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SUNDAY SCHOOL LESSON.

July 11th, 1886.

(*Re-arranged from the Baptist Teacher.*)

JESUS THE GOOD SHEPHERD.

John 10: 1,–18.

INTRODUCTORY.

The healed blind man of the last lesson boldly faced the Pharisees with the truth that Jesus was from God, or he could not have performed the great miracle. This added to their fury, and they fulminated excommunication against him. From a Jewish point of view, to be cast out of the synagogue was to be under ban and disgrace. In this act they proved they cared more for their own pride than for his instruction, and that they were bad shepherds of the flock. Jesus administered to them a severe rebuke, in giving this beautiful parable of the Good Shepherd.

GOLDEN TEXT.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10: 11.

THE LESSON.

I. THE SHEEPFOLD.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he called his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

1-6. *Verily, verily.*—This formula indicates a continuation of the discourse in the preceding chapter, as it is not elsewhere used at the opening of any of our Lord's conversations, but always in the progress of his speech as an introduction to something specially important. Hence, this parable was spoken in the hearing of the Pharisees, and as indicated in the introduction to Analysis as a rebuke to their false shepherding. *Entereth by the door.*—The reference is to men who came into the sheepfold professedly to lead out the flock, but really to plunder it; to false teachers, having neither spiritual fitness nor God's appointment. *Sheepfold.*—The sheepfold was generally a simple enclosure surrounded by a palisade, or wall. Into it the flocks were brought for the night. It here represents God's kingdom on earth, or the spiritual church. *The door.*—There is but one door for both shepherd and sheep; only one way of salvation for teacher and taught. *Climbeth up some other way.* Only one having improper motives would attempt this. His object is to plunder, not to care for the sheep. *Sheep.*—A term applied to God's people; as *shepherd* is to God's ministers. *Porter.*—The door keeper. It is not necessary to press the allegory in defining who is meant here. Some refer it to the Father, some to the Holy Spirit. See Acts 14: 27; 2 Cor. 2: 12; Col. 4: 3. *His voice.*—The voice of the shepherd. *Calleth .... by name.*—In Oriental flocks each sheep had its name, and learned to know it, and to come at the shepherd's call. *Leadeth them out.*—To pasture. *Goeth before them.*—The Oriental shepherds did not drive their sheep, but went before, and the sheep followed them. In like manner Jesus goes before his flock, and they follow him. The faithful shepherd knew a single sheep of his own among many flocks, and each sheep learned the voice of its own shepherd and followed it, never making a mistake. *A stranger will they not follow.*—Travelers tell us this is literally true in Eastern flocks to-day. The stranger here represents the false religious teacher. *Understood not.*—The Pharisees failed to perceive the spiritual application of this parable or allegory. But blessed are the eyes that see in this the tender union between Christ and his people. He knows them, and they know him; he calls and they follow; and to false teachers they turn a deaf ear. They flee from the false doctrine as from a pestilence.

II. CHRIST THE DOOR.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves, and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

7-10. *Then.*—Rev. Ver., *Therefore.* As they did not perceive the deep meaning of his allegory, he could the more safely go on with it, and give them more truth for reflection. *I am the door of the sheep.*—Jesus is the only entrance into the fold, into spiritual truth, into the family of God. *All that* (omit *ever*) *came before me*, etc.—Jesus had just declared that he is the door; but there were others who arrogated to themselves the position of door to God's kingdom. Such as these Pharisees, who (9: 21) had declared that if any should confess Christ, he should be shut out from temple and synagogue, and be cursed. To their followers their word was as the word of God; but instead of being a door of entrance, they were thieves and robbers. No reference is made to the Old Testament teachers, for they did not profess to be the door, Christ. *The sheep did not hear them.*—Those who followed the false teachers were not the sheep, or the true children of God. *If any man enter in.*—This is true of both shepherd and sheep, though the reference is to the shepherd. The professed shepherds, who rejected Christ, the door, were themselves not saved, and hence could not lead their followers into safety. *Saved.*—From the dangers without the fold; and in a wider sense, from the ravages of sin. *Go in and out.* A hint as to one's liberty in Christ. The shepherd leads his flock out in the morning and in at night. *Find pasture.*—There is abundant spiritual food for all who abide with Christ. *The thief cometh not*, etc.—The contrast is sharply drawn between the thief who comes only for the ruin of the flock, and the shepherd who constantly leads the flock to pasture. The false teachers, in their selfishness, would destroy the sheep to compass their own ends; Christ's aim is to give life to his sheep, even at the sacrifice of his own. *More abundantly.*—Rev. Ver., omits *more*. We note the fullness there is in Christ—fullness of grace, of grace of life, of joy—and "of this fullness have all we received."

III. CHRIST THE GOOD SHEPHERD.

11. I am the good shepherd; the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling, fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

11-15. *I* is emphatic. Christ is the *good shepherd*, in distinction from all others. *Good* means beautiful, noble, and sums up the chief attributes of ideal perfection. He has every quality—such as watchfulness, tenderness, courage, love, *the spirit of self-sacrifice*—which fits him to be shepherd. See Ps. 23. *Giveth his life.*—This is the supreme evidence of the shepherd's devotion to his flock. See 1 Sam. 17: 34–36. And this evidence Jesus gave. He met the wolves of sin and of death in our behalf. *Hireling.*—Such an one as serves merely for gain, or position, and not from love of souls. *The wolf.*—Satan is *the* wolf; but he acts through his emissaries, false teachers, persecutors, stirrers up of strife. "Many a church has been scattered and lost by reason of selfish leaders."—*Hovey. Am known of mine.*—Notice the pointing in the Rev. Ver.: *I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father.* How intimate the relationship between Christ and his people, differing from the relationship between the Father and the Son not in quality, but only in degree. In both cases there is a mutual and ardent love.

16-18. *Other sheep I have*, etc.—The Jews had asked (7: 35), "Will he go unto the despised among the Gentiles, and teach the Gentiles?" Here is the answer. Among the Gentiles who, according to the Jewish idea, were outside the fold, there are sheep to be brought in. *One fold.*—Rev. Ver., one *flock.* There may be many folds, but all belong to the one flock. In whatever church the true people of God may be, they are one in Christ Jesus. *I lay down my life.*—A voluntary satisfaction on the cross. The Son's sacrifice of himself for us forms a new bond between him and the Father. *Take it again.*—At his resurrection. His resurrection in our behalf was as necessary as his death. *No man.*—Rev. Ver., no *one*. Not Satan, nor wicked men, imposed death upon him; he went to the cross of his own accord.—*I have power*, etc. He had the power and right to die and rise again, for a great purpose, given him of the Father. His death and resurrection were according to a great foreordained plan.

Union Meeting of the Central Association.

Union Meeting of the Central Association met with the church at Mt. Vernon Saturday before 5th Lord's day in May. Rev J. S. Purefoy preached the introductory sermon from Rom. 5: 1. The afternoon and the next day until 3 p. m. was spent in discussing queries. With Bro. P. A. Dunn, Moderator, and good speakers of this and other associations present, the time was not only pleasantly but profitably spent. The query, "What is Christian Beneficence, and how should it be Exercised?" was discussed by Brethren, E. M. Poteat, J. N. Holding, Wm. Royall, D. D., and C. H. Martin, "Beneficence" (bene, well, and facio, to do) *Doing* good, and not *benevolence*, (bene, well, volo, to wish) *wishing* good. "Beneficence" is benevolence carried into exercise. "How should it be exercised?" was answered about as follows: 1. With humility, certainly not ostentatiously. 2. Earnestly. 3. Cheerfully. 4. Wisely. Farther answered, with Bible under arm, visiting those who from any cause are kept from church. Caring for the forsaken and helpless.

"Religious destitution within the bounds of this Associatson," was discussed by Revs. W. B. Royall, and J. S. Purefoy. The following suggestions were adopted:

1. That this Union recommend to the churches within the bounds of this Association, that each church appoint from among its most active and energetic members three neighborhood missionaries, consisting of one male and two females, with the pastor as chairman.

2. That it is made the duty of these missionaries to search out all the cases of religious destitution, within their respective communities, and by reading the Bible and prayer-meeting, by speaking words of comfort, or instruction, as the case may require, bring the blessings of the gospel to the homes of the aged, bed-ridden and careless.

3. That the missionaries be required to report to the pastor, at each regular meeting of the church, the work done, and that the pastor be required to report at each union meeting the progress made within the limits of his churches."

Sabbath school work was discussed by brethren Holding and Stallings. "Should christians manufacture, or use as a beverage intoxicating liquors?" was discussed by brethren W. B. Royall, J. S. Purefoy and J. N. Holding. A christian is (1) a friend of God, and (2) a friend of man. Friendship to God forbids it. Friendship to man and his best interest forbids it. Owing to the gigantic evil, let's away with it from our country. *Ten million families* in the United States are injured by it. It is physically injurious.

Resolved that the sense of this body is that the manufacture of intoxicating liquors, and their use as a beverage, is inconsistent with christian principles.

"Should christians engage in the popular worldly amusements of the day?" was discussed by brethren Edwards, Jones and Stallings.

Can I conscientiously ask my Savior's presence as I go?

"What is our duty in regard to the Baptist orphanage?" was discussed by Bro. P. W. Johnson. It is our duty to support it.

Adjourned to meet Saturday before 5th Sunday in August at Rolesville, Rev. E. M. Poteat to preach the introductory sermon Rev. W. H. Edwards, Alternate.

O. L. S.

Pulpit and Platform.

Concerning Doing Nothing.

BY REV. C. H. SPURGEON.

Sir John Lubbock, the other day, quoted as an epitaph from a Norfolk churchyard certain lines, which we imagine, are rather from Joseph Miller, than from any one of the brotherhood of rustic poets to whom we are indebted for the "uncouth rhymes" which adorn our village graves. The rude forefathers of the hamlet do not use such words as "required" and "severe." Come from whom they may, the lines are clever, and exactly hit off the idle notions of idle persons who look for an idle heaven. The lines were repeated in the House of Commons the next night by an honorable member, who appears to have been as much struck with them as we were. To keep in fashion, we will quote them too, and we will try to make some practical use of them:—

"Here lies a poor woman who always wor tired,
For she lived in a world where too much wor required,
'Weep not for me friends (she said), for I'm going
Where there'll neither be working, nor reading, nor sewing:
Then weep not for me, friends, though death do us sever,
For I'm going to do nothing for ever and ever.'"

But we feel bound to add that the correct text, as we have seen it, varies considerably from this modern version, and it did not profess to be an epitaph, but merely a comical rhyme:—

"There was an old woman who always was tired,
She lived in a house where no help was hired,
Her last words on earth were, 'Dear friends I am going
Where sweeping ain't done, nor churning, nor sewing,
And every thing there will be just to my wishes
For where they don't eat there's no washing of dishes.
And though there the anthems are constantly ringing,
I, having no voice, shan't be call'd to the singing,
Don't mourn for me now, and don't mourn for me never,
For I am going to do nothing for ever and ever.'"

The notion that heaven lies somewhere in the region of inaction is not altogether a clownish conception; for the heaven of Buddhism is not materially different, except that it carries the idea still further, and arrives at personal annihilation. Poets have lent themselves to the conception that glory consists in sitting upon flowery mounts for ever, and singing all day long but this is far nearer the truth than the sheer laziness implied in "doing nothing for ever and ever." Doubtless this is the loftiest aspiration of many a dull and drowsy soul—nothing to do and angels to help you do it. Yet Montesquieu was right when he said, "We generally place idleness among the beatitudes of heaven; it should rather, I think, be put among the tortures of hell." Austin calls it, "the burying of a man alive." We heard one saying the other day, "I am dreadfully depressed." We asked, "What is your calling?" The answer was, "I have done nothing for twelve months;" and our reply was, "No wonder you are half dead: it is enough to kill any one, to be so long with nothing to do."

That which in a man's idea is to be his heaven above, is highly likely to be his heaven below; and surely there are many modern Christians whose delight it is to take things easy, and maintain a state of Sabbatic repose. To be fed under the ministry is the utimatum of many a professor. He knows nothing of the state of the church, and cares less. He holds the very soothing theory that the church has nothing to do with the improvement of the world, and he is consistent with his opinion, for he never attempts to do anything which would improve a mouse. He decidedly objects to anything like zeal; he condemns it as fanaticism, and has many instances at his fingers' ends in proof of the evil which comes of being too earnest. If he is not lazy he is born tired, and is doing his best to recover himself from his sad condition by resting as hard as ever he can—an avocation for which he shows a peculiar adaptation. The Arabs talk of a lazy man who would not turn his head on his pillow, though the rain leaked through the roof above him, and dropped into his eye; we have brethren about us who could even match that description, so far as any work for the Lord is concerned. Busy enough in the world, they are sluggards in the church, and appear to look upon religion as "rest unto their souls," and nothing else.

Time was in many a village congregation, when at the close of a hymn before the sermon, rows of rustics composed themselves deliberately with a view to a sound sleep. We can well remember the satisfied and restful look of the burly farmer when he reached his corner of the pew, near the aisle, and putting his arm over the door looked like one who felt at home. He was "safely moored, his perils o'er" for the next hour and a half. We hope we have more now of the life expectant attention, out of which spiritual benefit is likely to arise; and yet we have none too much of it. Still specimens may be met with, both among the Hodge family and its Cockney relatives, of persons who illustrate the old notion that the glory of Sunday is to go to church, and put your legs up and think of nothing. Sermons are too often soothing lullabies; they are suffered to go in at one ear and out at the other with the net result of making the hearer feel more easy than if he had stayed at home.

At home we occasionally see the listlessness of the sanctuary exhibiting itself in other forms. At this moment we know young men who are never so industrious as when they are at dinner, or at the billiard table, or on the lawn-tennis green. They are gentlemen by profession, but sluggards by trade. They are fit company for those of the other sex who are ladies by repute, but idlers by character. Fussing a great deal, but really doing nothing, such persons are the victims of languor, the slaves of dullness, the martyrs of dyspepsia. Had they been forced to earn their own livings, they would have enjoyed robust health; but, as it is, they have nothing to do but to be deliciously ill. Literally, as Mrs. Partington would say, "They enjoy bad health." They are indisposed; especially are they indisposed to action. They need a change which would set them right they are never likely to take. In his "Castle of Indolence," Thompson has pictured these idle folk; perhaps he has done it the more graphically because he was so lazy himself that he was known to gnaw peaches from the tree upon the wall sooner than take *his hands from his pockets to carry the* fruit to his mouth. Thus he sang of the crew of sluggards:—

Their only labor was to kill the time,
And labor dire it is, and weary woe,
They sit, they loll, then turn o'er some idle rhyme,
Then, rising sudden, to the glass they go,
Or sauntering forth, with tottering steps and slow;
This soon too rude an exercise they find;
Straight on the couch their limbs again they throw,
Where hours on hours they sighing lie reclined,
And court the vapoury god soft breathing in the wind.

All this is grossly evil, and usually leaps to the worst forms of sin. No plot of ground is more fruitful of evil weeds than the sluggard's garden. The wretched seed which ripens upon his thorns and thistles often sows a whole stretch of country. The harm that comes of idleness no mind can measure. It is so dangerous to have no occupation, that we may well say, "*Let us do or die.*" heaven never helps the men who will not act; but hell helps itself through them to an immeasurable extent. "Idleness," says old Burton, "is the cushion upon which the devil reposes." Chrysostom declares that to do nothing is to do mischief. To kill time, and thus to waste life, is murder in first degree. At the dread Judgment seat of Christ many will discover that their surest condemnation was called down upon their heards by what they did not do. There is a book of Holy Scripture which has been well styled "The Inspired Wealth of Nations," and it seems to have been written on purpose for the idle; if they take no notice of its warnings, they will find that when "the books" which contain the diaries of God are opened, they contain for them nothing but lamentation and woe.

This very practical subject ought to come home to those who would be grieved if they were called idle, and yet at this time have *nothing to do* for Jesus. Who these are we must leave each person to consider. Some are looking for work! Looking for work where everything is to be done and laborers are few! Others are occupied with finding fault! Finding fault with those who are doing their best! Finding fault and yet doing no better themselves! Many more are devising, and planning, and scheming, and arranging. They are putting into order an empty house, and sketching store houses for harvest which will never be reaped because sowing is left undone.

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one among us; would any one of us desire that he should? His vows are upon us all without exception. Are we each obedient to his word, "Occupy till I come!" Are we putting out our talents to interest? If we are not doing so, we can never enter into rest, implies previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. Idlers are unrestful and fidgety, worried and worrying, fretful and fanciful, troubled and troublesome. They are happiest who are completely consecrated to the service of God, and most fully absorbed in obedience to his will.

Oh, that all our church members were constrained by divine grace to do their very utmost for their Lord! There would then be no lack of laborers; no vine would be left unpruned, no wheat ungarnered. Under God *we have in the* church all that is deedful for her great work; it only needs bringing out and setting in order—perhaps we ought to say arousing and quickening. The world is full of stir, social, political, scientific, selfish; and shall the Savior's household be given to slumber? Heaven can be no heaven to us if we do not labor here, by either doing or suffering the divine will. As six days of work preceded the Lord's Sabbath of rest, so must it be with us if we would enjoy the Sabbath of the skies. Remember how Bonar puts it, and let us put it so—

Death worketh,
Let me work too;
Death undoeth,
Let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity.

Time worketh,
Let me work too;
Time undoeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.

Notes of Recent Trips—Concluded.

[No. IV.]

From Providence Church, in Rockingham county, to Leaksville (a thriving little town near the junction of the Dan and Smith's rivers), we were conveyed by private conveyance; arriving late one afternoon, before a dark storm of wind and rain that broke upon us soon after reaching the hospitable mansion of Bro. D. F. King, where we found welcome, good cheer and most comfortable quarters.

Though the night was dark, and the path to the Presbyterian church (where we preached) was wet and muddy, still a number came out, and liberally responded to our plea in behalf of the Orphans at Thomasville.

The Baptists in Leaksville are building a neat brick church, which stands on an elevation, quite conspicuous; and, when completed, will be an ornament to the little town with its narrow gauge railroad that runs to a point on the R. & D. Railroad, a few miles from Danville, Va.

Rev. J. B. Richardson is the beloved and working pastor at Leaksville, and probably *will be* to the end of life (if he so desires), such is the love and regard the brethren have for him in that community. The new church that is nearing completion is largely due to his efforts, seconded by willing and liberal backers who put down their money cheerfully, when he says, "Come, brethren, we need help here," and help generally *comes* at his call.

How pleasant it is to hear a pastor so lovingly spoken of by his people as those do of Bro. Richardson! But this is nothing new, for Bro. R. is a favorite everywhere.

From Leaksville, we start for the Beulah Union meeting, at Yanceyville, in *Caswell Co., but before leaving*, we receive from Bro. B. W. Ray, the Superintendent of the Sunday School, and Principal of the Leaksville High School, a contribution from the "Orphan's Aid Society" of the Baptist church, in that place. Why do not all our churches have such Societies? Why not every Baptist church in the State have regular contributions from their members, *for the Thomasville Orphanage?*

Some of our pastors do not seem to know that we have such an enterprise in actual and successful operation among us. They are slow to learn that many children of Baptist parents, even now, are homeless and friendless wanderers, or wholly dependent upon hard-hearted and cruel persons, who care not for their moral and religious training; which children should be in our Orphanage, and *would be*, if there were house room there for them. Three buildings are already up, and occupied; but others are needed, and money is needed also to build them. Brethren don't forget the orphan children of your own people.

At *Reidsville we had the pleasure of* spending a night in the pleasant home of the Baptist pastor, Bro. W. L. Wright. This brother is tall, straight as an Indian, and handsome with three lovely young "olive plants" growing up around the family hearthstone, and his heart is deeply engaged in the work of a growing parish and a prosperous city. He is a success.*

Here we fortunately "fell in" with Bro. J. H. Lamberth who was on his way to the very place I wished to go myself, (the Union meeting at Yanceyville) and next morning, off we started in a buggy, behind a fleet young animal, on as fine a country road as we ever traveled; and the way that sleek black filly put the miles behind her, without "whip or spur," was "*just lovely*," (as the young ladies say.) Bro. Lamberth is a young preacher; a good preacher too; and he loves to drive a true horse, and to preach the true gospel, and he can do *both*, very well; for we sat behind his fine *horse* as *he drove*, and under the gospel he preached; hence we know whereof we affirm. Yet, like a good many of our young preachers, he sadly lacketh "one thing" very "needful" in this lonely world, to take away its loneliness. May-be, he will take this gentle hint, and *govern himself accordingly*.

Yanceyville, the point of interest for us on this trip, is a quaint old town in Caswell county, having the neatest, most imposing Court House, and the best looking young Baptist brother for sheriff we have seen anywhere in our travels. The court house aforesaid is really a *gem*, as well as a most substantial structure, both ornamental and needful.

In Caswell county, are seen, everywhere, the evidences of former wealth and old-time ease and luxury, that were enjoyed in pre-abolition days. There, in fading grandeur still stand the manorial residences of the once proud owners of broad lands and numerous slaves, and within the hospitable halls of those grand old buildings are yet seen the same refined courtesy to the stranger, and the same evidences of gentility, though now more unpretentiously displayed, that were so fragrant and so natural in the days of yore.

But we will leave this, and go to grasp the hands of the brethren as they come up to the Union Meeting. Here are brethren W. R. Gwaltney, from Greensboro; W. H. Wilson, from Madison; J. H. Vernon, from Person, Bro. Lamberth aforesaid, and W. B. Wingate, the pastor of the Yanceyville church, all ministerial workers in the vineyard; besides lay brothers Rominger, Graves, Poteat, J. M. Lindsay and many others, good and true in the cause of Christ, and ready to devise ways and means to further that cause in the Beulah Association. The pastor of the Yanceyville church, Rev. W. B. Wingate, already exhibits some of the prominent traits that were so lovable in his sainted father; gentle, kind, thoughtful of others, and *ready* in emergencies. Besides being devoted to his work and people, he has a most energetic and "go-a-head" little "better-half" that fully sympathizes with him in all his pastoral duties; and this is as it should be, of course, with all pastors.

The Union Meeting was, at the sessions, full of interest. There were *men* there to make it so. Nothing *lagged*, nothing dragged, and the Orphanage was remembered, very, very handsomely by a kind, good, aged sister, Mrs. Sidney Lea, who handed us a check for $400, saying, "I want to do this for the sake of my little grandson who has gone home to rest." God bless the aged saint, and her loved companion, both now verging on the borders of the "home beyond."

This gift of sister Lea is to aid in building a chapel for the Orphanage at Thomasville. Who will supply the balance? Is there not another good sister, or large-hearted brother who will forward a check to Bro. Mills for $500, towards the Orphanage Chapel?

There are Baptists in N. C. who *could* is they *would*. They are well able to do this. O, why will they not?

We reached home from our Yanceyville trip, just in time for the closing exercises of the Female College here, and they were grand and fine indeed, concerning which others have spoken more fully.

W. B. HARRELL.

Thomasville, N. C.

*And the elegant and refined mistress of the parsonage is ditto.

LETTER FROM CHINA.

A Trip and a Variety of Things.

Dear Friends:—I promised to write, and I intend doing so as often as I can make it interesting. If I write oftener, you will bear with me; for it is the only way I have of speaking to many I love, besides, I can't talk to the Chinese as yet. Oh, how I do want to preach to these people! I find it hard to possess my soul in patience. I feel like if I could preach to them I could make it clear and persuade a multitude to believe. I remember when I began to preach I thought I should certainly be able to persuade the friends of my early youth to believe; but alas! I tried, and tried hard, for three summers; yet I left many of them unsaved. So I reckon it will be in this case; however long the Lord may spare me, I shall go to my long home and leave many of the few who shall hear me still unsaved.

But about our trip to Quinsan and Soochow. Dr. Yates goes in the interest of the work there, and I go to get somewhat introduced to affairs. We take a boat, which is to be our quarters for the week's journey; one chartered for the occasion, costing about two dollars a day, boat and five hands. This boat is walled up on the sides, and covered over, making a comfortable little cabin, affording ample room for us two, and our beds. It has two rooms besides the boatmen's and cook's departments. Yes, we take our cook along, and provisions. Nice living, this is, a fine picnic. In such boats as this thousands of people have their only house. How is this boat propelled? Not by steam; but for the most part by two large oars, one on either side. The motion of these oars in the water is peculiar, they are not lifted out of the water when a stroke is made, but are worked under the water after the same manner as a fish swims with his tail. As they never invent anything perhaps they got the patent from the fish. Sometimes they tow the boat and when the wind is fair, they sail. It will seem strange to people at home to speak of sailing up a creek. But here there are no trees to obstruct the wind; no current to stem, for the plain is too level for the water to have much fall; and the water is but little below the level of the land. On each side I see *growing luxuriant fields of wheat* (having no fences to divide them, these innumerable small fields seem to be one extensive field); beans a kind of coarse bean whose vine grows up in rich looking bunches; mustard, from the seed of which they make much fine oil; and indigo, which is much used, for every Chinaman must have a blue garment. The wheat crop will soon be removed, and the next day the fields will be green with rice. They have the rice plants ready flood their land, call in their neighbors and plant them out at once. Each man's farm is only a good garden spot; but how they do cultivate them and make them yield!

They make no provisions for beasts, it is all for man. Men have crowded out animals here. Occasionally we see a buffalo grazing, led about to spots of grass, by a boy; and sometimes a cow.

In most cases they dig up the land, but, when they do plow it, it is with one of these buffaloes or cows. What a nice *place for a sulky plow!* There has not been a stump or a root in these fields for a thousand years. But they have no such plows. They have no labor-saving implements. There is no plow that can cope with human power here, it is too abundant. Their implements are about the kind the farmers used *in the* Bible times. If Abraham had come to China he would have seen about what we see; besides, he would doubtless have felt very much at home. The Chinese seem to be an exception to the law of change.

The bridges, which are very numerous on account of so many canals, are impressive; they are magnificent and some of them beautifully arched, and made of stone. They would seem to be everlasting. These are relics of the golden age of China, about five hundred years ago. These bridges, though in some instances ten feet wide, are intended only for people to walk over; they have no vehicles in the country, not even a wheel-barrow.

After one day and night we arrived at Quinsan. We approached it by a canal and are jambed by the boats. Just imagine how many there are of these boats when all the travelling and freighting is done in this way. There are not less *than five thousand going and coming* at Shanghai every day.

Quinsan like all the former important cities is surrounded by a wall. In passing through this city the many ruins tell an awful tale. It was literally destroyed during the rebellion, the war which Chinese Gordon had the honor of bringing to a close. I think the devil must have had a hand in it. For the rebel chief was a convert to Christianity. He had been taught by our Baptist missionary, Mr. I. J. Roberts, of Canton. He dreamed a dream which he interpreted to be a call *from God* to destroy the idols. He began by destroying his own, and when his allegiance became strong enough he set out to destroy them throughout the empire. If he had continued he would have destroyed the last one. Besides, he was introducing Christianity. He prayed regularly, asked God's blessing when he ate, and had religious exercises in his army. When he was intercepted he had about a hundred men engaged in printing the Bible. It seems to me a great pity that foreigners interfered; he would have prepared the way of Christianity if no more. However, his undertaking may have been brought to naught because it was not according to God's way of extending His dominions. But it seems to be in keeping with His dealings with nations in days of old, nations very much like this one.

In the cool of the evening after our arrival, we go up on a hill that stands in the midst of the city; formerly it was covered with temples, but now one only remains. This hill is about five hundred feet high, all the more prominent because it stands alone in this vacant plain. It was no doubt an island in the sea at one time, though the sea is nowhere nearer than fifty miles now.

Oh, it was *delightful to sit* down up there in the pure air—one more time on a mountain! The view from this point is fine and so different from any I ever saw in America; fine farms, or beautiful gardens with their variety of crops; the country as level as can be, and all intersected with canals, that look like streets of a great city as you look down upon them from an elevation; just toward the sunset there is a lake with its waters glittering in the sun-light. From this point we see the villages here and there,—there are no houses on the farms, the people gather themselves into villages. How this does adapt them to the spread of the gospel; just enough in a village for a good church, and they are *so easy* to come at. We hail this thought gladly, because the most we see are *hinderances* to the gospel. Here we could see something of the field Dr. Yates has laid off and while we were gazing on it he told me something of his plans in laying off this field,—a great triangle, Shanghai at one angle, Soochow at another, Chinkiang at the other and Quinsan on a line between Shanghai and Soochow. This includes many millions of people, living in cities, towns and villages. All accessible by the grand canal and Yangtsz river. He has, by his familiarity with Chinese and their laws, secured places for work at each of the above places, and already there is a church at each place. This is a grand achievement such as no one who doesn't know the difficulties in the way can appreciate. His heart is set on the possession of this field. I was reminded of Moses when he was permitted to see the promised land, but not to possess it. Having prepared the way and brought them through the wilderness to the point where they might possess it, he murmured not at having to leave. My soul was stirred within me when I heard this old father in Israel say; "How long oh Lord!" I could almost hear our Lord respond "Yes, how long! I have thousands redeemed by my blood; and they have the gospel which I declare to be the power of God unto salvation, and my promise to be with them alway, and now how long before they will go up and possess this land?" Young man, doesn't God say to you, "Depart for I will send you far hence unto the 'gentiles'"? Do you resist and say, "I must feel woe is on me if I go not"? In other words do you wait to be driven? God calls, but he doesn't drive. You may refuse to hear that call if you will, you are under no constraint except that of the love of Christ. Stay there and you may not know the difference till you go to render an account to God for your stewardship. How often we have heard preachers say, "when I was young I had some impressions to go to a foreign field;" but they didn't go. Let it not be so with you. "But there is need of preachers at home." I know it; but if God says come he can supply your place and will. Come on! In the name of Christ come on, and let's push the work already begun in this the greatest field on earth. Be not over anxious as to how you will be provided for, that is God's part. I believe every one who comes and proves himself worthy will be *self-supporting*. *If I thought* those who know me would not give as much more than they had been giving, as it will take to pay my expenses, I should be mightily grieved; for I should believe the fault was in me. God is moving in the hearts of his people, and will do so more and more.

On Sunday Dr. Yates preached a good, warm sermon to a house full, and then the little church of seven members took the Lord's Supper. What a monument to our Lord is this, now erected in every clime! It seemed strange to see that crowd of heathen *perfectly* quiet, while the church was engaged in this solemn service.

In the afternoon I went back and heard the pastor preach. His name is See. I am very much pleased with him. He is one of Dr. Yates' four theological students. He is a handsome, intelligent man, and preaches with *soul in it*. This is unlike most of the Chinese preachers. Are you surprised that they preach in a dry, heartless way? Did you ever know a man, not called of God to preach, preach in any other way? Such preachers do harm at home and they are doing it here. They are mere hirelings. Here it grows out of a desire on the part of the missionaries to have a big work going on, and they don't wait for God to call the men. We need lay members to live out the gospel without being employed, therefore God does not call all to preach.

Let me tell you the strangest thing in the way of pulpit affiliation you ever heard of. There are *here in China* denominations, who not having the Christians in their own churches, employ members of churches of other denominations as their regular preachers. Some of our members are thus employed now. They report so many native preachers, but don't say they are Baptists. So it is gratifying to see our preacher here at Quinsan giving abundant evidence of being called to preach. He is working hard and building up the church gradually—there are two now waiting baptism—our only fear is that he is not here for very long; consumption will probably take him away.

D. W. HERRING.

Shanghai China
May 25, 1886.

(*To be continued.*)

COLONIAL RELIGION.

THE BAPTIST CAUSE IN BERTIE COUNTY IN 1776.

The Shooting of Rev. John Tanner by a Man Named Dawson, Whose Wife had been Baptized by the Former.

During the progress of a series of meetings at Windsor, Bertie county, under the auspices of the Baptists, much interest was manifested, and during the meeting a Mrs. Dawson made a profession of religion and desired baptism by immersion in order to connect herself with the church at Cashie, under the pastoral care of Rev. Jeremiah Dargan. From the "History of the Kehukee Baptist Association," the following account of her baptism and the *shooting* of Elder Tanner, for performing the ceremony, is taken:

"A certain woman by the name of Dawson, in the town of Windsor, N. C., had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie under the care of Elder Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened, that if any man baptized his wife he would shoot him; accordingly baptism was deferred for some considerable time. At length Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing her desire to comply with her duty. She related her experience and was received; and as Elder Dargan was an infirm man, he generally when other ministers were present, would apply to them to administer the ordinance in his stead. He therefore requested Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprised of Dawson's threatening or not, or whether he thought it was his duty to obey God rather than man, we are not able to say, but so it was he baptized sister Dawson. And in June following (1777) Elder Tanner was expected to preach at Sandy Run meeting house, and Dawson hearing of the appointment, came up from Windsor, to Norfleet's Ferry, on Roanoke River, and lay in wait near the banks of the river, and when Elder Tanner, in company with Dargan, ascended the bank from the ferry landing, Dawson, being a few yards from him, shot him with a large horseman's pistol and seventeen shot went into his thigh, one of which was a large buckshot, that went through his thigh and lodged between his breeches and thigh on the the other side. Elder Burkitt was present when the doctor (who was immediately sent for) took part of the shot out of his thigh.

In this wounded condition Elder Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, where he lay some weeks, and his life was despaired of; but through the goodness of God he recovered again. Dawson seemed *somewhat affrightened*, fearing he would die, and sent a doctor up to attend him. After Elder Tanner recovered, he never attempted to seek for any recompense, or to have legal steps taken against Dawson, for the injury done him, but submitted to it patiently as "*persecution* for Christ's sake."

Now, nearly one hundred years after the foregoing occurrence, the Baptist of Windsor, Cashie and Scotland Neck under the guidance of such men as Hufham, Dowell, Barber and others are gathering the people, preaching the gospel, that Tanner nearly laid down his life to uphold baptizing the people who believe on the Lord Jesus Christ as their personal Saviour without any fear of shot-gun policy or wayside assassins, until, instead of a handful of believers the Baptists are numbered the thousands.—*J. C. B. in Winston Sentinel.*

The Survival of the Unfittest.

Modern naturalists of the Evolution school make much of what they call the "survival of the fittest;" but there is a principle at work in the world which may properly be called "the survival of the unfittest;" and it plays no mean part in the economy of the human life, and that in quite a variety of directions. For instance: our people on the Pacific coast are greatly exercised over the Chinese problem. They insist that the Chinese are an inferior race; that they are very hard to compete with in their chosen branches of labor; that, as laborers in their several departments, they are rapidly driving out native laborers; and all this, because of their very inferiority in the scale of humanity. A man who can live comfortably on a little rice, a rat or two a day, and an occasional stray puppy, can work at lower wages than most white people can live upon. And hence, in the "struggle for existence" the rat-eating Chinaman drives out the laborer who must have his bacon, beefsteak and other costly viands. Here is a clear case of the survival of the unfittest. Again: here is a church that has a pastor whose cultivated tastes makes him an expensive luxury to the average member of a country congregation. He cannot live decently on less than (say) a thousand dollars a year. Not far off lives a preacher who has never had any taste to speak of. He buys no books; never travels out of the neighborhood: subscribes to no reviews or magazines; sends no sons to college—in short, he vegetates. Now who does not see that this man can afford to preach "*wunst* a month" for a very small salary? And, in not a few churches, he will drive out the cultivated pastor, because of his very inferiority—another case of the survival of the unfittest. We are not sure that our principle ever occurred to the brilliant mind of Charles Dickens. Indeed, we have never met it any where in our readings. But if Dickens had had it in mind, and had been bent upon illustrating it, he could hardly have done so more effectually than in Nicholas Nickleby. The cheap Yorkshire boarding school, presided over by Mr. Wackford Squeers, was one of the finest examples of the survival of the unfittest that can be found in English literture. When Mr. James Madison was defeated for a seat in the Virginia Legislature, because he would not "treat" the people of Orange county, the election of his competitor, who *did* treat, was another example of our law. Who believes that any man in the country was so fit to represent as was "the father of the constitution"? And just *because* he was so fit—just because he was too pure a man to buy votes with bald-faced whiskey—he was defeated by a man whose name we never knew, and have never heard mentioned! The whirligig of time has indeed wrought its revenge in this case. The successful(?) candidate sleeps in well-earned oblivion, while the name of the defeated candidate is known and honored all over the English-speaking world. There is a sort of self-balancing power in the moral as well as in the physical universe. When Stonewall Jackson was Professor of Natural Philosophy at the Virginia Military Institute, one of his most frequently repeated formulas was "Action and re-action are equal, contrary and simultaneous." This is one of the great, universal laws of physics. The stability and equilibrium of the material universe are based upon it. And something very like it is true in the intellectual and moral universe, if we leave out the word "simultaneous." There is a law of balances—of "compensation"—in all God's works. No power is wasted in the machinery of Heaven. Every *thing that seems to be going to* wreck, or to waste, is still at some work somehow and somewhere. And this is only another form of the marvellous statement, "All things work together for good to them that love God."—*J. C. Hiden, in Baptist Courier, Lexington, Ky.*

Dear Brother Bailey:—The Baptists are losing no ground in this portion of the Chowan Association (Scuppernong Union). Bros. Farriss and Ray have been among them, hence I am sure will justify what I have said; *still there is a little* room for improvement. We are a bit too stingy six days in the week and a bit too lazy on Sunday. We need, at least, one more preacher in the bounds of the Scuppernong Union, but we want one that is *tough* and *alive*, and is not afraid of frogs or snakes; any other kind will not keep in sight or hearing of A. W. Burfoot, hence will be but little assistance to him, and be of less service to us. The next session of the Scuppernong Union meets with the church on Roanoke Island, right in sight of Nags-Head and the Atlantic ocean: Wish some of the preachers from the hills and mountains would come down and meet with us. Perhaps after seeing us and becoming acquainted with our necessities they might be induced to cast their lot with us for a season, It is impossible to work A. W. Burfoot too hard (he ain't built that way) but he can't occupy the whole field, which reaches from Plymouth, Washington county, to Manteo, Dare county, thence to Fairfield Hyde, county, then *on* and *on* until we reach Bob Peele at Bayboro, Pantego, or somewhere else. Don't forget Saturday before the 5th Sunday in August next at Roanoke Island. Send Farriss down with a bundle of RECORDERS under his arm.

Yours,
JOE A. SPRUILL.

Fort Landing, Tyrrell county N. C., June 19, 1886.

The Two Religions.

A little Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because he likes little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

The Biblical Recorder.

REV. C. T. BAILEY, ... EDITOR.
REV. C. S. FARRISS, ... ASSOCIATE.
CHAS. L. SMITH, ... CORRESPONDING EDITOR.

WEDNESDAY, JULY 7, 1886.

TO-DAY this paper enters the fifty-third year of its existence. Fifty-two of its bound volumes await the future Baptist historian. What it has done for the furtherance of Baptist principles in our State during these years, is well understood by its friends. The peculiar service which is the part of a denominational paper, has been fully realized by the RECORDER, and performed with that degree of faithfulness born of the desire to keep our people united, and to witness the rapid and solid growth of our principles. Toward this great end its energies have been put forth. And whatever progress has been made in the increase of our numbers, in the indoctrinating of the churches, in the occupation of and the working up of new fields of labor, in the increased efficiency of our preachers, in the building of new houses of worship, in the support of our Boards and educational institutions, in short, in the growing liberality of Baptists and the magic expansion of the work of our State Convention, the RECORDER has always claimed as its first privilege to rejoice at present prosperity and to urge forward to further achievement. But with all this, there has been a superior and crowning motive. To keep alive, in all our churches, a pure gospel, combating with deep convictions of right, hurtful and erroneous innovations, the tendency of which was to destroy the 'old faith,' has kept the pen busy all these years. Whatever of service, therefore, this paper may have rendered, along with other agencies, is gratifying. There is reason for gratitude. The faith of our people is singularly free from error. They have been spared. The curse of the so-called "new theology" has attacked neither pastor nor people. They have preferred to walk in the old paths. They believe the Bible. They eschew vain speculations. They have little relish for philosophies that prove nothing, promise nothing, and are nothing. With them there is no substitute for the gospel. And, rejoicing that these things are so, we enter a new year, hopefully. We feel that we have nothing to lose and everything to gain, by pursuing the policy followed by this paper hitherto. This we intend to do, with God's help, and we enter upon our duties with the feeling that nothing should and can stand between the Baptists of North Carolina and their ultimate success. At the same time, too, we shall at all times insist on what may be called our denominational rights. What these rights are might be hard to formulate into a definition. But they exist, nevertheless. They are well understood by those acquainted with the struggles that line our history in this State and elsewhere. And though they have not; and will never, present themselves in the shape of positive demands for any sort of preference, they will resist oppression and wrong with the Spirit of Christ. Justice is the line of our policy with forbearance and charity toward all men interwoven. The protection of our institutions is regarded as a sacred duty, and the systematic ignoring of them or the people they represent, by any faction or factions, will be viewed with regret and honest indignation.

In looking back over our files our friends may see that we have given many of our columns for the furtherance of christian education. Nor have we any disposition to let this matter rest. A great work awaits the Baptists in educating their boys and girls. And if any think we have had too much to say about this important matter, we say, with all deference, that they are as much entitled to their opinion as are we to ours. So far as the RECORDER is concerned, our schools shall always receive its hearty support, along with our Boards, the building of churches and other denominational movements.

We realize, therefore, that we are engaged in a great work. And we realize also, the importance of the relation that exists between the paper and our pastors and laymen. To them we confidently look for support and sympathy. With their efforts the paper may become better and more widely circulated. Our own efforts, during the year shall be given to the accomplishment of this end, and we ask their help. Articles that have appeared on our pages over the signatures of well-known pastors and laymen show talent for newspaper writing. There are others whom we have never been able to draw out. We need their assistance and we hereby request them to give it, thus embracing the opportunity for the increased usefulness of themselves and the paper. This done and our subscription list enlarged, will, we are sure, greatly help in the development of our people.

"THE Confessions of an Episcopalian," in the July *Forum* suggest "Confessions" from a Presbyterian, a Methodist, a Baptist, or discontents in other denominations. We shall probably have them. Our leading magazines find no difficulty in securing manuscripts from sore-headed religionists. Probably half of the articles of that sort that have been accepted, will not be put into type. But as it is, there are enough to keep the thin-skinned stung. And really, though the articles have about them a sensational smack, and are prepared for the sake of winning bread, they are frequently *full of bright things*. What the "Confessions of a Baptist" may be, we are anxious to know. If he does not, as did the so-called Episcopalian, prove himself to be not a member of the denomination with which he claims fealty, we shall be surprised. How an Episcopalian can oppose the prayer-book, the service, the Church courts, the duties of Bishops in the matter of confirmation, not to speak of selecting Bishops with rich wives, does not immediately appear to an honest outside critic.

SELECTING CANDIDATES FOR THE POLITICAL OFFICES.

As the time is near at hand for selecting candidates for county offices, the Legislature, District and Supreme Court Judges, and Congress, it is not amiss that the religious press should express its opinion on the character of the men to be chosen. The parties, and here and there factions, will put up their representatives and ask the people to support them. The Christian men of North Carolina compose a large part of the voting population, and it is time they were expressing themselves in the nominating Conventions.

And we have this further to say, and appeal to our brethren to remember it. As Christian men we should let it be known that if men of immoral habits are put up, that we shall not vote for them, let it be done by whatever party or faction. That drunkards, gamblers, swearers, whoremongers, dishonest and corrupt men should be nominated as candidates for the suffrages of the people of a christian land, is a great disgrace. And yet it has been done in the past and will be attempted again.

We have never seen a Legislature assemble in Raleigh that had not a number of men in it unworthy the place they filled.

Let the nominating conventions understand that if bad men are offered we shall reject them. Principles are nothing committed to unprincipled men, and corruption may be expected from officers who are filthy in character.

We know that christian gentlemen have been defeated for nominations time and again because of the combinations of wicked and unworthy cliques, and that all of us have bowed our heads as slaves and submitted to the outrage, but the day has come for a change.

Having said this we urge, further, that the good people all over the State take hold of the matter. Attend the nominating bodies, from the primaries up, and see to it that men of pure lives are selected as representatives, and don't be "bossed" and driven any longer but as responsible men stand boldly and solidly for the right.

If this shall be done, when the polls close next November we shall have our places of public trust filled by men whom we need not fear or suspect. When we get upon this plan, corrupt legislation will be behind us. No longer will men sit together to counsel for their own selfishness, but for the real good of the State.

THERE is a quantity (and quality, too) of speculation as to what constitutes good preaching. Amidst so much disagreement, not only among casuists but among Doctors, on this question, there is one point on which opinions blend, and the preacher who does not know it is simply dull. We mean the sandwiching of silly tales all through the sermon. We believe in illustrations. The best preachers use them with power, and preachers who grow in preaching power, grow in the art of illustrating. He who is probably the finest pulpit orator in the country, and one who has reached old age as a distinguished and wide-awake man, says that he uses *fifty* illustrations now where he formerly used *one*. It would not be difficult, therefore, to get abundant evidence from the highest sources, that a preacher, to be most successful, should be a good illustrator. But, as the preacher above spoken of says in his lectures on this point, let them be real illustrations—illustrations that "crack like a whip"—not silly nonsense that half the congregation cannot to save them, help believing to be a sort of pious lie, manufactured for the purpose, or selected and memorized with great care from some Sunday school novel. Of course such an idea is shocking, but in our endeavors to win souls, it is well for us to remember, for the sake of our desire to appear sensible, that the world is full of people who are capable of thinking shocking thoughts. We may lay it down as a good rule, that every illustration that does not have the semblance of being true is as worthless, and even more so, than if it threw no light on the subject in hand. Let us have more solid illustrations and less improbable tales in our sermons.

QUERY.

"Did you ever hear of brethren, who were to be ordained to the office of Deacon, being questioned by the Presbytery on the general doctrines of the Bible; such as unity of God, human depravity, justification by faith, &c? I did not know that Deacons were teachers of the truths of the Bible, *i. e.*, as Deacons; but thought their work was the general temporal affairs of the local church. How about it?"

A. D. H.

It is a good idea. Deacons of Baptist churches should be converted men, well informed in the Scriptures and sound in doctrine. The ministers who ordain them should either know this or find it out.

THE following notice of a part of the "crop" of D. D.s is taken from *Zion's Advocate*: Rochester University at its recent Commencement conferred the degree of D. D. on President James Taylor, of Vassar College, Prof. James M. Sterrett, of Faribault Theological Seminary, Minn., Rev. Philip A. Nordell, of New London, Conn.; Madison University on Rev. A. T. Rose, Rangoon, Burmah, President M. L. Ward, Ottawa, Kansas, Rev. N. C. Mallory, Racine, Wis.; Chicago University on Rev. J. T. Beckley, of Philadelphia and Rev. W. T. Henry, Elmira, N. Y.; Wake Forest College, N. C., on Rev. H. M. Tupper, President of Shaw University, Raleigh, N. C; Washington and Lee University on Rev. A. C. Dixon, of Baltimore, Md.; The University of New York has conferred upon Dr. Thomas Armitage, of New York, the honorary degree of LL. D.

FIRST effect of Prohibition in Raleigh, as reported by the police: More quiet in the city than for years. More country wagons loaded with produce and more groceries and dry goods sold for money that formerly went for whiskey.

PERSONAL & OTHER ITEMS.

....Dr. Skinner preached twice on Sunday June 27th for the people at Morehead.

....Shaw University and Leonard Medical school promise to be crowded with students next session.

....Rev. Dr. M. B. Wharton, of Mongtgomery, Ala., is spending his vacation in Gainesville, Ga.

....The *Methodist Advance* moves from Charlotte to Goldsboro and Rev. Dr. Bobbitt becomes editor in chief.

....Rev. G. M. Duke has been unable to fill his appointments recently, but hopes soon to be well and at work again.

....Bro. J. A. Woodard and family, of Edenton, leaves this week for Nag's Head where he will fish for a month or two.

....Rev. J. P. Pritchard, of Chase City, Va., father of our Dr. T. H. Pritchard, has recovered from his recent sickness.

....Rev. Dr. Theo. Whitfield entered upon his work as pastor in New Berne July 1st. The Lord bless him and the church.

....Bro. George R. French, of Wilmington, has somewhat improved in health and will leave for Fall River, Mass., this week.

....Rev. E. W. Wooten has removed from Whiteville to Wooten, Columbus county. His correspondents are requested to note the change.

....Rev. E. S. Alderman, pastor of Chapel Hill, was ordained to the full work of the gospel ministry in the Baptist church in Wilmington on Sunday last.

....Rev. J. A. Stradley, of Oxford, in a note dated June 28th says: "It is reported that our Bro. Rev. J. P. Montague died suddenly of heart disease on Saturday last.

....Rev. N. B. Cobb, of Hickory, is preparing a history of N. C. Baptists. It will be published by H. M. Wharton & Co, Baltimore, Md. We wish for the book all success.

....Dr. H. H. Tucker's sermon at the Richmond College commencement, if we may judge from the comments on it we hear and read, produced a profound impression upon the brethren.

Dr. Hufham writing from Scotland Neck, July 1st, says: "It is raining here as if it had never done anything else. It is not so, of course, where you are, Raleigh is dry." You are right, brother.

....The school at Reynoldson, the Messrs. Waff, Principals, closed a prosperous term recently. This is one of the best schools in the country, and has over it two of the best men in all that section.

....Rev. John Monroe, the beloved disciple of the North Carolina Baptist ministry, is now in his eighty-second year. He has lived a stainless life and devoted his best energies to the preaching of the gospel.

....Some of the larger houses formerly used as bar-rooms have been leased by merchants and are now being refitted for stores and factories. A most decided improvement and one that looks like building up rather than destroying Raleigh.

....A young lady well prepared to teach the English branches desires a situation as teacher in school or private family. Can give best of references. Address "Teacher," care N. B. Broughton, Raleigh, N. C.

....Rev. T. J. Taylor, the beloved pastor at Warrenton, attributes the success of the temperance cause in Warrenton to the efforts of that staunch Baptist lawyer, W. A. Montgomery. Warrenton is now the dryest of the dry.

....Brethren Lassiter and Missillier, two of the best brethren of the Henderson church, have with the aid of some of their brethren, presented their pastor Rev. M. V. McDuffie with a nice suit of clothes. That is the way to treat a good working pastor.

....Rev. G. L. Finch, who has been assisting pastor Hopkins, of Farmington, for more than a year, will attend Wake Forest College next fall. He has done a good work in Davie county and now goes to college to prepare himself more thoroughly for the ministry.

....Mr. S. P. Tresslar, of Number 10 Court Square, Montgomery, Ala., has arranged a group of photographs of 275 members of the Southern Baptist Convention which he will send to subscribers for $2. The group is indexed and gives the postoffice of each brother represented.

....The Judson College bill, explained by Mr. Johnston, its author, has passed the House of Representatives. It appropriates for damages done in May, June and July, 1865, the sum of $1,132.29. We rejoice to know this, and extend to President Boone our congratulations.

....The *Economist*, of Elizabeth City, thinks that Eastern Carolina is one of the healthiest countries in the world, and says that though it was always an admirer of Dr. Hufham, it cherishes him more than ever for giving the influence of his opinion to counteract this incorrect opinion as to the health of that part of North Carolina.

....Dr. Thomas Hume, of North Carlina spent last week in Richmond. He received an exceedingly cordial welcome from every quarter. He is looking unusually well and is delighted with his work in the University of North Carolina.—*Dr. Hatcher in Baltimore Baptist.*

....The Lewisburg University (Baptist), of Lewisburg, Pennsylvania, has changed its name to "Bucknell University." Mr. William Bucknell, after whom it is named, virtually established it, having given to it again and again, large sums of money. His name is thus transmitted to posterity as a friend of christian education.

....Rev. M. V. McDuffie, the popular and efficient pastor of Henderson, rejoices in the co-operation and affection of his brethren. He thinks the depression in business at this season of the year has had a tendency to depress the spirituality of his church but hopes for more active interest when the dull season passes away.

...."...Bro. Beale would have every pastor master the financial question and to live within his income. One reason why more preachers will not take Bro. B.'s advice is the old excuse: "I have married a wife, and therefore I cannot retrench."—*Religious Herald.* This does not mean that the editor of the *Herald* favors ministerial celibacy.

....Bro. J. W. Perry, Moderator and Bro. Wm. R. Rayner, Clerk of the Mars Hill church, with which the West Chowan Association holds its next session, assure us that the church will make ample arrangements for the entertainment of the body, and they, in beha'f of the church, extend a cordial invitation to their brethren.

....The editor of the *National Baptist* thinks that if Paul were living in our times he would undoubtedly be a District Secretary or an editor, and would add to his enumeration of perils, the item, "perils by rail." We do not think so; but it suggests to us that the brethren ought to treat very kindly our Secretary, who is on the road in the interests of his Boards and give him good contributions.

"It was reported that Prof. Henry, of Chapel Hill favored opening the University to girls. It is denied by President Battle. Prof. Henry is reported to have said this in a speech before the Teachers' Assembly. There are two things that conservative, staid old North Carolina is not yet ready for—woman suffrage and the mingling of boys and girls in high schools and colleges."—*Star.*

....The meeting at the Baptist church resulted in much good. Some of our most influential citizens were interested and professed conversion. The Rev. Mr. Wright has taken his departure after doing much for the cause of our blessed Saviour here. The work is in good hands, the Rev. A. W. Price, who is a consecrated and Christ loving as well as able preacher.—*Whiteville Times.*

....On the first Sunday in June Rev. P. S. Moxom, pastor of the first Baptist church, Boston, appeared in his pulpit in the clerical gown. This is certainly an innovation in Baptist circles in New England. It is, however, a return to the traditions of the old First Baptist church, since it is said that Dr. Stillman wore the gown.—*Exchange.* There is a similarity between Moxom and the man who killed Garfield—it is in their thirst for notoriety. If Moxom is a sane man now, it is hard to guess how long the accident may continue.

...."It is a source of constant regret to me that the RECORDER is so little read in this section. 'Hard times' only partially accounts for this state of things. I fear that our pastors are not 'doing what they might in this respect.' I regard the paper as a necessity." So writes one of our best men. What think our pastors of this matter? Some of them do use every effort to circulate the RECORDER, not only for the general good, but for the advantage it becomes to them.

....The Chicago *Standard* thus graphically describes, what came near being a most serious affair: "Dr. Lorimer had a narrow escape while on his way to Richmond last week. While riding in the cars, with his head leaning on his breast, a bullet crashed through the car window and he was covered with pieces of broken glass. Had his head been erect the missile would undoubtedly have caused a severe wound if not death. There was more than one offering of thanks to God at Immanuel church for this preservation of the life of the pastor so universally beloved.

....Letters from Dr. Yates and Rev. D. W. Herring, of Shanghai, China, will be read with interest by our readers. We stated at the time we reproduced Dr. Yates' article, referred to in his letter, that his article, referred to methods and plans followed by other denominations in the mission work, and had no reference to Baptist plans, &c. While the publishing of them (at the earnest request of Dr. Crawford) seems to have been a little unfair to Dr. Yates, they did no harm and misled no one. The Convention heard Dr. Crawford patiently and then went on with the work.

....The *Messenger*, of Goldsboro, thus speaks of Dr. Whitfield: "Rev. Dr. Theo. Whitfield left for New Berne yesterday afternoon to assume charge of the pastorate of the Baptist church of that city, to which he was called several weeks ago. His family will remain in this city until next week. These good people will be greatly missed from our community and we voice the sentiments of a large number of our people in wishing them unbounded happiness in their new home among the citizens of the Elm City. No definite action has yet been taken by our Baptist friends in the matter of selecting Dr. Whitfield's successor."

....In the last issue of the *Baptist Reflector* there is a thoughtful and timely article on the question of evangelists and evangelism. It refers to the demand from pastors and churches for prudent and wise evangelists, and says, truly, that "the man who answers to the call, 'come over and help us,' which comes up from scores of Macedonias, must be a man who can *help* rather than burden pastors. He must do his work in such a way as that when he is gone the pastor will not have to worry and work two or three years in undoing the mischief he wrought."—*Baptist Courier.* Really, this is a hint that evangelists ought to understand by this time. It is old enough. Pastors and editors do if evangelists do not.

....The following is the census of the white vote of Durham township as given the public by the *Daily News*: Bakers, Pro. none, Anti 2; Bank officers, Pro. 5, Anti 2; Bar-keepers, Pro. none, Anti 20; Blacksmiths, Pro. 3, Anti none; Butchers, 1, Anti 2; Clerks, Pro. 72, Anti 19; Dentists, Pro. 2, Anti none; Druggists, Pro. 2, Anti 2; Carpenters, Pro. 33, Anti 14; Employees, Pro. 70, Anti 50; Editors, Pro. 1, Anti none; Farmers, Pro. 9, Anti 3; Harness Makers, Pro. 5, Anti none; Hotel and Boarding, Pro. 4, Anti 1; Insurance, Pro. 2, Anti 1; Lawyers, Pro. 3, Anti 3; Livery Stables, Pro. none, Anti 4; Magistrates, Pro. 2, Anti 2; Manufacturers, Pro. 16, Anti 3; Mechanics, Pro. 22, Anti 10; Merchants, Pro. 33, Anti 16; Ministers, Pro. 6, Anti none; Painters, Pro. 8, Anti 3; Physicians, Pro. 2, Anti 5; Policemen, Pro. 6, Anti 1; Printers Pro. 11, Anti 2; Shoemakers, Pro. 5, Anti none; Tailors, Pro. none, Anti 3; Teachers, Pro. 3, Anti none; Tobacconists, Pro. 30; Anti 12; Miscellaneous Pro. 23, Anti 36. Total, Pro. 379, Anti 218.

Letter from Dr. Yates.

Dear Bro. Bailey:—I see that at Dr. Crawford's instance, you have republished a paper that I read several years ago, before the Shanghai Missionary Conference composed of various missions. If Dr. Crawford designed to use my paper as a sort of collateral to support what seems to be his appeal from the decision of the Foreign Mission Board to the Convention at Montgomery, *he was not fair*; for I animadverted on grievous errors in methods of mission work, real evils that had insinuated themselves into the churches and missions of China, especially into the missions of other denominations, the influence of which was seriously damaging my own work; while in Dr. Crawford's plea he hardly alludes to these evils, except very remotely in Article III. As to the rules in Article V., about fixing the sum for each missionary's dwelling place, for preaching hall or chapel place, and for a missionary's work in all localities at the same rate, they are simply absurd. We, Dr. C. and I, have more than once discussed this portion of his plea, and I have as often dissented most emphatically, as being wholly impracticable for my field. And if the Convention should under a momentary delusion adopt these rules, I should be under the necessity of protesting against the measure. For until we got into our own house at Chinkiang, I had to pay $40, Mexicans, per month for a dwelling house for Bro. Hunnex. So you see that thing would not work in central China and I regret that my paper, *designed for something else*, should have been used under circumstances where the effect of it, to the mass of readers, would be to support a measure, to which I am much opposed. I regret too, that Dr. Crawford did not, when he was before the Board and the Convention, make prominent enough to be seen, the great evils by which true christian work in China—and in all other heathen lands—is to day afflicted, yea obscured. I refer to the unscriptural and unchristian methods of mission work, now and of late years, so widely and inconsiderately adopted by most missions, of employing such a large proportion of not simply their own membership, but of all comers from other churches, who are *in search of employment* in some way to make a living—as evangelists colporters and Bible-women etc., to create the impression far and wide among the heathen that a man is paid to become a christian. It opens up to him a new, a better, a more profitable and respectable way of making a living.—This is *not designed* but it is the result of bad methods of mission work, and this induces the worst of all evils, that of men, in the great middle and lower stratum of the Chinese population, who find it hard to make a comfortable living, leaving their work and applying to one of the numerous native assistants *to learn* christianity with the view of joining the church, and ultimately, of securing employment in the mission. I dare not even guess at what proportion of those, who are reported, as hopeful additions to churches, are influenced by this sort of inspiration. But these being men of the lower classes and poor, the need of a better educated class of assistants is felt, to secure which high schools, colleges and even universities must, at great expense, be established. The output from these, men who are taught English, and a smattering of western science, have proved, religiously speaking, worse than those who have not these accomplishments. For they have been put by their education in a position, in the midst of a large foreign community, to command higher than missionary wages. And they have not the grace to enable them to resist the higher wages, and the temptations of the world. The results may be easily imagined. These are the evils that should attract the serious attention of every Foreign Mission Board in christendom. But perhaps you are ready to say, why trouble yourself about what others do; why not prosecute your work in your own way? That is just what I cannot do sucessfully, while this boom of *church business* is dominating *everything* connected with mission work. My people are poor, and they too want employment at better wages. Those who are paid anything want the wages of their friends who have been employed by other missions. Those who have no employment in my mission seek and find employment in other missions, and I am deprived of the only opportunity I have of teaching them from the pulpit. There are large educational schemes in operation, a large portion of the teachers of which are members of other churches. Such a state of things does not and could not exist at home. It can and *does not* exist here. The thing to do, with some men to devise a scheme; and then *make* it a success. There is too much work done to appear successful. That is the cankerworm at the heart of too much mission work. God save me from such notoriety. Let this suffice, for none of you seem able to understand the situation out here. I have suffered from dizziness for a month. Mrs. Yates, the Herrings and Bryans are well. Love to your dear family. I received no RECORDER by the last mail.

Affectionately,
M. T. YATES.

Shanghai, China, May 24, 1886.

Sunday School Institute.

The next meeting of the Sunday School Institute of the western division of the King's Mountain Association will be held with the Sunday School at Mt. Pleasant Church, Cleveland county, on Saturday before the fifth Sunday in August, 1886.

PROGRAMME.

Introductory sermon will be preached by Rev. G. P. Hamrick; Rev. E. J. Bridges, alternate.

The following queries have been selected for discussion:

1st. Who ought to belong to the Sunday School? J. L. Pruett and B. B. Harris.

2nd. The duty of pastors to their churches and the work of licentiates; A. C. Erwin and E. J. Bridges.

3rd. What is the duty of churches in training and developing their young members? John Green and T. D. Scruggs.

SCRIPTURES.

First.—Deut. 31: 12, 13; R. N. Hawkins and J. B. Hawkins.

Second.—Luke 11: 33; T. M. Holland and J. M. Goode.

Missionary sermon to be preached by Rev. J. M. Bridges on Sunday, at eleven o'clock; Rev. G. W. Rollins, alternate.

Review to be conducted by the Superintendent of Mt. Pleasant Sunday School at one o'clock, followed with an address to the children by Rev. R. N. Hawkins.

Z. M. MCKINNEY, Chm'n.
J. M. GOODE, Sect'y.

Letter from Mexico.

Dear Recorder:—Many urged me to visit North Carolina while in the States; but I would not leave my work so long. Does it not indicate a healthy spiritual state when from almost every Southern State not visited by me there came entreaties from the press and pastors to come and urge upon the people enlarged gifts to Foreign Missions?

I baptized six last Lord's day. One joined by letter, and one was received as a candidate for baptism. One was baptized the Sunday previous, and others will follow next Sunday.

Six await baptism in Patos. Bro. Rodriguez reports six baptisms in Progresso, two in Sabinos, one in Musquiz and one in Jaurez.

Churches will be organized soon in Lampazas and New Laredo.

Bro. Wilson goes to Patos; Bro. McCormick to Zaetecas, while Bro. Toscano will do general missionary work. So, you see, we are being re-inforced.

I was kindly received everywhere in Georgia, Alabama, Tennessee and Kentucky. I love to ask for money, and the people seemed to love to give.

Fraternally,
W. D. POWELL.

Saltillo, June 23, 1886.

Bear Swamp Church in Warren Union.

Dear Brother:—I find that in your notice of the proceedings of the Warren Union, in stating what churches compose the Union, Bear Swamp Church is omitted. The mistake was made either by your printer or myself. However, please make this statement.

Yours, &c.,
J. R. RODWELL.

Churchill, N. C., June 28, 1886.

The Cause in Margarettsville.

Dear Recorder: When I came to this place in 1880 this was considered the the most immoral village on the S. & R. Railroad. Rev. B. F. Terrille, the Methodist preacher on this circuit, and (my father) Rev. J. C. Fleetwood, had each made several appointments to preach here and when they came to preach, their congregations were so small, and so little interest was manifested, upon the part of the people, in the devotional exercises that they soon became discouraged, and stopped having appointments here, and until last summer there had *never* been any interest manifested in *any* religious service whatever, by the people of the village. But in the spring of last year (1885), the Lord put it into the hearts and minds of a few young ladies, and a few gentlemen to meet in the Grange Hall, and organize a Sunday School, and on the first Sunday in May, when they met to organize, there was not a gentleman present who had ever prayed in public, (I was not present, had gone to church about ten miles in the country,) they appointed me as Superintendent, and agreed that our first lesson should be the first and second chapters of Matthew. In reciting our first lesson we all became so much interested in it, and took so much time in reciting, that we concluded that one chapter each Sunday would be as much as we would have time to get through with, so we only had one chapter a week for our lesson after that, and we all became much pleased. We soon heard it whispered or hinted around that "we ought to have a protracted meeting here," and as soon as we were satisfied that it was really the wish of the people of the village that we should have a meeting of days here, we saw Bro. H. C. Smith, who lives in Southampton county Va., and he promised to come on the second Sunday in September, and preach for us three or four days. He came to my house the day he promised, late in the afternoon, and he preached that night to a large congregation, for this place. At the close of the service he told us that he thought best not to have any preaching in the day, but he would preach again Monday night, and if there was good interest manifested in the meeting he might stay the most of the week, and we would have a prayer meeting every afternoon at 4 o'clock, and a sermon at 8 o'clock. We all found that to be a splendid arrangement, as it gave the business men in the place a chance to attend to their work, and attend the meetings also. We had a *glorious revival*. Bro. Smith stayed with us until the evening of the 18th. During the meeting, there were ten souls converted to Christ, and many others made to feel their need of a Saviour, and those of us who had been trying to live christians before the meeting were made to feel that we had not been doing our duty, and to resolve to do more for Christ in the future. I think all of this grew out of the Sunday school, yes I am sure of it, and it is with much pride that we can say we have a Sunday school here now, and one that is even more interesting than it was last summer. And we must have a *Baptist* church here. The nearest one to this depot is five miles off, and the nearest church of any kind (I mean white) is three and a half miles away, and there are some people here, and in every village like this, who haven't a conveyance of their own to go to church in the country. And there are many, and more important reasons why we should have a Baptist church here. I will not attempt to name them, but hope the Baptists all over the country, and especially of the West Chowan Association will commence now to think about it and be ready in heart and mind, and in purse to help when called upon to build a Baptists church in Margarettsville, in Northampton county, N. C. The Baptists in the place, and neighborhood, are generally very poor people, and will not be able to do much themselves, but will do all they can, and expect their brethren, and friends to help them build the church.

J. M. FLEETWOOD.

Margaretsville, N. C., June 28th 1886.

Over the Mountains and Back.

From Scotland Neck through Raleigh, Hamlet and Spartanburg to Hendersonville and back in a week, with several hours in Spartanburg and Charlotte and two days in Hendersonville; it shows that the old State is awaking if not quite wide awake. She has brought the mountains and the ocean closer together than they used to be. She will do better after a while but this is a thing to be thankful for.

PRELUDES.

McManaway, of Charlotte, is a princely fellow. He beats most of us in everything that he undertakes. But in the grace and skill with which he captures and carries off a way-faring brother and makes the prisoner happy with his jailor and his prison, he beats himself. His help-meet co-operates with him most angelically in this and every other sort of labor. The present writer testifies out of ample experience. If any one should think that these are words of mere compliment, Battle, of Wadesboro, and Forrester, of S. C., will be called on to tell what they know about it.

To one who has been familiar with the Baptist history of Charlotte for thirty years, it was inspiriting to stroll with the Bishop about his beautiful city and note how wisely and well he has worked and how finely he has taken root in his new field. The Baptist cause is no longer on probation in Charlotte. That day has passed. The house of worship, with one exception the most beautiful Baptist temple in the State, has been completed and paid for. Sixty members have been added to the church under McManaway's brief administration and all the signs give promise of growth and power.

Dr. Shaver, of Atlanta, but for many years editor of the *Religious Herald* and the brightest genius that the southern Baptist have had in the editorial chair, was visiting his son-in-law, Dr. George Graham. It was pleasant to greet him once more, and note that while the winters of so many years have whitened his hair and beard they have not bowed his form or touched his intellect or heart.

Webb—"Melt Webb" they used to call him in Shelby—an earnest, faithful preacher and a good worker for the RECORDER and for all our enterprises, has removed to S. C., where he is doing excellent work as one of the missionaries of the State Convention. It makes life brighter to have touched fingers with him once more.

Forrester a large, vigorous well-rounded man, son-in-law of the late J. O. B. Dargan, was on his way to speak to the *alumni* of Furman University about John Stuart Mill. Ordinarily he is a very attractive person, amusing, entertaining or instructing at will. But on this trip he was uncommunicative as Fate. It would have been a perplexity or a grief had not the present writer recalled a similar experience with Hatcher, of Richmond, on his way to deliver a commencement address; how grum he was, and what ugly things he said in his paper about a brother who was trying to show the courtesies of the State to a stranger passing through. Do not covet for a traveling-companion a brother who is on his way to speak at a college commencement. Battle, of Wadesboro, who delivered the address at Hendersonville, was to have gone with us but missed connection and did not get in until next day: a special mercy. Giving up Forrester at last, and turning to the window, the mountains

AFTER ELEVEN YEARS

greet our eyes once more. They have not changed. There is on them the same rugged, restful beauty that charmed us twenty-five years ago. From Spartanburg to Hendersonville the ascent is 1,500 feet; the grade being in some places 237 feet to the mile. For those who take delight in mountain scenery it is worth the trip across the State. The cars reach Hendersonville after dark. For beauty of situation this is the gem of our mountain towns. It has improved so much in eleven years as to be beyond recognition. It is impossible to locate the Baptist church, or the hotel which gave us shelter on our first visit, twenty-five years ago.

JUDSON COLLEGE

is ablaze with light and electric with commencement hopes and fears. It has been a prosperous session. One hundred and eighteen boys and girls have been in attendance. Some Indian maidens, whose expenses are paid by the Federal government, constitute a novel feature of the school. In dress, in deportment, in industry and in capacity to learn, it was pleasant to hear that they are up to the average white students. One of them the daughter of a Cherokee chief, is a maiden of rare gifts and attractions.

President Boone is one of the ablest and wisest Baptists in the State. He is liberal too with everything but words: a silent man—and successful. Under Lee and Jackson he tried for four years to "whip the Yankees." Since then he has not known defeat. Charlotte, Salisbury and Statesville show enduring monuments of his will and wisdom. He is now doing the best and greatest work of his life. The mountain people are fine judges of character and they have discovered that he is a man to be trusted thoroughly and followed unhesitatingly. He has a splendid board of Trustees, including such men as Griffin Jones, J. L. Carroll, Richmond Pearson, Capt. Toms, Capt. Morris, Sheriff Williams and D. B. Nelson, to co-operate with him. Briggs and Dunford, graduates from Wake Forest, are members of the Faculty. Mrs. Boone, Miss Darden and Miss Hines, trained under Dr. McDowell at Murfreesboro, have charge of the female department. The Institution has seen dark days but they are over.

At 10 o'clock on the 16th inst., the commencement exercises opened with music, declamations and recitations before a chapel full of people. They were fully up to the best performances of the kind in other institutions, as were the calisthenic exercises by the girls at night. At 12 o'clock the annual sermon was preached by the present writer. He has nothing to say of the sermon but everything of the audience. It was the most helpful assembly that he has ever seen on such an occasion. Battle came in Thursday Morning: uncommunicative as a brother is prone to be under such circumstances. He is the most delightful platform speaker of our acquaintance and his address here was worthy of him. The audience helped him as they had done the preacher though he did not need it. The address over, he blossomed into the most agreeable companionship which continued through the journey homeward. Fortunate people are the brethren in Wadesboro.

H. J. Griffin received a medal for the best declamation and Miss Mary Justus for the best recitation. Five young gentlemen, graduates of the Commersial school, received diplomas and one of them, N. P. Whiteside, delivered a sensible speech.

It was good to meet so many of the prominent Baptists of Western N. C. at the college and to see them thoroughly alive to the importance of building up the interests of our Zion in their beautiful region. Griffin Jones was there, witty as ever and wiser; D. B. Nelson, the ideal gentleman and preacher, just getting into harness again after a long illness; Carroll, large of body and larger of brain, as enthusiastic about his mountain home and as sturdy in his purpose to fill the mountains with the knowledge and spirit of his Master as if he hadn't been born on Elder Swamp, in Duplin county; Wells, never dry; Church, whom it is always good to be with; Owens—but it is impossible to mention them all. Joe Carter was not there, to our great regret. F. M. Jordan lamed by jumping from a moving train of cars, was also absent. Very deeply did we sympathize with him in his suffering; but perhaps it is well to let the churches have a little rest while he is slowly recovering. Others were absent, some of them gone to the heavenly land, for no mountains are high enough to shut out death and old age.

On the homeward trip we met Forrester again and like Battle he blossomed abundantly. It was pleasant to hear from him that Busbee, of Raleigh, who was the orator of the literary societies, delighted the S. C. people; also to learn from other sources that his own address was singularly able and eloquent, that Furman University, with R. H. Griffith in the field for endowment, is on the rising tide. Griffith will move the mountains or anything else he tries to move. The only thing we have against him is that he moved himself out of N. C.

J. D. H.

FROM THE CHURCHES.

Dear Recorder: We have just closed a very interesting and successful meeting at Whiteville. Bro. J. H. Wright, late of Louisville did all the preaching, and faithfully did he do it. He preached the Old Gospel, simply, earnestly and effectively. He discards everything like ornamentation in sermonizing. With him preaching is not so much to analyze a text as to save a soul. There was a deep though quiet interest all through the meeting. There were twenty-seven conversions, and fourteen accessions to the church. Among the converts were three young lawyers which swept the Bar of this county except one. Bro. Wright leaves with the best wishes of all the Whiteville people. He is at Marion S. C., this week aiding Bro. Satterwhite.

I closed a meeting at Fair Bluff on the fifth Sunday in May. I was aided by Brethren J. A. Smith and F. M. Satterwhite. This meeting was the most remarkable I ever attended. Remarkable in the strong sermons preached and the small results attended—at least visible results. Only two for baptism. I feel certain though that the meeting was not in vain.

My health is better than it has been for many years. I missed my fall and spring billious attack and am stronger for my summer's work than ever before. I expect to take my vacation in protracted meetings in my own churches, and by the way I have only five.

Matters in the old Cape Fear are wagging along about as usual. We have organized a Ministers' Conference with Bro. E. W. Wooten as a President which meets at his residence Wednesday the last day of June.

Fraternally,
A. W. PRICE.

Whiteville, N. C., June 28, 1886.

Dear Recorder:—It has been some time since I have appeared in your columns. I spent a great part of the past winter selling books, distributing tracts and preaching from place to place, and I hope did some good, to people and self. I am now engaged on my farm, but am still preaching quite often and want to preach every day. As soon as I can turn loose my affairs about home, I shall be on the march blowing the gospel trumpet again. I find there is a great want of the true spirit among professors of religion. Many don't seem to know how to forgive their fellow-men, and won't try to forget. He that forgiveth not shall not be forgiven. I find much fault-finding, and if the breath that is spent in fault-finding were spent in prayer, what a world would ours be. Oh for more vital godliness and the true spirit of Jesus. Brethren read the word of God more, for in there you will find the words of eternal life, read and obey and we will come off conquerors and more than conquerors through our Lord and Saviour Jesus Christ. Then it is we can pray for our enemies and afford to treat them brotherly. We should not exalt ourselves but humble ourselves, and God will exalt us. We should prefer others to ourselves; God is a spirit, and we must worship him in spirit.

Men have wandered off, they are worshiping one another, following one another. I was preaching some time ago and I said: Some are for Paul, some for Cephas, some for Peter. Then said I we are not following Spurgeon, Calvin, Luther Wesley, Moody and others, but the Lord Jesus leads, follow him and if we have not the spirit of Christ we are none of his. The fruits of the spirit are love, joy, peace, long suffering, &c. Gal. 5: 22, 23.

I love to rub against such brethren as Downing, Powell and Bordeaux, I leave them feeling all aglow with the religion of Jesus. They seem to possess so much of his God-like spirit. As Iron sharpeneth Iron so man sharpeneth the countenance of his friend, them and many good brethren I would like to speak of but my letter is already too long.

D. J. CLARK.

Clarkton, N. C., June 26, 1886.

Dear Recorder:—Our meeting at Cameron was a very precious one; up to this time of writing four have professed faith in Christ, and great seriousness pervades the entire congregation.

Bro. Poston is a good preacher and did good work.

We have no church at Cameron, but a few Baptist families who are very anxious for the cause there and that accounts for our meeting.

I am now resting a few days at my old home. Our people here have no pastor. I believed that Bro. Crawford Durham desired to be sent to the harvest field in N. C.; tell him that this is the place for him.

I go to Jonesboro Saturday to protract my meeting there. Rev. R. T. Vann will join me Monday and we are looking for a great blessing from the Lord. Pray for our success at that point. We are weak but the Lord is mighty.

W. F. WATSON.

Carthage, N. C., June 30th, 1886.

Organization of a Baptist Church.

Dear Bro. Bailey:—Last Fall I began to preach at Sharpsburg, (a station on the R. R. between Rocky Mount and Toisnot.) At first my congregations were very small, numbering only about a dozen, and the place was noted for dissipation, card playing and Sabbath breaking. Some of the inhabitants keept their bars and stores open on Sunday as they did on Saturday; others spent the day in card playing.

I was told I had "gone to the hardest place in our whole country," but I went trusting in the Lord, remembering He said "They that are whole need not a physician, but they that are sick." My congregations soon began to increase, the people seemed to become interested in preaching, the word found its way to the hearts of some. The organization of a church was suggested.

Some wishing to join by letter and some to be baptized. So with the assistance of Rev. J. G. Barkley, we organized a Baptist church Saturday June 12, with eight members, receiving 4 by letter, and 4 of the most prominent citizens of the place, 2 brethren and their wives, for baptism, and Sunday it was my pleasure to baptize them. Brother Barkley, as he is capable of doing in his ripe old age, preached two sweet gospel sermons, and we left them encouraged and rejoicing. There are others I expect to baptize soon. God's blessing be upon the young church.

Now a word about our house of worship. A lady of the place has kindly tendered us the use of her school house, size about 20x30 feet, until we can do better. We want to build a house of worship suitable for the place, which we are not able to do without help, and while I am not going to call upon any one now for help, I do want and ask all the readers of the RECORDER who are *willing to help a destitute people*, to lay by a part of their income as the Lord may prosper you and next Fall send us a contribution and help us to build the Lord's house in this needy field.

Fraternally,
R. D. HARPER.

S. S. Institute at Louisburg.

Dear Recorder:—Bro. John E. Ray, Corresponding Secretary State Missions, held a Sunday school Institute here June 18th and 20th inclusive. There were three sessions each day, at which the programme, as published in the RECORDER, was taken up, item by item, and discussed.

The meeting was thinly attended from the beginning. But the failure of brethren to attend and discuss topics assigned them did not prevent the meeting from being very pleasant and profitable. Brethren were caught up, and asked to speak upon subjects as they were called. No one refused or failed to speak for want of preparation, and the interest of the meeting grew from the beginning. Amongst those who helped to make the Institute a success by their addresses and suggestions may be mentioned, Rev. C. H. Martin, Hon. C. M. Cooke, Prof. W. H. Michael, (Supt. John Coppedge and others. Brethren Martin and Cooke made addresses that were especially interesting and instructive.

On Sunday morning Bro. Ray spoke upon Christian Work; and his handling of the subject was simply masterly. Under the influence of his burning words more than half the audience was bathed in tears.

We are anxious to arrange for another Institute this fall, and hope we shall be able to secure a better attendance next time.

The work in the church here goes on. Thirteen persons have been added to its members since the beginning of the year. My people are a noble people in every respect.

Fraternally,
BAYLUS CADE.

The Baptist Orphanage.

The Baptist Sunday school at Leaksville, N. C., has organized a Baptist Orphan's Aid Society with Prof. B. W. Ray as Superintendent.

The purpose of this society is to raise funds to be appropriated to the needs of the little orphans at Thomasville, N. C., and is conducted upon the Little Leader plan.

Six little girls are taken from the Sunday school room and authorized to solicit contributions from *Baptists* only, and every contributor of course becomes a member of the Society.

The contributions are fixed at 5 cents per month, no more, no less. But if any one has it in his heart to give more, he is allowed to sign more than one list.

Our Sunday school numbers about 150 and the amount that will be raised during the year will reach about $90.

Other schools can do likewise, and the only purpose we have in offering this for publication is to suggest the idea to others and let them use it as they think proper.

A Sunday school that cannot find any work for the children to do is indeed a dull one, and is very little or no benefit to any teacher or scholar; but one that can find work to do and perform the duty well is a live one, and drops of sweetness one by one are gathered until his cup of happiness is full.

It would be a great pleasure to us to hear of other Societies adopting some such plan to aid the little orphans, and at the same time give the children something to do, some good work.

Fraternally,
HENRY G. HOWELL.

PUBLISHERS' AGENTS.

In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bro., Fifth and Vine Streets, Cincinnati, O., and 140 Nassau Street, New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

Contributions to the Orphanage.

Mrs. Margaret D. Lea, $25; Miss Lizzie Lowndes' school, $10; Manly Church, $3.87; Waughtown Church, $6.30; Cary Sunday school, $2; Dr. W. B. Harrell, Mrs. M. A. Cain, Mrs. N. E. Cain, Mrs. W. A. Phelps, Mrs. A. T. Livermon, A. T. Livermon, Ruby Livermon, Carl Livermon, J. H. Mills, each $1.

IN KIND

Unknown Friend in Edenton, 1 barrel herrings; Unknown Friend, box containing 2 aprons; Unknown Friend, box containing, 6 pair socks; Unknown Friend box containing, 6 collars.

Round trip tickets to the annual meeting, on July 28, will be sold by the R. & D. lines at 5 cents a mile. Quarterly examinations held July 1st. Prize taken by a boy from Chowan, and a girl from McDowell.

J. H. MILLS.

Contributions to Franklinville Church.

T. G. Worth $5; John Feree $3; S. A. Bostic, P. Pickard, D. Feree, S. G. Newlan, each $2; Miss Julia York, E. Walker, Mrs. J. T. Bostic, J. M. Lee, each $1; A. M. Golden, D. T. Dix, W. W. Redding, each 50 cents; Mrs. S. F. Cable, and E. Cable each 75; Spurgeon Caudle, J. A. Wright, each 25 cents.

J. F. MOORE.

Progress of Pine Forest Church.

The Little River Association will meet the South River on middle ground.

The little church known as Pine Forest, about six miles north of Averysboro, Harnett Co., N. C., was organized last fall, with eight members; now it numbers seventeen. During the past spring, I baptized into its fellowship six persons professing faith in the blessed Redeemer, among them Eldridge Johnson, a very promising young man. He has been a student at Hector's Creek Academy the past five months, and is now selling "The Story of the Bible" in order to provide a way for attending the Academy during its next session. This entire community wishes him success.

A. N. CAMPBELL.

Winslow, Harnett Co., N. C., June 21st, 1886.

NEWS OF THE WEEK.

STATE ITEMS.

—Col. A. D. Jenkins, formerly State Treasurer, is quite sick at his home in Gastonia. Several of his children are there with him.

—Notices were recently posted up in Smithfield, signed "Many Citizens," threatening to burn the town unless the hog law is repealed by July.

—James M. Basemore, living near Windsor, Bertie county, was shot and fatally wounded by his son, Stone Basemore, who afterwards broke open a safe, took therefrom $800 and fled.

—The event of the next week will be the meeting of primaries in nearly every township in the State, to elect delegates to Congressional and Judicial Conventions to nominate Judges and Congressmen.

—A severe hail storm swept over a large section of Wayne county recently, and played havoc with corn and cotton. This is the second misfortune to this section, as continuous and heavy rains are doing much damage.

—The political enthusiasm in Congressman Bennett's district grows daily. He will have nine opponents in the Convention, one of the most prominent of whom is Hon. C. M. Steadman, of Wilmington, present Lieut.-Governor of the State.

—A large excursion, composed of people mostly from the eastern part of this State, will pass through Weldon, *en route* to Washington, July 12th. The excursionists have four days in which to see Washington and attend to business in Richmond.

—Wilson *Advance*: Some of our exchanges have lost some of their subscribers by favoring Prohibition in their towns. A man who will not take a newspaper because the editor differs with him on a question, had better keep in his den whenever the fool-killer goes his way.

—The Smithfield *Herald* says that Dr. Wellons has been lying critically ill for two or three weeks at his home in Bentonville township. He received injuries from his fall which broke three of his ribs. Drs. Harper and Benton attend him. Hopes are entertained that he will recover.

—There is a very fatal disease, which is working fearful havoc among children, in Cabarrus county. It is in a form of dysentery. Twenty children died with it in two weeks. Several grown people also have died, but the mortality is confined chiefly to the children. Physicians seemed lost, and the situation is almost alarming.

—*Progressive Farmer*: Send to the *Progressive Farmer*, Winston, N. C., and get a form of Constitution and By-Laws for organizing Farmer's Clubs. Mailed to you free of charge. Every neighborhood should have a well organized Farmer's Club. State exchanges please copy the above and we will most gladly reciprocate the favor.

—The next session of the State Normal School, at Boone, Watauga county, will open July 26, with Prof. T. J. Mitchell as Principal. A large attendance is expected by the people of Watauga, who have spared no efforts in making preparations. Boone is the highest village east of the Rocky Mountains, being 3,250 feet above sea level.

—A few days ago, the keeper of a junk shop in Wilmington bought of certain parties a lot of old iron. It had been gathered from the scene of the late large fire. On separating the good metal from the bad, the junketer noticed that he had bought about fifteen pounds of a white metal which proved, on investigation, to be silver.

—Rev. W. B. Pope, of Warsaw, writes us under date of June 29: "A cyclone, or something nearly as bad, passed through our town yesterday P. M. The new Presbyterian church was thrown from its foundation and is almost a complete wreck. Houses were injured, trees blown down and fences laid flat. The damage to property and the crops is considerable. No lives lost.

—The President of the Atlantic Road, Mr. Washington Bryan, in his report to the stockholders, shows his road to be in better condition than when he assumed charge. We are anxious to see this road out of debt and declaring annual dividends, which is possible, provided the President's advice is followed and it is run as private corporations are run—on a strictly business basis.

—Mr. D. B. Jackson, of Lenoir Co., while riding in company with a negro, was robbed of two hundred and seventeen dollars. Jackson missed the money on reaching his destination, and a party started in pursuit of the negro. They came up with him, but he declared his innocence. A search was made and one hundred and ninety dollars of money was found in the negro's pack.

—Wilson *Mirror*: Col. Billie Pope, the remarkable dwarf, who was 37 years old, and who weighed only 42 pounds, and stood about two feet ten inches high, died at his home in Nash county, on Saturday last. He could have made a fortune had he traveled in a circus, but he was reserved in manner, and shrank from public gaze, and so he died poor and comparatively unknown.

—All the jury in the Smith and Gooch case have decided to sign a petition for commutation of sentence. The idea that they are guilty of manslaughter and not murder, seems to be growing, and it is thought by many that sentence will be commuted to life imprisonment in the penitentiary. These parties, our readers will doubtless remember, killed John Cheatham in Raleigh, over a year ago.

—Lenoir *Topic*: Last Tuesday there was held in the court house at Morganton a meeting of delegates from several counties in North Carolina and from two in South Carolina, representing a constituency extending from the Virginia line to the borders of the Pamlico State, who were called together for the purpose of taking steps toward drawing the attention of Northern capitalists to the most feasible route for a railroad from the Virginia Valley to the great Southwest.

—Greensboro *Workman*: It has been rumored that three trains a day will be run on the Richmond & Danville Railroad, intead of two as at present. If the extra train is put on at all it will be about July 4th, we understand. —— From the Richmond *Dispatch*, we have news of a fire in Louisburg, N. C., early yesterday morning, destroying a store of A. & L. Bryant and a large hotel building near the courthouse. The courthouse was saved with difficulty. The burned store was insured for $1,000.

—The State Board of Inspectors accompanied by the President and the Board of Directors of the A. & N. C. Railroad, took dinner at the New Arlington Hotel in this city, yesterday, and in the afternoon left on a special train to make an inspection of the line between this city and Morehead, with a view to reporting the condition of the road to the stockholders at their meeting at the latter place to-day. The road we believe is in better condition than it has ever been since its construction.—*Goldsboro Argus*. Mr. Bryan and all the present officials were re-elected.

—An accident occurred last week in Oakland Township, Chatham county, that greatly shocked the community. Mr. Jas. E. Johnson struck his brother Charles on the head with a brick-bat, fracturing his skull. They are both young married men, of good standing in the county. They were spending the day at their father's house. After dinner, Charles several times, in sport, threw a ball at his brother, when the latter threw a brick-bat, striking Charles behind the left ear, inflicting a deadly wound. The accident occurred on Sunday. The wounded man lingered until Wednesday, when he died.

—Attorney General Davidson, last week sent the following letter to Solicitor Galloway, in reference to the local option law. Then, it will be remembered, the words "Spirituous" are prohibited. Anti-Prohibitionist claim that they do not refer to wine and beer. In response to your request for my advice I have to say that, after a careful examination of the matter I think the words, "Spirituous Liquors" contained in section 3118 of *The Code* do include wines beer and all other liquors used as beverages containing alcohol in sufficient quantity to produce intoxication. There is much diversity of opinion among the courts of our sister States upon this question, but I think you should be guided in performance of your duty by the principle which controlled the Supreme Court of this State in deciding the case of *State vs Lowry* 74 N. C. 116. So long as that opinion stands unreserved, it seems to me that the course of those who are charged with the execution of the law in this respect is clear.

GENERAL NEWS.

—Nail factories at Pittsburg, Pa., are making active preparations to resume operations.

—The Democratic State Convention of New Hampshire, nominated Thomas Cogswell for Governor.

—The Lake Shore Railroad resumed operations under the protection of a large body of police and detectives.

—Hon. Hugh S. Thompson, Governor of South Carolina, has been selected by the President to succeed Wm. E. Smith, as Assistant Secretary of the Treasury; the latter having tendered his resignation.

—The notorious Oneida Community seems to have been pretty completely broken up. Its founder, John H. Noyes, is dead; the majority of the members have married; the rest have abandoned "multiple marriage," in accordance with the pledge given to the public of that region some years ago—*Ex.*

—There is beginning to be talk of the adjournment of Congress. Some prophets say that the session will be over by the middle of July, while others predict that it will run to the 1st of August. The appropriation bills may be passed by the earlier date, but Congress must hurry to accomplish that, and the President, it is said, proposes to take his time in examining the big bills before signing them.—*Ex.*

—Dr. Holmes has received more attention and honors abroad than any other American has ever received and possibly deserved them more. He had received the degree of Doctor of Laws from three Universities—Oxford, Cambridge and Edinburgh. So he has six L's to his name. Another eminent man of titles, and of a higher order, and from Boston also, is the recipient of much attention in England likewise. Mr. Lowell, formerly Minister of the United States, but visiting England as a private citizen, is lionized by dukes and earls at their homes. Well, Lowell is a "bigger man" than any living duke or earl.—*Wilmington Star.*

LUMBERTON, N. C., Dec. 17, 1885.

I am more than pleased with your American Fruit Preserving Powder and Liquid. I find it all it is recommended to be. I used it in canning peaches and apples, also in putting up sweet pickles, all of which are as fresh and sound as when first put up. I have always found it difficult to keep sweet pickles, but by using this powder and liquid I have had no trouble at all.

Very respectfully,
Mrs. S. E. WARD.

Washington & Lee University.

We call attention to the advertisement, in another column, of Washington & Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 16.

See advertisement of Dunsmore's Business College, Staunton, Va.

Contributions to the Greensboro Church.

W. N. Newsom, $2; N. B. Broughton, $5; F. H. Briggs, Treasurer of Baptist State Convention, $12.43; W. B. Clement, $3; Mrs. M. K. Clement, $1; W. K. Clement, $1; Friends, 50 cents; W. J. Simpson, 50 cents; Rev. R. H. Marsh, D. D., $3; Mrs. R. H. Marsh, $1; Poplar Creek church $5; Jno. W. Purefoy, 50 cents; P. W. Johnson, $2; Dr. A. R. Vann, $1; Rev. Jno. Mitchell $10; P. A. Dunn and wife, $5; C. T. Carroll, $1; Jno. Parnell, 50 cts; Geo. Davis, 25 cts; Miss M. A. Harrison, $1; F. M. Purefoy, $2.50; C. J. Hunter, $1; J. N. Holding, $1; J. W. Hester, 25 cents; C. H. Wright, 50 cents; J. B. Spaugh, $1; D. H. Jenkins, 50 cents; Mrs. Lizzie Conrad, $1; Enon church, $4.02; West Bend church, $1.55.

W. R. GWALTNEY.

ACKNOWLEDGMENTS.

State Missions.	
S. S. Institute, Pilot Mt. Asso.	$11 87
La Grange Bap. ch	10 00
Mt. Ruhama ch., South Fork Asso	1 43
W. M. S., Smithfield ch.	4 00
Murfreesboro ch., West Chowan	12 06
Foreign Missions.	
L. M. S., Bap. ch., Raleigh Asso.	4 55
Boone Baptist ch.	2 00
White Oak ch., Green River Asso	5 00
Agnes B. Kennedy, Sandy Creek Asso.	58
Hephzibah ch., Raleigh Asso.	75
Youngsville ch., Central Asso.	92
Education.	
Hephzibah ch., Raleigh Asso.	1 00
Church Extension.	
Hephzibah ch., Raleigh Asso. for Greensboro ch.	1 65

FABIUS H. BRIGGS.
Treas. Bap. State Convention.

Raleigh N. C. July 3, 1886.

Correction.

Acknowledged June 19th, 1886, for Foreign Missions, Piny Grove ch., Robeson Association, should have been Eastern Asso.

Dear Brother:—Please acknowledge the following amounts through Rev. C. W. Scarborough for Students' Aid Association: C. W. Mitchell, A. W. Early, G. W. Livermon, each, West Chowan Association $5; W. G. Ferebee, Chowan Association $5.

W. C. POWELL,
Treas. S. A. A.

Wake Forest July 2, 1886.

MARRIED.

HARRIS—HOWELL.—At Farmington, June 8th, by Rev. W. J. Hopkins, Mr. Chalmers Harris, of Cabarrus county, to Miss Carrie Howell, of Davie county.

TAYLOR—ETHERIDGE.—At Coinjock Currituck county, N. C., June 24th, 1886, Mr. John Taylor, of Norfolk, Va., to Miss Ann Etheridge of Currituck county, Rev. P. S. C. Davis officiating.

BLOODWORTH—SAVAGE.—On July 1st, 1886, at Willard, N. C., by Rev. R. C. Sandling, Mr. Cullen Bloodworth and Miss Annie Savage, all of Pender county.

DIED.

FOREHAND.—The death angel stealthily entered the home of Mr. and Mrs. John M. Forehand, June 18th, and took little Clarence, the youngest of the jewels God had given them, in sweet security up to heaven. He saw the little limbs faltering and saw rough ways before him where loving arms would fail, so reached from heaven and, lifting the dear child He put him down beyond all hurt, and bade them wait for him. Will you not then be glad, and thanking God press on to overtake?

A FRIEND.

SMITH.—On the 18th of June, 1886, Mrs. Mary Watson Smith, in Randolph, Bibb county, Alabama. She was born in 1812, within one mile of Spring Hill, Richmond county, N. C., professed religion in 1835, at which time she became a member of the Spring Hill Baptist church. Some years afterwards removed to Alabama, and united with the Randolph Baptist church near her home. On the Lord's day of June 13th she attended her Bible class; and five days afterwards, on the 18th, she fell asleep on Jesus. She was of that class of whom one writer said:

"They lean their head on Jesus' breast,
And breathe their lives out sweetly there."

JOHN MONROE.

OBITUARY.

At Currituck, Court House, N. C., on the 8th of June, 1886, sister Mary L. Simmons, the affectionate wife of R. E. Simmons, entered into that rest that remaineth for the people of God, aged 19 years and 8 months.

Sister Simmons retired the night she died, feeling well and in about 15 minutes after she was taken in the cold embrace of death. How unexpected and how sad was it to her companions and many friends. "The Son of man cometh as a thief in the night, therefore watch and be ye also ready." Sister Simmons needs no eulogy from any one, only let her life speak. She was not pharisaical, while she was very generous to all; never sounded the trumpet that others might see what she was doing, but kept before her the words of the Lord Jesus, who said, "Let not thy left hand know what thy right doeth," and, "It is more blessed to give than to receive." Those who knew sister Simmons best, loved her most, because of the Christ-like spirit that actuated her short stay with us. Very many of her friends and relatives met at her funeral to take the last look at the one they loved, with a bright hope in the morning of the resurrection to meet to part no more.

"Why do ye mourn departed friends,
Or shake at death's alarm,
'Tis but the voice that Jesus sends,
To call *her* to his arms."

The heart-stricken companion has the sympathies of the community; many have passed through the same trouble, and have felt the pangs that death brings with it. We would say, weep not as one that has no hope, but prepare to meet the dear wife.

Beyond the parting and meeting,
I shall be soon,
Beyond the farewell and the greeting,
Beyond the pulse's fever heating,
I shall be soon,
Love, rest and home, sweet, sweet home,
Oh, how sweet it will be there to meet
The dear loved *one* at home.

P. C. S. DAVIS.

Resolutions of Respect to Rev. C. A. Jenkens.

At a meeting of the Middle Street Baptist church, of New Berne, N. C., held Sunday morning, June 27th, 1886, the following preamble and resolutions were unanimously adopted.

WHEREAS, The pastoral relation, heretofore existing between this church and Elder C. A. Jenkens, is this day to be dissolved. And whereas, Bro. Jenkens by the amiableness of his character, the attractiveness of his deportment, the fearlessness of his convictions the gentle independence of his expressions, his unswerving loyalty to the mission, organization and ordinances and doctrines of the church of Christ, the faithfulness of his ministry, and his firm unwavering adherence to the whole truth, has won the respect, admiration and love of this church. Therefore

Resolved, That we part with Bro. Jenkens in the profoundest sorrow, and commend him to his field of labor, as a Baptist without reproach, a minister of eminent talents, and a Christian of constant piety.

Resolved, That in bidding Bro. Jenkens an affectionate farewell, we extend to him the assurance that the prayers of this church, for God's choicest blessings on him and his family, shall attend him in his future life, wherever he may be to expound the word and inculcate piety.

Resolved, That these resolutions be published in the BIBLICAL RECORDER, and copy be sent to Bro. Jenkens.

C. C. CLARK,
B. B. LANE,
J. B. HOLLAND,
Committee.

F. W. HANCOCK, Church Clerk.

Excluded for Long Absence.

E. B. Yarbrough, who was a licensed minister of Antioch Church, was excluded June 27th, 1886, for long absence.

We do this that he may not impose upon the church.

A. N. CAMPBELL, Pastor.

Winslow, Harnett County, N. C., June 27th, 1886.

New Advertisements.

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

Crab Orchard Water Co.; cure for three ills.
Wm. H. Kabe; Staunton Male Academy.
J. L. Massey; Sherwood Female Seminary.
S. R. Cheelster & Son; Grand Central Hotel.
E. B. Hobgood; Oxford Female Seminary.
R. H. Wynne; Norfolk College for young ladies.
Richard H. Lewis, Principal; Kinston College.
J. G. Dunsmore; Dunsmore's Business College.
J. S. Dorsey Cullen; Medical College of Virginia.
Glenn's Sulphur Soap for beautifying the skin.
Oliver Ditson & Co.; latest novelties in music.
Wells, Richardson & Co.; The Safest Food in Summer.
N. C. Phosphate Co.; Lime Phosphate the cheapest manure.
W. H. & R. S. Tucker & Co.; reductions in dry goods.
G. W. C. Lee; Washington & Lee University.
Charles A. Graves; Law School of Washington & Lee University.
Piso's Remedy for Catarrh; a cure absolutely assured.
Darby's Prophylactic Fluid; healing, cleansing, disinfecting.
Shallenberger's Pills; preventative and cure for Malarial diseases.

Best in town. Soda and Mineral Water, at John S. Pescud's reliable Drug Store.

A Wonderful Relief for Deafness.

At a lecture recently given in one of our hospitals, the speaker brought a patient afflicted with deafness, whose case had been considered hopeless. But an invention of H. A. Wales, of Bridgeport, Conn., was used, and the hearing was fully restored. Upon making other tests, it was proven that the invention was far in advance of any known device, for the relief of deafness, as cases of fifty years standing was restored by it.—*N. Y. World.*

ELKIN, SURRY CO., N. C., March 10th, 1886.

The undersigned bought the American Fruit Preserving Liquid and Powders, and put up apples and peaches last summer, and up to this writing they are keeping perfectly, and I can recommend it to the public as being perfectly reliable.

Rev. ENOCH N. GWYN.

When visiting Asheville, stop at the Grand Central Hotel, S. R. Chedester & Son, proprietors. The rooms are well furnished, and electric call bells are provided. The fare is excellent and the waiters attentive. There is a good livery stable in connection with the house. Charges are moderate. We hope our readers will bear these facts in mind when visiting the "Queen City of Western Carolina." 4t.

How to Keep Cool.

This has been a question hard to be answered, but thanks to the Raleigh Ice Co., is now easily answered. If you live in Raleigh call on or telephone to Messrs. Jones & Powell to send you ice once or twice a day. If you live at a distance write to them or the Raleigh Ice Co., for 100 pounds, a ton, or carload, or more. For 100 pounds send 72 cents, and it will be shipped promptly, nicely packed in a barrel. A less price by the ton and special low rates by the carload.

A REVOLUTION
in THE METHOD of
PRESERVING
FRUITS and VEGETABLES
BY THE USE OF
AMERICAN FRUIT PRESERVING
Powder and Liquid.
ONE DOLLAR WILL DO
what formerly cost you
Ten Dollars in Putting Up Preserves, Fresh Fruits, Vegetables, &c.,
and will give you better satisfaction.

Used by hundreds of North Carolina housekeepers in 1885, and endorsed by every one.

Cheapest, Best and Most Reliable Antiseptic in the world, being instantaneous in its action, and permanent in effect, and warranted to be as healthful as common table salt

It will effectually allay or prevent fermentation and preserve all kinds of

Fruit, Juices, Syrups, Sauces, Marmalades or Compotes of Fruit, Spiced Fruits, Tomatoes, Vegetables, Cider, &c.

No need to keep the vessels air-tight. The Fruit, etc., may be used or removed from large vessels as wanted from time to time during weeks or months.

☞ The Fruit may be kept without sugar, or any quantity of sugar may be added if desired.

Extensively used last year in North Carolina, it has proven reliable and satisfactory in every instance.

☞ Price One Dollar ($1.00) for package that will preserve 256 lbs. of fruit, &c., or two barrels of cider.

A small package of the Powder and Liquid is made (as a trial package) to sell at retail for 25 cents. *Cannot be sent by mail.*

Full directions accompany each Package. Agents wanted in every Town and County.

J. M. BROUGHTON,
Raleigh, N. C.,
Wholesale Agent for North Carolina and Virginia.
Write for full description and testimonials.

Moravian Falls Academy.
G. W. GREENE, Principal.
J. F. SPAINHOUR,
Professor of Mathematics and Penmanship.
Mrs. J. F. SPAINHOUR,
Teacher of Instrumental Music and Calisthenics.

The next Session, of 40 weeks, will begin Tuesday, Aug. 24, 1886. Tuition, $1 to $4 per month. Music on Piano or Organ (extra) $2.50 per month. Board, $7 per month. The Boarding House for girls will be in charge of Prof. and Mrs. Spainhour. For particulars, address the Principal,
Moravian Falls, Wilkes Co., N. C.
June 30 2m

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall St., New York. dec23-1y

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED. A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been cured with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

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List of Associations.

TIMES AND PLACES OF MEETING.

Pilot Mountain, at Friendship Church, Stokes Co., July 29.
Beulah, Providence Church, 8 miles south of Danville, Va., Aug. 5.
Yadkin, Huntsville, Yadkin county, Aug. 12.
Flat River, Bethel Hill, Person Co., Aug. 17.
Brushy Mountain, Sulphur Springs Church, 6 miles east of Taylorsville, Aug. 19.
Liberty, Abbott's Creek Church, Aug. 19.
Central, Perry's Chapel Church, Franklin Co., Aug. 24.
South Yadkin, New Hope Church, Iredell Co., Sept. 9.
Three Forks, Laurel Springs, 10 miles east of Boone, Sept. 14.
Brier Creek, Grassy Knob Church, Sept. 23.
Catawba River, Morganton, Sept. 23.
King's Mountain, Beaver Dam Church, 4½ miles west of Shelby, Sept. 23.
Elkin, White Plains Church, Wilkes Co., Sept. 30.
Green River, Forest City, Sept. 30.
Sandy Creek, Mt. Olive Church, Chatham Co., Sept. 30.
Eastern, Clinton, Oct. 5.
Mt. Zion, Cedar Fork Church, — miles north-west of Durham, Oct. 5.
Caldwell County, Union Church, 10 miles east of Lenoir, Oct. 7.
Tar River, Brown's Church, Warren Co., Oct. 7.
Union, Hopewell Church, 13 miles north-east of Monroe, Oct. 7.
West Chowan, Mars Hill Church, Bertie Co., Oct. 12.
Cedar Creek, Green Springs Church, Robeson Co., Oct. 13.
Mecklenburg and Cabarrus, Cold Water Church, 2½ miles south of Concord, Oct. 14.
Pee Dee, Kendall's Church, Stanly Co., Oct. 14.
South Fork, Kidd's Chapel, Lincoln Co., Oct. 14.
Cape Fear, Abbottsburg, Oct. 19.
South River, Union Grove Church, Sampson Co., Oct. 19.
Anson, Morven, Oct. 21.
Stanly, Barbee's Grove Church, Oct. 22nd.
Atlantic, Kinston, Oct. 26.
Raleigh, Selma, Oct. 26.
Robeson County, Saddle Tree Church, Nov. 3.
Little River, Juniper Springs Church, Nov. 4.
Baptist State Convention, Wilmington, Nov. 17th.

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July7 3m Professor of Surgery, Dean of Faculty.

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The Sunday School Paper of the Southern Baptist Convention, is Published for the Convention by the Home Mission Board, at Atlanta, Ga.
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THE LESSONS will include THREE GRADES:
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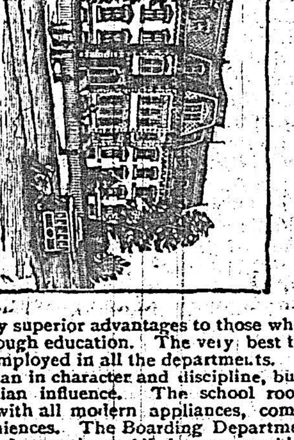
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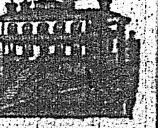
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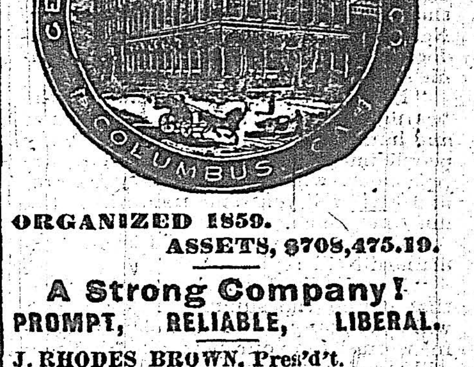
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A very liberal subscription is going on in the fields formerly occupied by him. We hope to have the book ready for delivery during the present year.

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S. W. & J. T. AVERETT, Principals.
June 30 2m.

The Home Circle.

EVERY-DAY WORK.

Great deeds are trumpeted, loud bells are rung,
And men turn round to see;
The high peaks echo to the pæans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some Golden Fleece
Lures him to face the gale?
There's work enough, why, idly, then, delay?
His work counts most who labors every day.

A torrent sweeps down the mountain brow
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is over,
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry,
The light we love is not the lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray
From its calm throne of blue lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all,
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.
—*Critic.*

CATERPILLARS AND MOTHS.

"Oh do shake off that frightful worm, cousin Jennie! Be careful not to touch it, or it will poison you," exclaimed Nellie.

Cousin Jennie calmly looked down to her skirt, and then to the amazement of the child exclaimed.

"Oh, you beauty! It's a Crecopia caterpillar, Nellie. Do let us keep it and feed it, and watch its development into one of the loveliest of our American moths."

"Moths, cousin Jennie! I am afraid mama would object. She wages a regular war on moths every spring, and tells us to kill every one we see, because she says every moth lays scores of eggs which hatch into worms that eat our furs and woolens."

"Nellie dear, I think you must have lost your reasoning powers. How do you think this caterpillar, as long as my thumb, and nearly as big, could possibly develop into a tiny moth not half an inch long from the tips of its spread wings?"

"Well, I don't suppose it could, but you say it would be a moth, and I didn't know there were any other moths besides those that eat our clothes," meekly answered Nellie.

"Run and get me an empty strawberry box and a piece of mosquito netting, and then I will tell you all about this beauty," said cousin Jennie, who was gently preventing the caterpillar from crawling off her dress.

In a few minutes Nellie came back with the box and netting, and stood watching cousin Jennie as she placed a twig in front of the caterpillar and patiently waited until it crawled upon it, and then laid it gently in the box which she completely covered with the netting. Nellie could not quite suppress a shudder as the creature touched cousin Jennie's finger.

"Now Nellie, that is foolish, for the 'worm,' as you call it, is as innocent and harmless as your pet canary. Many people imagine that all caterpillars are poisonous, while in reality very few are, and I will tell you some time which you must not touch."

"I will never touch any, I know," exclaimed Nellie.

"Now Nellie, I will lay you a wager that before the summer is over, you will have many different kinds of 'frightful worms' for your pets, and that you will care for them, feed them and watch them with more real interest and enjoyment than you have ever experienced before with your birds, kittens, dogs, lambs, or even your guinea-pigs. Come, we will begin with this fellow."

"I don't believe I ever shall like that caterpillar, cousin Jennie," sighed Nellie, "but I will do whatever you tell me."

"Let us go into the garden first, and then we will make a home for our new pet, before I take you to my room and show you my case of butterflies and moths," said cousin Jennie.

They went first to an apple tree, from which cousin Jennie selected and broke off a fine branch of clean and vigorous looking leaves; then to a cherry tree, from which she selected with the same care, a branch; then to a wild plum tree, breaking a branch from it. "There! caterpillar, you may take your choice from the food spread before you," she said. Cousin Jennie led the way to a light, airy room in the attic, which was unused, and brought into it a pitcher of water.

"Now, Nellie," said she, "naturalists generally make a shelf of wires or cords, and cover it over with fresh leaves three or four times a day, but I have discovered an easier way and so far it has succeeded admirably. I find which leaves the caterpillar prefers, then I cover a pitcher with gause, making an opening in the centre: through this opening I push the end of a branch, until it is several inches in the water, and then I put the caterpillar on the leaves and let it eat away until it has eaten all the leaves but one or two, or until the leaves begin to wither. In this way I have to change the leaves only once a day and sometimes not so often."

"See," she continued, "he has chosen the apple leaves, so we will know which to feed him," and she pushed the twig down through the gause over the water. "I lost a magnificent caterpillar once by not having the gause over the water. It fell in and was drowned."

"Hark!" exclaimed Nellie, "what is that noise!"

"He has begun to eat," answered cousin Jennie. "See him raise his head and bring it down with a crunch of the fresh green leaf. They eat more than twice their own weight of food in twenty-four hours. Just think how much that is! You weigh about ninety pounds. If you eat as much in propotion as this caterpillar does, you would eat more than one hundred and eighty pounds of food in a day, and of course still more as you continued to grow."

"Now come down to my room and I will show you the Crecopia moth."

"Oh, how beautiful!" exclaimed Nellie, as she saw the magnificent creature lying in the case. "Isn't it a butterfly? But I never saw so large a one before."

"No, it is not a butterfly. Moths nearly always fly at night, they have thick bodies and feathered or knobbed antennae, while butterflies love the sunlight, their waists are slender and their bodies long and small, and their antennae threads terminated by one knob. As we will raise both butterflies and moths, you will soon learn to tell them at a glance. My little brother and sister know many by name, by peculiarities of habit and by different modes of transformations. I want you to learn by experimenting for yourself. This moth I have just shown you has wings measuring from tip to tip, when expanded as you see, at least five inches and a half. They are covered with dusky-brown feathered scales, and adorned with a kidney-shaped red spot and a reddish-white band, with a blank spot like an eye on its upper or fore wings. The soft shading colors around the edges of the wings, the irregular dark bands near the body, the feathered edges where the wings rest against the body, the stripes on the body itself, and the beautiful feathered antennae! Feed your caterpillar well, and next April you will have a moth like this to reward you for your care."

"Must I wait until then, and where will I get the leaves in the winter?" asked Nellie.

"You must wait until then," said cousin Jennie, with a smile, "but you will not have to feed him long. He looks as though he was nearly ready to moult for the last time, and about a week after he moults he will spin himself a cocoon and go to sleep in his brown silk cradle until next April, when he will spit from his mouth an acrid secretion which will burn a hole in the lower end of his cocoon, out of which he will crawl. He will not look like this, though, His wings will be all crinkled and folded up like the leaves of a rosebud. This fellow unfolded and dried his wings on my fingers. I grew very tired holding the restless fellow, first on one hand and then on another, for several hours, but I saw the whole process of the change from the ugly, wet crawling-thing that came out of the cocoon into this magnificent night blooming flower."

"Oh, cousin Jennie, I think I shall like the ugly worm after all, if it turns into so lovely a moth as this."

"I think you are only prejudiced when you call the caterpillar an ugly worm. In my eyes it is a lovely living jewel. Look at it again. It is a light Nile green, adorned with bright coral red spots, and those near its head are branched and polished. See those orange colored spots near its legs, they are surrounded with pale purple rings. Those are called spiracles, and are breathing holes. They breathe through these, and—but there goes the tea bell."

I will tell you more another time.—*E. W. B. in The Layman.*

THE FIRE IN THE OLD FOUNDRY.

BY REV. EDWARD A. RAND.

It was almost casting time in the smoky old foundry. Louder and louder roared the fires. Hotter and hotter glared the furnace. The sunlight from the windows, as it made its way down through the dust, seemed to be lowering great, golden nets in which to catch the workmen flitting about. Up on a high platform were two lads, Fred Brown and Charlie Bagster. They were fast friends, were sure to go home together and come back together, and, while inseparable during the week, went on the Lord's day to the same Sunday school. Just now their work on that high platform was to feed the furnace with iron, and this very tough food they administered by the shovelful. The platform on which they stood extended to a big tank of water, which was very handy if anything caught fire. Above the tank hung two fire-buckets.

"Hot!" exclaimed Charlie, leaning on his shovel, and wiping his forehead.

"That's so!" rejoined Fred.

"Oh, say, Fred!"

"What is it?"

"Do you suppose the strike will come off this afternoon?"

"They say so."

"What's the sign?"

"A yell from the old whistle. Bill Pond is going to give us a shrieker. 'Twill wake up the boss."

"Well, now, I sort of feel for 'Old Jones.'"

"Feel for him! The men sent him terms."

"How were they sent?"

"Mailed 'em, I believe."

"I sort of feel if Jones and some of our men could just meet—friendly, you know—and talk it over, or let a third party look at the matter, all might be settled."

"Talk it over! Our men have got steam up, and are going to let him sizzle."

"You know our lesson Sunday?"

"'Bout that golden rule?"

"Just so! Well, now, I seem to think we are not working things on the right basis."

"May be, but the men are all fired up."

"And I s'pect 'Old Jones' is, too."

"Hush! There he is."

The two boys looked over the edge of the platform, and then down on the proprietor of the foundry, "Old Jones." He was a stout man with a limp to his gait, and this peculiarity combined with his grim and sooty appearance, made him look like a second Vulcan in one of his hot and dusky workshops. Yes, "Old Jones" was indeed "fired up." He was carrying a heavy load of anxiety just now. Some of his business movements had been unsuccessful. Then his insurance policy covering his various buildings expired that very noon. He intended to renew it at once, but a debtor had failed to pay him that day a certain amount of money, with which he had purposed to pay his insurance, and, he had concluded, "Well, another fellow is owing me and it will come in to-morrow, and I will run the risk of fire for twenty-four hours."

All this made him nervous. The proposition of his men for an increase of pay, "Old Jones" had anticipated and considered it just, "but I don't like their manner," he said, "I won't be jammed," see if I do."

He shook his head, waxed warmer and warmer in his feelings, and the temperature of his thoughts was something like that of the furnace in the corner.

"My men don't care for me," he was saying. "All they want is to see just what they can screw out of me."

The men were saying, "The whistle will wake up 'Old Jones' soon. Bill Pond is good for an extra yell, and then we quit at once."

Instead of a whistle shrieking out its sharp, loud warning, an old cracked bell gave a series of pierced, discordant clangs. The men were surprised as much as their employer. This bell was located in a black little belfry above the water-tank. Once serving for calling together and dismissing the men, it was now used only in case of—FIRE!

Yes, the fire-fiend, with his dazzling feet was mounting a rafter just above the platform where Fred and Charlie worked. The bell-rope hung down near the tank, and Charlie was pulling it energetically. Toward his corner of the foundry everybody now rushed. In terror, Jones ran out of the counting-room. The men who had begun to tap the furnace and liberate its running, shining metal, those who were finishing their last work on the moulds, the boys wheeling old junk in the yard, the teamsters, the bookkeeper, and even Bill Pond, who expected at three to sound the signal for the strike—all flocked to the platform near the furnace. Charlie was giving one more frantic tumble to the old bell. Fred had seized one of the old buckets above the tank, plunged it into the cool water, and was giving that kindled rafter a bath. Jones was springing up the platform-stairs, when Charlie arrested his steps.

"There ain't room up here, Mr. Jones. Go on to the roof. We will"—the air was smoky and suffocating up there—"will do our best up—here. There is a fire—on the roof. We can't fight—it here."

Yes, the roof outside had caught from sparks discharged from the hot mouth of the furnace chimney.

Jones turned.

"Come, men!" he shouted. "My insurance has run out! Just help me!"

For a moment the would-be strikers looked at one another. They did not dare long. Danger makes heroes as well as skulkers. The heroic element now came to the front. The boys' example proved to be contagious. The men rushed after Jones to the outside of the building. A line of men were formed in the yard. Up a ladder this line crawled and wriggled, and then stretched across the roof. Buckets of water went from man to man, and while Fred and Charlie fought the fire within, Jones and the men fought a like battle without. It was a hand to hand conflict with the fire-fiend, but Steamer Six, that into the founddry yard came clattering and bumping and puffing, like fifty madmen all on wheels, found no fire to fight.

"Hurrah!"

The men were cheering over the victory.

But where were Charlie and Fred? The impression had been given that they were equal to the fire within and had been left alone. They were now remembered. As the people opened the foundry door, somebody was seen stumbling through the smoke and heat inside, staggering under a burden in his arms. It was Charlie bringing Fred. He reached the outer air, and to the crowd now gathering, he muttered something incoherent, laid down his burden and then fell beside it.

"Let's take 'em into the counting-room!" cried Jones.

Into his extemporized hospital, they were born at once. They soon revived, and with a dazed triumphant air looked about them.

And the strike?

"Whew-w-w!" thought Bill Pond, "if I didn't forget to sound that ere whistle at three!"

It was not necessary.

Jones and his men quickly came to a satisfactory agreement. There had been so much of the "Golden Rule" in the afternoon's events, that there was no room for that unfriendly shriek at three from the steam-whistle.—*The Standard.*

HAVE A PURPOSE.

Young man have a purpose in your heart. Now, what is your purpose in life? Is it that, under all circumstances you will do what you think is right? Or is it to become rich at the expense of principle and right? The first purpose you should have is to care for yourself. Young men nowadays don't; and when the body is wrecked, they hobble through life, making everybody about them miserable. Find out what diet best agrees with you, and adhere to it. Daniel began by abstaining from wine. This would be a good start for you, young man.

Next, take care of your intellect. Study; if you have intellect—there are some young men who don't know whether or not they have any intellect—improve it. Many hard worked men have acquired profound education by being studious during small intervals of leisure. Get an hour a day if you can get no more. Devote half of it to study of the Bible, and divide the remaining thirty minutes, say between astronomy, botany and geology. Do this one year, and you will be surprised at what you have accomplished.

Then take care of your manners. The manners of Americans are degenerating. There was a time when a young man would not offend a lady by puffing cigar smoke into her face. Now I see it done on the street cars every day. Imitate the sweetness and gentleness of Daniel. Be affable, suave and kind. Never utter a thoughtless word that will pain. Start in life with the principle, "I'll be a gentleman, come what will."—*Dr. H. M. Scudder.*

The Farm.

The State Fair.

All our people should be greatly interested in their State Agricultural Fair. Last week's *Chronicle* gave its leading column to a notice of the splendid Premium List just issued by the Secretary, Mr. John Nichols. We reprint here, for the benefit of those of our readers interested in these matters, most of the *Chronicle's* review. It says:

The premium list of the 26th annual State Fair has been issued with commendable promptness, and we acknowledge the receipt of a copy from the Secretary. There are features of such interest to the public that we are glad to call attention to them.

In the first place, the Fair takes place at a more seasonable time than of late years—Oct. 26th to 29th inclusive being late enough for the maturity of the crops, and the relief of the great demands upon the time of the farmer and the man of business earlier in the fall season.

We are pleased to see that the rates of fare from the various railroad stations are stated in the list, and we congratulate the authorities of the society that such favorable terms have been obtained from the railroads. It is well known that the high charges of last year, at stations near Raleigh diminished the attendance seriously, but no complaint can now be made on that score, while those who live at distant points can attend with little expense—the round trip for example, from Wilmington being only $4.65 and from Charlotte about the same.

But the striking feature is that over six thousand dollars worth of premiums are offered, and of this, the State Department of Agriculture gives the liberal sum of fifteen hundred dollars, directly to the farming interest.

ATTENTION FARMERS!

Will it not pay the active, progressive farmer of to-day to exhibit the results of his skill and toil at the State Fair? Do our readers know the advantages they are passing by, to permit only a comparative few of the clear-sighted farmers and stock growers of the central region to avail themselves of the golden offers of the North Carolina Agricultural Society?

Send to Mr. John Nichols, Secretary, Raleigh, for a copy of the premium list and see how over a eleven hundred dollars are offered in one department alone; that of field crops. For cotton, the premiums reach $265, for tobacco $280, corn $170, while wheat, oats, rye, peas, etc., are all liberally remembered. The head of the State Fair this year is Wm. G. Upchurch, of Wake, known throughout the State as one of the most successful, enterprising and thrifty farmers in all her borders. The interests of the farmer form the prime consideration. A large amount of premium money was paid last year into comparatively few hands. This ought not to be. The State Agricultural Department contributes fifteen hundred dollars expressly to the premiums of three departments. A (field crops,) B. (live stock), and K. (agricultural implements and machinery.) The money is in hand and will be distributed. Why not go forward and take the prize? We commend this earnestly to our farmers, and men of enterprise.

LIVE STOCK AT THE STATE FAIR.

The people have seen with interest the accounts of the admirable success of the Wake County Cattle Club, under its energetic executive, W. C. Stronach, Esq., of Raleigh. The North Carolina Agricultural Society is to be congratulated that Mr. Stronach is to be director of the cattle department at the ensuing State Fair, Oct. 26th to 29th, and a show of the splendid animals belonging to members of the club will be made during Fair week. The premiums are liberal—indeed they are all that could be expected, and amount to nearly one thousand dollars for cattle alone, besides hundreds devoted to sheep, hogs, etc., and about six hundred to horses.

We think the arrangement eminently wise which confines the premiums to animals owned in the State, but which allows the exhibition of cattle from abroad without entry fee, and permits sale upon the ground without extra charges of any such, thus encouraging dealers in fine stock to introduce it among our people. The debt that our present advance in agriculture and stock raising owes to the stimulus of the State Fair, and the various meritorious district and county Fairs is not understood, or appreciated by the present generation, but those who have striven hard for progress will some day have their reward.

Send for a premium list with the particulars of the premiums for each class of stock. John Nichols, Secretary, Raleigh, will respond promptly.

OUR LADY READERS

will find much to interest them in the premium list of the next State Fair. The Executive Committee offer hundreds of dollars in the way of premiums for meritorious articles in the housekeeping department, in that of fancy work and sewing of all descriptions, and in the fine arts.

They have very properly declared that no article which has heretofore received the premium shall be eligible for competition, and it is required that articles entered in these departments shall have been made within the past three years. The object is to reward the progressive effort of to-day, and to give all an equal chance. Nor is any entry fee charged for these, as a special compliment to the ladies. We hope our fair readers will respond to the generous and enlightened proposals of the committee, and send forward a handsome array of the beautiful work that is always the product of their hands.

Some of the premiums offered to artists are remarkably liberal—for instance, one of fifty dollars for the best oil painting, the subject to be of North Carolina scenery, picture not to be less than 24x36 inches, and open to all artists—and of twenty-five dollars for the best water color drawing, subject at choice.

Let us have a grand display at Raleigh of new and fresh and brilliant specimens of the work of as clever and ingenious women as the sun shines on.

ATTRACTIONS AT THE NEXT STATE FAIR.

The resolution of the Board of Agriculture, providing for a display of the products of the State, at the next Fair, Oct. 26th to 29th, was wisely taken. The portion of the exhibit at the State exposition which commanded the most profound attention was the unrivalled and panoramic setting forth of our great resources in field, forest and soil, mineral, plant, fish, ore, gem, building stone, in fact everything with which Providence has so greatly blessed us. Curiositi and pretty pieces of handiwork have their value and interest, but the heart of the Exposition was in the grand display of field crops and fruits and timber of all sorts—in the beautiful marbles, the massive rocks and sparkling crystals—in the superb presentations of our fish and water fowl, and birds of every description, and in the variety and ingenuity of manufactured products, from every section of the Old North State.

Many were prevented by various causes, from seeing these. Many new citizens have come into the State who are ignorant to-day of her wonderful variety of industrial treasures, and again the Department is always receiving accessions to its great museum. It is fit and proper that these should be shown at the approaching Fair, where ample means for exhibition is already provided.

THE EXPERIMENTAL FARM

will also possess especial interest to farmers and men of progressive ideas. It is known to our readers that a portion of the Fair grounds have been put in cultivation by the State Agricultural Department, together with an adjoining piece of land, bought for the Department, and the operations of an experimental farm have been commenced this year. Of course no one anticipates great results at once, or indeed for some years to come, but it will be interesting to note the first steps taken to demonstrate the practicability of successful farming, by a well graded system of experimentation. The criticism and discussion of steps taken, upon the immediate ground, and in the meetings of the Agricultural Society, can not fail to be fruitful of good.

Sweet Homes.

Some things cannot be said too often, and among the counsels that bear repetition is this from the *American Agriculturist* for April:

"Something more than well arranged rooms and a well filled pantry is necessary, in order to secure a literally 'sweet' home. The housewife, with an untiring vigilance, which needs to be, must keep watch from garret to cellar, lest disagreeable odors invade and take possession of the house—a domestic evil far too common among us. Many housekeepers would not be a little embarrassed if they knew how often the nostrils of visitors are taking silent and unpleasant inventory of the fried meats, boiled vegetables, burnt fat, soapy, ill-dried floors, and even the steaming contents of the wash boiler, all the varied scents from which thoroughly pervade the house, and too often the garments of the household. The kitchen is in a large measure responsible for the odors that creep into halls, chambers and closets, finding lodgment in carpets and curtains, in bed and other clothing, and even among books and bric-a-brac. But it is not the kitchen alone which creates the unsavory atmosphere too common in many homes. Rooms not in constant use should receive at least a weekly airing, to prevent the close, musty smell almost sure to gather in unused apartments. The ways and means by which the home air can be tainted are so many, and so greatly increased by modern conveniences, that every loop-hole, however small, through which bad air and bad odors may stealthily creep, needs to be carefully guarded to secure the health and sweetness of our homes."

Farming doesn't pay unless rightly conducted, nor will manufacturing, nor any kind of business pay, under similar unfavorable circumstances. The farmer must be on the alert. He must keep his farm in order, grade up his stock, feed for the best results, and endeavor to annually increase his products. Nothing must be wasted, and everything must be judiciously adapted to special purposes.

AN OPIUM EATER'S STORY.

Crawling Over Red Hot Bars of Iron in His Fearful Frenzy—A Scientific Investigation and its Results.

Cincinnati Times-Star.

"Opium or death!"

This brief sentence was fairly hissed into the ear of a prominent druggist on Vine street, by a person who, a few years ago well off is to-day a hopeless wreck!

One can scarcely realize the sufferings of an opium victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim?

H. C. Wilson, of Loveland, O., formerly with March, Harwood, & Co., manufacturing chemists of St. Louis, and of the well-known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an opium frenzy. The very thought of my sufferings freezes my blood and chills my bones. I was then eating over 30 grains of opium daily."

"How did you contract the habit?"

"Excessive business cares broke me down, and my doctor prescribed opium! That is the way nine-tenths of cases commence. When I determined to stop, however, I found *I could not do it.*

"You may be surprised to know," he said, "that two-fifths of the slaves of morphine and opium are physicians. Many of these I met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of these organs; *that the hope of cure depended entirely upon the degree of vigor which could be imparted to them.* I have seen patients, while undergoing treatment, compelled to resort to opium again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered the habit?"

"Indeed, I have."

"Do you object to telling me how?"

"No, sir. Studying the matter with several opium-eating physicians, we became satisfied that the appetite for opium was located in the kidneys and liver. Our next object was to find a specific for restoring these organs to health. The physicians, much against their code, addressed their attention to a certain remedy and became thoroughly convinced on its scientific merits alone that it was the only one that could be relied upon in every case of disordered kidneys and liver. I thereupon began using it and supplementing it with my own special treatment, finally got fully over the habit. I may say that the most important part of the treatment is to get those organs into good working condition, for in them the appetite originates and is sustained, and in them over ninety per cent. of all other human ailments originates."

"For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific truth among the medical profession; many of them, however, do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it in their own bottles."

"As I said before, the opium and morphine habits can never be cured until the appetite for them is routed out of the kidneys and liver. I have tried everything,—experimented with everything and as the result of my studies and investigation, I can say I *know* nothing can accomplish this result but Warner's safe cure."

"Have others tried your treatment?"

"Yes, sir, many; and all who have followed it fully have recovered. Several of them who did not first treat their kidneys and livers, for six or eight weeks, as I advised them, completely failed. This form of treatment is always insisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and supplemented by our special private treatment, *it always cures.*"

Mr. Wilson stands very high wherever known. His experience is only another proof of the wonderful and conceded power of Warner's safe cure over all diseases of the kidneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the proprietors of Warner's safe cure that it has received the highest medical endorsement and, after persistent study, it is admitted by scientists that there is nothing in materia medica for the restoration of those great organs that equals it in power. We take pleasure in publishing the above statements coming from so reliable a source as Mr. Wilson and confirming by personal experience what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the results wrought.

Time has a doomsday-book, upon whose pages he is continually recording illustrious names. But as often as a new name is written there an old one disappears. Only a few stand in illuminated characters never to be effaced.—*Longfellow.*

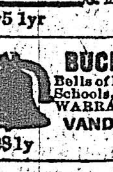
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Men shun contact with religion as long as they can do without it, and feel awkward or ashamed at seeming to court it when it is the only help left that is available to them.—*Calcutta Witness.*

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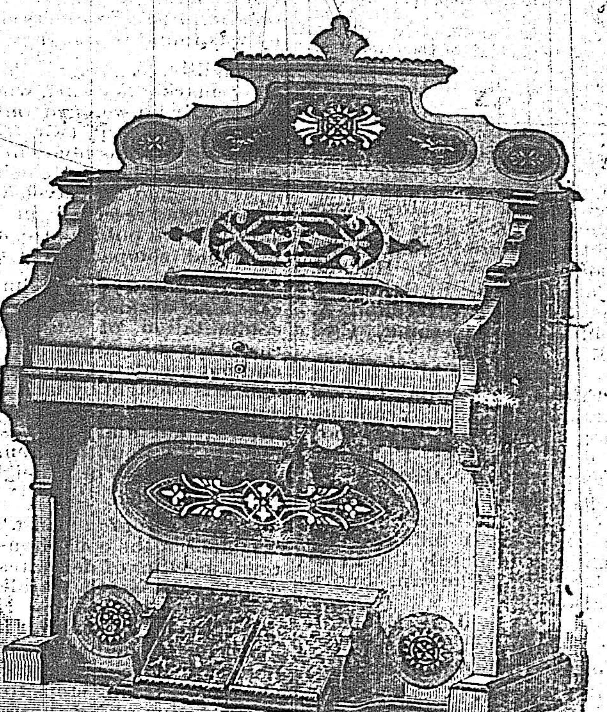
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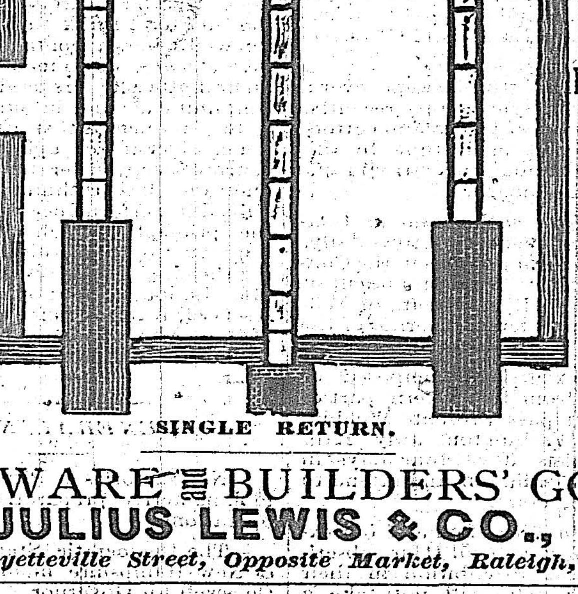
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A LOST DIAMOND.
"But Archy, Mildred can't be proved innocent. How can she be, when I know she took it? and there was no one else to take it," and Mrs. Torrence paused with suspended cup, her great wondering eyes searching for a reply. "If ever anything lay in a straight line, it is the evidence against that girl," she continued. "The other day when the ring fell on the floor she was in the room, and she asked what a stone like that was worth, and then gave such a sigh that I said; 'I suppose you think it's wrong for me to wear a thousand dollars on my finger?' and she said, 'I was not thinking of the ring; I was only'"
If you wish to read the balance of this story, send for a copy of the "Alabastine Age." It will be mailed free to any address by
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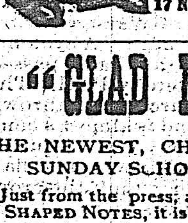
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