noble wife, Vonie. The large crowd present at the funeral services and the many tears that were shed told that she was much beloved by all who knew her. She was mild and gentle and upright in conversation, good to the poor, and always ready to visit the sick, not from a sense of duty, but from a big, sympathetic heart. The funeral exercises were conducted by the writer. The task was a melancholy one, owing to the close friendship felt for her, having known her from boyhood and had learned to love her with much devotion. Her life is an example to those who knew her, and her death was a victorious triumph. We extend a heart felt sympathy to her husband, her mother and eight children. May God bind up the broken hearts and cheer the drooping spirits. We hang our harps on the weeping willow, while she has tuned hers with the heavenly orchestra. She was a member of the Olive Branch Baptist church for more than twenty years, and her record there is in pure white. Thus we conclude that with the church triumphant she has a seat with many honors. T. B. HILL.
Blue Wing, N. C.

STONE—Mrs. Mary A. Stone, wife of Mr. Mark P. Stone near Cary, N. C., passed away on Sunday night, Sept. 10th, 1893, about nine o'clock. She was in her sixty-second year, and had been a member of the church for more than forty years. She was a member of Ephesus church at her death. We do not hesitate to hold up her life as that of a model Christian. She loved her church and was self-denying for its support. She evinced the character of a true and devoted companion, always making sunshine in her home and cheering the heart of her partner in life. She was a motherly mother, and it is said by her neighbors that she ruled her household without exception by that potent agent, the rod of love. A servant to the wants of her house, pouring out her life for the comfort of others, she died, as might be expected, triumphant in the hope of her reward. Such lives and such deaths are commendable examples for imitation and living witnesses of the worth of Christianity. Mrs. Stone was the mother of seven children, three of whom are now living to feel and mourn her departure. These, with her husband, a number of grand children and a host of friends that her true life had made, are saddened by her loss to them, but are made glad in their hope of the resurrection. The funeral took place Tuesday evening at Morrisville, conducted by the writer.

C. W. BLANCHARD.

Tributes of Respect.

On Friday, the 25th of August, 1893, after an illness of four weeks, our friend and Sunday-school class-mate, Willie A. Sheppard, died of typhoid fever, aged eighteen years. She was the daughter of Mrs. Willie Ann and the late Mr. John S. Sheppard. She connected herself with the Cashie Baptist church and Sunday school at a very early age and was a consistent and upright member. She was kind and gentle to all who knew her, was the pet of the household and the baby of the family.

WHEREAS, Our heavenly Father has seen

fit to remove our friend and sister from earth to heaven:

Resolved first, That we bow in humble submission to his holy will.

Second, That we have met with a great loss in the church, Sunday-school and whole community, and that our loss is her eternal gain.

Third, That these resolutions be sent to the bereaved family with our sympathy, published in the BIBLICAL RECORDER and Windsor Ledger, and spread upon the minutes of our church and Sunday-school.

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The Home Circle.

God Give us Men!

God give us men! A time like this demands Great hearts, strong minds, true faith and willing hands.
Men who the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Wrangle in selfish strife—lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.
—Oliver Wendell Holmes.

Comfortable Words.

I sometimes hold it half a sin
To put in words the grief I feel;
For words, like Nature, half reveal
And half conceal the Soul within.

But for the unquiet heart and brain,
A use in measured language lies;
The sad mechanic exercise,
Like dull narcotics, numbing pain.

In words, like weeds, I'll wrap me o'er,
Like coarsest cloths against the cold;
But that large grief which these enfold
Is given in outline and no more.
—Alfred Tennyson.

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you: "He is as gentle as a woman to his mother." It is out of fashion to suppose if you ignore mother and make a little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society.

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault, step forward and confess it. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner, as an ungracious, don't care style; and it will help you through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amounts to half an hour at the end of the week.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that they both shine. Pull out the roots of the weeds in the flower beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.—*The Sunlight.*

Keeping a Wife Young.

A certain amount of social life is absolutely necessary to all of us—to the old as well as to the young, writes Edward W. Bok in a pertinent article on man's inability to see things as others see them, in the *Ladies' Home Journal*. A woman never grows so old that she ceases to enjoy the company of others, and generally the older she grows the more she enjoys it. It is always a pity to see a man fall into a state which he explains by saying: "Oh, we're getting old, and don't care for so much variety in our lives." In the pure usefulness of his soul he always speaks of "us" and "we," as if it naturally follows that because he is getting antiquated his wife must keep pace with him in his decline. Men all too often make their wives too old. It is a greater credit to a husband to keep his wife young than to make her grow old. His actions and his habits necessarily influence those of his wife. Let him keep in touch with the world, and both he and his wife will be the better and the younger for it. I like to see a man proud of his wife because she keeps young. Old age is beautiful and has its advantages, but a man makes a great mistake when he rushes a woman unnecessarily toward it. And he does it most perfectly when he deprives her of those enjoyments which every man should give his wife. No economy is so false, so hollow and so misguided as that which seeks to withhold one pleasure from the life of a good woman, a true wife or a loving mother. The best home a man can give a woman becomes "poky," as one woman I know expresses it, if she is asked to live in it three hundred and sixty-five days out of every year. The good Lord knows that woman's life in this world is hard enough. She travels a path of endurance and suffering, to which man, be he ever so heavily afflicted, is an entire stranger. It was given to man to make that path as pleasant, as easy and as bright as possible. Every dollar which a man spends for the happiness of the woman of his home will come back to him in double, yea, in four-fold measure.

Mothers, and especially nursing mothers, need the strengthening support and help that comes with Dr. Pierce's Favorite Prescription. It lessens the pains and burdens of child-bearing, insures healthy, vigorous offspring, and promotes an abundant secretion of nourishment on the part of the mother. It is an invigorating tonic, made especially for women, perfectly harmless in any condition of the female system, as it regulates and promotes all the natural functions and never conflicts with them.

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Rapid Breathing as a Remedy.

About fifteen years ago Major General Drayson of the British army often suffered, especially at night, from a severe pain in the region of the heart. He believed he was doomed to die soon of heart disease. About that time certain of his experiences in the mountains of India led him to think that his heart pain might be due to insufficient oxygenation of the blood. He therefore tried to relieve it by breathing rapidly—at the rate of about forty breaths a minute. In a few seconds the pain ceased and did not return again that night.

After that, he says, he always resorted to the same expedient, and invariably with success. As time went on the pain became not only less frequent, but less severe, and now if there is the slightest indication of it, rapid breathing prevents its arrival at maturity.

He thereupon brings forward many instances in support of his belief that some of the advantages of moderate exercise are to be gained by simply breathing rapidly. Rapid breathing is an effect of exercise, and this is beneficial because the rapid breathing gives the blood plenty of oxygen.

Invalids and others who cannot take exercise can obtain some of its good effects by deliberately passing much pure air through the lungs. Rapid breathing is particularly helpful in cases of sleeplessness and restlessness.

The air must of course be pure, else rapid breathing can have no good effect. Hundreds of thousands attribute disease to themselves when nothing is wrong except their habit of breathing air impure from tobacco smoke, gas burning, or simply from a lack of ventilation.

Impure air makes impure blood and impure flesh. Thus those who consume such air fall quickly into and before disease. They cannot endure an open window or door because they feel cold, this sense of coldness being in many cases simply a symptom that the blood has been vitiated by the breathing of poisonous air.

To breathe air laden with human exhalations is not a whit more sensible, as General Drayson observes, than to drink liquid sewage for a beverage.—*Youth's Companion.*

Stop and Think.

The trouble with a good many people is that they do not stop and think. Life is so full that there does not seem to be time for it. There are so many things to take up our attention that it is difficult for us to get space for even a few minutes of real earnest thought. So we go plunging down the rapid stream of time, giving ourselves to the current which sweeps us along until at last we reach the ocean of eternity with no adequate preparation for its solemn realities. How different many lives would be, how much more would be accomplished, and how much happier the end, if people would only take time now and then to stop and think!

Surely there is abundant reason why we should do so. Every one ought certainly to give earnest heed to the great facts of life. Is it not strange that so few comparatively take time to ask themselves what they are here in this world for; what risks they have to run; what duties to perform; what is their present condition in the sight of God, and what their everlasting destiny is to be? Alas! how many wrecks strew the shores of human life from failure in this regard. "Oh," says the poor fellow, who lies with broken health waiting for death, "if I had only stopped to think I would not be here to day!" "Oh," cries the pinched and starving woman, who but a few years since was a bright and promising girl, "had I only stopped to think, how different would be my condition!" We cannot doubt that in the world of woe there are countless multitudes who sent themselves there because they would not stop and think. Young friends, stop and think.—*Our Young People.*

The Power of Love.

The following story is from a recent English work entitled "Blessed be Drudgery," by Wm. C. Gannett:

"In a pottery factory here, there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his 'wee lad,' as he called him, a flower, a bit of ribbon, or a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home a night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning-time. One brought some fruit in the bulge of his apron, and another engravings in a rude scrap book. Not one of them whispered a word, but they put them in the old man's hat, where he found them; he understood all about it.

"And believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind; and some dropped swearing as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day some one did a piece of work for him and put it on a saucer bank to dry, so that he could come later and go earlier. So when the bell tolled, and the little coffin came out of the lonely door, right round the corner, out of sight, there stood a hundred stalwart workmen from the pottery, with

their clean clothes on, most of whom gave half a day's time for the privilege of taking part in the simple procession, and following to the grave that small burden of a child which probably not one had ever seen."

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Fatal.

Clifford Harrison, the English reader, has his own ideas of the "total depravity of inanimate things." He says it is usually fatal to introduce an effective pause into a recitation, for something is sure to mar it. He adds plaintively:

"If I am reciting in a hall where there is a striking clock, or past which a train runs, with a shriek and roar, I know that striking clock and shrieking train will make themselves heard at a moment when it is most important for me to have unbroken silence. I once wrote some verses for recitation, into which I was so injudicious as to put a sudden exclamation:

'Listen! What is that?'

I might have known what would happen. Clocks chimed, doors slammed, special trains screamed, old gentlemen coughed, some one was seized with an irrepressible sneeze, dogs came from distant parts on purpose to bark, candle shades fell off, a waiter dropped a tray and teacups, a baby cried, and a deaf old lady was heard to say to her neighbor: 'Would half a cucumber be of any use?'

I learned bitter wisdom, and cut the passage out."—*Youth's Companion.*



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