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Christ at the Door.

A SERMON, PREACHED SUNDAY EVENING, JULY 10, 1892, AT UNION CHAPEL, MANCHES-TER, BY THE REV. ALEXANDER MACLAREN, D. D.

"Behold! I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3: 20.

Many of us are familiar, I dare say, with the devoutly imaginative rendering of the first part of these wonderful words which we owe to the genius of a living painter. In it we see the fast shut door, with rusted hinges, all overgrown with rank, poisonous weeds, which tell how long it has been closed. There stands, amid the night dews and the darkness, the patient Son of Man, one hand laid on the door, the other bearing a light, which may perchance flash through some of its chinks. In his face are love repelled, and pity all but wasted; in the touch of his hand are gentleness and authority.

But the picture pauses, of course, at the beginning of my text, and its sequel is quite as wonderful as its first part. "I will come in to him, and sup with him, and he with me." What can surpass such words as these? I venture to take this great text, and ask you to look with me at the three things that lie in it; the suppliant for admission; the door opened; the entrance and the feast.

1. Think, then, first of all, of that suppliant for admission.

I suppose that the briefest explanation of my text is sufficient. Who knocks? The exalted Christ. What is the door? This closed heart of man. What does he desire? Entrance. What are his knockings and his voice? All providences; all monitions of his Spirit in man's spirit and conscience; the direct invitations of his written or spoken word; in brief, whatsoever sways our hearts to yield to him and enthroned him. This is the meaning, in the fewest possible words, of the great utterance of my text.

Here is a revelation of a universal truth, applying to every man and woman on the face of the earth; but more especially and manifestly to those of us who live within the sound of Christ's gospel, and of the written revelations of his grace. True, my text was originally spoken in reference to the unworthy members of a little church of early believers in Asia Minor, but it passes far beyond the limits of the lukewarm Laodiceans to whom it was addressed. And the "any man" which follows is wide enough to warrant us in stretching out the representation as far as the bounds of humanity extend, and in believing that wherever there is a closed heart there is a knocking Christ, and that all men are lightened by that Light which came into the world.

Upon that I do not need to dwell, but I desire to enforce the individual bearing of the general truth upon our own consciences, and to come to each with this message—the saying is true about thee, and at the door of thy heart Jesus Christ stands, and there his gentle, mighty hand is laid, and on it the flashes of his light shine, and through the chinks of the unopened door of thy heart comes the beseeching voice, "Open! open unto me." A strange reversal of the attitudes of the great and of the lowly, of the giver and of the receiver, of the divine and of the human! Christ once said, "Knock and it shall be opened unto you." But he has taken the suppliant's place, and, standing by the side of each of us, he beseeches us that we let him bless us, and enter in for our rest.

So, then, there is here a revelation, not only of a universal truth, but a most tender and pathetic disclosure of Christ's yearning love to each of us. What do you call that emotion which more than anything else desires that a heart should open and let it enter? We call it love when we find it in one another. Surely it bears the same name when it is sublimed into all but infinitude, and yet is as individualizing and specific as it is great and universal, as it is found in Jesus Christ. If it be true that he wants me, if it be true that in that great heart of his there are a thought and a wish about his relation to me, and mine to him, then,

then, each of us is grasped by a love that is like our human love, only perfected and purified from all its weaknesses.

Now we sometimes feel, I am afraid, as if all that talk about the love which Jesus Christ has to each of us was scarcely a prose fact. There is a woeful lack of belief among us in the things that we profess to believe most. You are all ready to admit, when I preach it, that it is true that Jesus Christ loves us. Have you ever tried to realize it, and lay it upon your hearts, that the sweetness and astoundingness of it may soak into you, and change your whole being? Oh! listen, not to my poor, rough notes, but to his infinitely sweet and tender melody of voice, when he says to you, as if your eyes needed to be opened to perceive it, "Behold! I stand at the door and knock."

There is a revelation in the words, dear friends, of an infinite long-suffering and patience. The door has long been fastened; you and I have, like some lazy servant, thought that if we did not answer the knock the Knocker would go away when he was weary. But we have miscalculated the elasticity and the unfaithfulness of that patient Christ's love. Rejected, he abides; spurned, he returns. There are men and women in this chapel to-night who all their lives long have known that Jesus Christ coveted their love, and yearned for a place in their hearts, and have steeled themselves against the knowledge, or frittered it away by worldliness, or darkened it by sensuality and sin. And here they are again to-night once more brought into the presence of that rejected, patient, wooing Lord, who courts them for their souls as if they were, which indeed they are, too precious to be lost, as long as there is a ghost of a chance that they may still listen to his voice. The patient Christ's wonderfulness of long-suffering may well bow us all in thankfulness and in penitence. How often has he tapped or thundered at the door of your heart, dear friends, and how often have you neglected to open? Is it not of the Lord's mercies that the rejected or neglected love is offered you once more, and the voice, so long deadened and deafened to your ears by the rush of passion, and the hurry of business, and the whispers of self, yet again appeals to you, as it does even through my poor translation of it?

And then, still further, in that thought of the suppliant waiting for admission there is the explanation for us all of a great many misunderstood facts in our experience. That sorrow that darkened your days and made your heart bleed, what was it but Christ's hand on the door? Those blessings which pour into your life day by day—"blessed you, by the mercies of God, that ye yield yourselves living sacrifices." That unrest which dogs the steps of every man who has not found rest in Christ, what is it but the application of his hand to the obstinately-closed door? The stings of conscience, the movements of the Spirit, the definite proclamation of his word, even by such lips as mine, what are they all except his appeals to us? And this is the deepest meaning of joys and sorrows, of gifts and losses, of fulfilled and disappointed hopes. This is the meaning of the yearning of Christless hearts, of the stings of conscience which come to us all. "Behold! I stand at the door and knock!" If we understood better that all life was guided by Christ, and that Christ's guidance of life was guided by his desire that he should find a place in our hearts, we should less frequently wonder at sorrows, and should better understand our blessings.

The boy Samuel, lying sleeping before the light in the inner sanctuary, heard the voice of God and thought it was only the gray-bearded priest that spoke. We often make the same mistake, and confound the utterances of Christ himself with the speech of men. Recognize who it is that pleads with you; and do not fancy that when Christ speaks it is Eli that is calling; but say: "Speak, Lord! for thy servant heareth!" "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in."

2. And that leads me, secondly, to ask you to look at the door opened.

I need not enlarge upon what I have already suggested; the universality of the wide promise here—"If any man open the door;" but what I want rather to notice is that, according to this representation, "the door" has no handle outside, and is so hinged that it opens from within, outwards. Which, being taken out of metaphor and put into fact, means this; you are the only being that can open the door for Christ to come in. The whole responsibility, brother, of accepting or rejecting God's gracious word, which comes to you all in good faith, lies with yourself.

I am not going to plunge into theological puzzles, but I appeal to consciousness. You know as well as I do—better a great deal, for it is yourself that is in question—that at each time when your heart and conscience have been brought in contact with the offer of salvation through faith in Jesus Christ, if you had liked you could have opened the door and welcomed his entrance. And you know that nobody and nothing kept it fast except only yourself. "Ye will not come to me," said Christ, "that ye might have life." Men, indeed, do pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put it there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to keep open. Jesus Christ knocks, but Jesus Christ cannot break the door

open. It lies in your hands to decide whether you will take or whether you will reject that which he brings.

The door is closed, and unless there be a definite act on your parts it will not be opened, and he will not enter. So we come to this, that to do nothing is to keep your Saviour outside; and that is the way in which most men that miss him do miss him.

I suppose there are very few of us who have ever been conscious of a definite act, by which, if I might adhere to the metaphor, we have laid hold of the door on the inside, and held it tight lest it should be opened. But, I fear me, there are many of my present hearers who have sat in the inner chamber, and heard the gracious hand on the outer panel, and have kept their hands folded and their feet still, and done nothing. Ah! brethren, to do nothing is to do the most dreadful of things, for it is to keep the shut door shut in the face of Christ. No passionate antagonism is needed, no vehement rejection, no intellectual denial of his truth and his promises. If you want to ruin yourselves, you have simply to do nothing! All the dismal consequences will necessarily follow.

"Well," you say, "but you are talking metaphors; let us come to plain facts. What do you want me to do?" I want you to listen to the message of an infinitely loving Christ who died on the cross to bear the sins of the whole world, including you and me; and who now lives, pleading with each of us from heaven that we will take by simple faith, and keep by holy obedience, the gift of eternal life which he offers, and he alone can give. The condition of his entrance is simple trust in him, as the Saviour of my soul. That is opening the door, and if you will do that, then, just as when you open the shutters, in comes the sunshine; just as when you lift the sluice in flows the crystal stream, into the slimy empty lock, so—I was going to say by gravitation, rather by the diffusive impulse that belongs to light, which is Christ—he will enter in wherever he is not shut out by unbelief and aversion of will.

3. And so that brings me to my last point—viz: the entrance and the feast.

My text is a metaphor, but the declaration that "if any man open the door" Jesus Christ "will come in to him," is not a metaphor, but is the very heart and centre of the gospel. "I will come in to him," dwell in him, be really incorporated in his being, or inspired, if I may so say, in his spirit. Now you may think that that is far too recondite and lofty a thought to be easily grasped by ordinary people, but its very loftiness should recommend it to us. I, for my part, believe that there is no more prose fact in the whole world than the actual dwelling of Jesus Christ, the Son of God who is in heaven, in the spirits of the people that love him and trust him. And this is one great part of the gospel that I have to preach to you, that into our emptiness he will come with his fullness; that into our sinfulness he will come with his righteousness; that into our death he will come with his triumphant and immortal life; and he being in us and we in him, we shall be full and pure and live for ever, and be blessed with the blessedness of Jesus. So remember that embedded in the midst of the wonderful metaphor of my text lies the fact which is the very centre of the gospel hope, the dwelling of Jesus Christ in the hearts even of poor sinful creatures like you and me.

But it comes into view here only as the basis of the subsequent promises, and on these I can only touch very briefly, "I will come in to him and sup with him, and he with me." Well, that speaks to us in lovely, sympathetic language, of a close, familiar, happy communication between Christ and my poor self which shall make all life as a feast in company with him. We remember who is the mouthpiece of Jesus Christ here. It is the disciple who knew most of what quietness of blessedness, and serenity of adoring communion there were in leaning on Christ's breast at supper, casting back his head on that loving bosom; looking into those deep sad eyes, and asking questions which were sure of answer. And John, as he wrote down the words, "I will sup with him, and he with me," perhaps remembered that upper room where amidst all the bitter herbs, there was such strange joy and tranquility. But whether he did or no, may we not take the picture as suggesting to us the possibilities of loving fellowship, of quiet repose, of absolute satisfaction of all desires and needs, which will be ours if we open the door of our hearts by faith, and let Jesus Christ come in?

But, note, when he does come he comes as guest. "I will sup with him." "He shall have the honor of providing that of which I partake." Just as upon earth he said to the Samaritan woman, "Give me to drink," or sat at the table, at the modest village feast in Bethany, in honor of the miracle of a man raised from the dead, and smiled approval of Martha serving, as of Lazarus sitting at table, and of Mary anointing him, so the humble viands, the poor man's fare that our resources enable us to lay upon his table, are never too small or poor for him to delight in. This King feasts in the neatherd's cottage, and he will even condescend to turn the cakes. "I will sup with him." We cannot bring anything so coarse, so poor, so unworthy, if a drop or two of love has been sprinkled over it, but that it will be well-pleasing in his sight, and he himself will partake thereof. "He has gone to be a guest with a man that is a sinner."

But more than that, where he is welcomed

as guest, he assumes the place of host. "I will sup with him, and he with me." You remember how, after the resurrection, when the two disciples, moved to hospitality, implored the unknown Stranger to come in and partake of their humble fare, he yielded to their importunity, and when they were in the guest chamber took his place at the head of the table, and blessed the bread and gave it to them. You remember how, in the beginning of his miracles, he manifested forth his glory in this, that, invited as a common guest to the rustic wedding, he provided the failing wine. And so, wherever a poor man opens his heart and says, "Come in," and I will give thee my "best," Jesus Christ comes in, and gives the man his best, that the man may render it back to him. He owes nothing to any man, he accepts the poorest from each, and he gives the richest to each. He is guest and host, and what he accepts from us is what he has first given to us.

The promise of my text is fulfilled immediately when the door of the heart is opened, but it shadows and prophesies a nobler fulfillment in the heavens. Here and now Christ and we may sit together, but the feast will be like the Passover, eaten with loins girt and staves in hand and the Red Sea and wilderness waiting to be trodden. But there comes a perfecter form of the communion, which finds its parallel in that wonderful scene when the weary fishers, all of whose success had depended on their obedience to the Master's direction, discerned at last, through the gray of the morning who it was that stood upon the shore, and, struggling to his side, saw there a fire of coals, and fish laid thereon, and bread, to which they were bidden to add their modest contribution in the fish that they had caught; and the meal being thus prepared partly by his hand and partly by theirs, ennobled and filled by him, his voice says, "Come and dine." So, brethren, Christ at the last will bring his servants to his table in his kingdom, and there their works shall follow them; and he and they shall sit together for ever, and for ever "rejoice in the fatness of thy house, even of thy holy temple."

I beseech you, listen not to my poor voice, but to his that speaks through it, and when he knocks do you open, and Christ himself shall come in. "If any man love me he will keep my commandments, and my Father will love him, and we will come and make our abode with him."

"He Leadeth Me, O Blessed Thought."

Dear Bro. Bailey:—Perhaps some notes taken while out on an evangelistic tour would interest your readers.

June 1, 1892.—Brother and Sister Pierce came down from Yangchow, Sister Pierce to stay with Mrs. Bryan, while Pierce and myself, with our native helper, Brother Ma (Horse), make an evangelistic trip to preach to those who have no regular opportunity of hearing the gospel.

June 2.—Morning prayers. Read Romans, 10th chapter. Believing that God guided us to this appropriate chapter, we resolved to take it as our guide, and to go forth with a heart's desire and prayer to God that the Chinese might be saved, preaching the crucified and risen Jesus as the only Lord and Saviour for all men.

We started at 9 o'clock a. m., and intended sailing up the river, but found after several tacks, that we could make no headway against wind and water. We then concluded that God had some work for us to do nearer home, and sailed across the river to one of my regular stations at Chih hao-ku. A few people were already in the tea shop drinking their morning tea. We soon attracted a large and attentive audience by singing, "Jesus loves me." After preaching and distributing hymns and tracts, we left the people to discuss what they had heard, and we returned to our boat.

While we ate our dinner and rested, our boatmen took us up the river to Kwa-tseu, another one of my regular stations. Our audience was small, but attentive. The wind being against us, we changed our course and sailed up the Grand Canal to San-t'sa-ho. Bro. Ma said, "Why not follow our Saviour's example by preaching from the boat?" We adopted his suggestion. While we sang, "Jesus loves me," "One there is above all others," "Come to Jesus just now," the men, women and children came flocking in from every direction. As I looked upon the hungry multitude, I longed for some of the criticsers of "mission methods" to help us preach. We preached until our throats warned us to stop. The people still lingered. We gave them some hymns and tracts and bade them good-night. With tired bodies and happy hearts, we sat down to our evening meal, thanking God for the privileges of the day. We did not remain awake long enough after retiring to find out whether our board beds were hard or soft.

June 3.—From San-t'sa-ho we took a branch canal back to the river. Our boatmen started at daylight, and by the time we had finished breakfast and morning prayers, arrived at Poh-Shwang. Our singing soon collected a large audience on the bank of the canal. There were many boys in the crowd, and I hope we sowed some good seeds in their youthful hearts. I was amused to notice the tricks they played on each other. Slyly throwing stones into each other's baskets, and putting them on each other's heads, and the innocent looks they could assume when the culprit was sought. A boy is a boy the world over.

Our next point was Shung ch'eu, where

we had a good audience and an interesting service. It was now time to refresh the physical man with dinner and rest. Our boatmen sailed on to Kin Kiang while we were thus pleasantly engaged. I awoke just in time to hear some one pay Brother Pierce a compliment at my expense. He said, "This man (Pierce) can speak our language, but that man over there cannot." To prove that I could, I raised up and said, "Would you like to hear me preach?" One man replied, "We have eaten our thin rice." I hope that I am better understood sometimes, but it is very difficult to lead a Chinaman's mind away from material things. After the usual service of preaching and distributing tracts, we sailed on to Ta ma-tea. Here we left our boat and walked to Ichen about two miles away. This small walled city was almost completely destroyed during the last rebellion, and has never recovered. It is a dead city, dead and buried. On entering the city, we met one of our church-members, who invited us to drink tea with him in a tea-shop. The people crowded in to see us, and we took advantage of the occasion to preach to them. May God use our efforts to give spiritual life to this spiritually and commercially dead city. The few people in the city were largely engaged in making silk. Many groups of men, women and children were preparing the cocoons for the reel by taking them from the bunches of straw, where the silk-worms had deposited them, and removing the outer coating of rough yellowish silk. The reel is very simple but ingenious and well adapted to the Chinaman's use. The ancient Chinese must have had more ingenuity than the present generation. The memorizing system of education, and undue regard for the ancients, have about destroyed their thinking powers. The reel is worked by the foot, and has an attachment for uniformly distributing the silk over the wheel, which is perhaps the forerunner of the bobbin reel on our latest improved sewing-machines. The cocoons are thrown into a pot of boiling water and stirred around with chopsticks. Threads of silk adhere to the chopsticks, and are pulled through little iron rings to prevent the cocoons from being lifted out of the pot while being reeled; then carried over the distributing attachment to the wheel. After the work has begun, the threads which collect on the chopsticks are simply brought into contact with those passing on to the wheel, and, being wet, they adhere and are carried on. New cocoons are added when necessary, and those from which the silk has been wound are removed with a sieve dipper. The skeines of silk are then sold by the pound to the weavers.

We passed through the city and returned to our boat at Ta ma-tea to find the largest audience of the day waiting us. After I had preached, Bro. Ma, although sick, insisted on preaching, too. He preached longer than was good for him, and insisted on going on, but I put my arm around him and said, "The spirit is willing, but the flesh is weak." While distributing the tracts, one man came up and said, "Give me one, I know you." I replied, "Yes, I know you. You are the man who cursed me when I was here last year, but I preach a doctrine of love and forgiveness, and will also practice it. Come forward and I will give you two tracts. I hope you will hereafter know me as a friend and treat me as such. It was now about dark, and fearing the crowd might not disperse, we concluded to move down the canal a little way to spend the night. As we moved away, the boys and roughs threw some mud upon our boat, and tried to throw some of the mud (curses) of their hearts upon us, but this black-mud fell back blacker still into their own hearts. Thus closed another day of hard work and glorious privileges.

June 4.—Sz-Yen-Ken, at the juncture of the canal and river, 7:30 o'clock a. m. While taking a walk to advertise our arrival, we came across a Chinese woman in a rage. A Chinese woman in a rage defies description. A gentleman ran up and began vigorously fanning her with a large palm-leaf fan to cool down her anger, and his efforts soon proved successful. Such a method of cooling down anger might be useful in other countries also. Try it!

We returned to our boat, and, by singing, soon succeeded in drawing a large audience, to whom we preached Jesus and the resurrection. God's Spirit seemed to be present, and I knew that good was accomplished.

We next sailed down the river to Sch-Er-Wei. We were now sailing homeward, and being very tired, felt inclined not to stop, but duty prevailed. We had a very good meeting in a tea-shop. While we were preaching, our Father changed our headwind into a favorable wind, which took us home by 2 o'clock p. m.

The evening was cloudy and cool, and we all concluded to go out to the bamboo-grove temple. This temple was destroyed during the last rebellion, and is now being rebuilt. We were delighted with the cool shade and the clear spring water, but the scene in the temple made our hearts ache. Idols in every stage of completion on every hand. Here some mortar, there a wooden frame; there some of the mortar smeared over a frame; there a man giving the finishing touch to a large image of Buddha. O God, hasten the day when China shall know thee!

June 6.—We agreed to go with Brother Hunnex by two of his country stations, so we sailed down the river to Tan-t'u. After preaching to a small audience under a willow tree, we returned to our boat, hoping

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The Biblical Recorder.

WEDNESDAY, AUGUST 17, 1892.

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

LIBERAL PROMISES.

From the accounts we have of the recent enthusiastic meeting of the B. Y. P. U. A. held at Detroit, Michigan, we learn that some honored brethren from the South were quite liberal in their promises in behalf of the Baptist churches of the Southern States in the matter of co-operation in pushing the work of that organization. One or two brethren it seems were quite liberal in promising that the South would come "into it," not only in the matter of co-operation, but also in the matter of endorsing the plan of the sisters taking an active part in the public discussions at the annual meetings, and especially in the meetings of local societies.

As highly as we respect some of the brethren present at that meeting, who were supposed to represent the churches composing the S. B. Convention, yet we do object to brethren promising so much for the South, unless they are sure that they have a good foundation for such promises. And we very much question this habit of the brethren pledging the South to fall in with a movement like the B. Y. P. U.

In the first place, no one in particular has the right to authorize them to make such promises. We have no Pope among us whose mandate we must hear, *nolens volens*. Our State and general conventions have only *advisory* power; and hence, the real power to authorize such promises rests with the churches. Have the churches spoken on this thing? Until they do, no one has a right to even try to commit them to any special course. There is nothing against which the average Baptist church will kick more promptly than outside dictation, even though it be attempted by good and honored brethren. If the brethren had been clothed with the authority of some modern bishops, they could with some better show of reason have made large promises for their section of country.

And again we claim that it smacks strongly of presumption for these, or other worthy brethren, to promise such a huge constituency, and the largest body of Baptists on the continent to pursue any particular course of action. Caesar, on the banks of the Rubicon, Napoleon, treading like a caged lion the shores of that mockery of a monarchy, the sea-girt isle of Elba, had within them thoughts that might well cause an empire to tremble, because upon their decision hung the fate of nations. Did any of these brethren feel like Caesar or Napoleon when they decided for a great section and people what course they would pursue?

An honored correspondent thinks that so far as the part the sisters are destined to take in pushing the work of the Union, and in its public meetings, the South would do well to identify herself with the movement, that her influence may be felt to the extent that the sisters will be properly restrained. He may possibly be right; and if the South by joining in, could exert the influence he thinks is within her reach, it might be a wise thing for her so to do. But we must confess that we are rather skeptical about our well-known conservatism being respected to such an extent, were we fully committed to the movement. We are really surprised to learn that the women were not "in it," so far as the program for the public exercises of the recent meeting was concerned. But what assurance can be given that all such meetings shall be equally free from such unscriptural innovations. In this case it may be best to "make haste slowly."

At all events, we shall watch this movement closely and *kindly*, and if we become satisfied that it would be for the best interests of the vast multitude of young people in our churches, and for the churches composing our Convention, we shall not hesitate to espouse it heartily. We rejoice in every evidence of the prosperity and progress of our brethren North. We are really and truly one people; but still, Southern Baptists should stand firmly by the work at home and heartily sustain the Convention that needs their means and directs their benevolence.

DR. J. W. CARTER, at the meeting of the Board of Missions and Sunday-schools last November, when they were arranging appropriations in State Missions for this year, said that this would likely be a hard year on State Missions. Cannot the pastors and churches see to it that this important work is not neglected?

LET "Missions" be the watchword all along the line. The gospel must be given to all the world.

FASHIONABLE PREACHERS.

As strong churches increase, and a large number of our members, especially in city churches, become wealthy, and hence able if disposed to indulge in even the foibles of fashion, there is a decided tendency on the part of some of our preachers to assume the airs and manners of the *fashionable preacher*. We were very forcibly impressed with this fact in studying the picture of a prominent Southern preacher not long since. The face, and that part of the person that could be seen in the picture, gave every evidence of receiving no little attention from the man represented. The features were classical, rather delicate, and almost feminine in cast. The hair was glossy, rather long, and seemed to have been curled and twisted after the manner of stage actors. The eyes—ah, the eyes!—oh, the eyes!—had a dreamy, far-away look. The whole make-up of what we could see impressed us that he was what the ladies would call a handsome, *sweet* man. If the picture had shown the whole person, there might have been other developments in the way of dress; the exquisite cut of the coat, the elegant fit of the pants, the coy exhibition of kid gloves, jeweled fingers, and the immaculate appearance of the gaiters on the feet, might have heightened our opinion, and that was, "this is a fashionable preacher."

Well, we are no misanthrope. Certainly we can lay no claim to excellence in personal beauty; but we do not on that account envy others; and we would honestly guard, especially our younger brethren, against being ambitious to be considered pulpit exquisites. Made exquisites, in any walk of life, are rather a worry; but the pulpit, of all places, is the most unsuited for them.

We like to see our brethren neat and tidy. We do not object, when their salaries will permit, and their people demand it, that they should appear abroad and live at home in the style that their means and his will justify; yet they can at all times and in all places show that they are more anxious to be considered good and faithful men than fashionable preachers. Ye brethren that are proud and extra-fashionable, think sometimes of your poor suffering Master, and the prophets' description of him, how that his visage was marred, "and where we shall see him, there is no beauty in him, that we should desire him." What a contrast could be noticed between the photograph of humble Nazarene, as he appeared on earth, when placed by the side of some of the fashionable preachers of our day! We have an abiding conviction that the fashionable preacher does not do much good. Some of the grandest men we ever listened to were plain, but neat in dress, homely in face, but mighty in spirit.

RICMOND ASSOCIATION

In company with President Brewer, of Chowan Baptist Female Institute, the RECORDER representative attended the Richmond Association which commenced at Laurinburg on Thursday, 4th of August. We reached the Association Friday morning. The body had organized by the election of that old veteran among our Baptist people in the Southern part of the State, Bro. J. B. Covington, of Rockingham, as Moderator. Bro. Archie Johnson, of the Laurinburg Exchange, was made Secretary.

The Laurinburg church is the fruit of our State Mission work in recent years. A few years ago we had no church here, now there is a prosperous and hopeful band of believers. Our Brother Lucas who was for a long time the only Baptist in the town delights to tell of the progress of the Baptist cause at Laurinburg. It is an interesting recital.

The Laurinburg saints have recently built for themselves a new church house. It is a gem. We have seen no where a neater or more comfortable church building. It would be worth the while of those who may desire to erect a cheap, attractive and comfortable village church, to get points from pastor Kesler about his Laurinburg house.

The Richmond Association is a small body. It has nine churches and three ministers—Revs. Livingston Johnson, M. L. Kesler and I. S. Boyles. The attendance of delegates at its recent session was small, still there was a lively interest in the matter before the Association by the delegates and the people of the town of Laurinburg. Good work was reported by the churches for the objects of the Convention during the year. The pledges of the churches for the Associational year were met, and showed contributions amounting to eighty five cents per capita.

The discussion of the various objects of the Convention before the Association was interesting, able and instructive. It was participated in by Rev. Livingston Johnson, W. J. Fulford, M. L. Kesler, I. S. Boyles and Rev. Mr. Moorman, pastor of the Methodist church in Laurinburg, also by brethren J. M. Brewer, J. B. Covington, Duncan Mc-

Neill, W. G. Quackinbush, Archie Johnson, J. H. Austin and Dr. Watson.

Dr. Pritchard favored the Association with his presence on Friday night and spoke with great acceptability to the brethren on the Centennial of Missions. He gave a history of the movement of Modern Missions and emphasized the necessity for the organization of the centennial work in the churches and Sunday-schools. He made a strong speech.

President Brewer represented Chowan Female Institute, and did it well. This is the first time he had been in this section of the State. He was called out several times by the brethren and made a favorable impression for himself and his excellent school by his kindly hearing and sensible speeches. There are several girls in the Laurinburg section who ought to attend one of our female schools, and it is probable Bro. Brewer will get some of these girls into his school next session.

The hospitality of the people of Laurinburg in entertaining the Association was all that could be desired. Our home was with Bro. Geo. W. Goodwin. He and his good wife know how to entertain the brethren, they have done so much of that kind of service. At this home Bishop Kesler, pastor of the Laurinburg flock, resides. He has not followed the example of those other young ministers of the Association, Johnson and Boyles. Perhaps he thinks a "bird in the hand is worth two in the bush." At any rate, Kesler is in a good place now and knows it.

For some time this Association has had under consideration the advisability of joining with its neighbor, the Anson Association. At this session a resolution was adopted favoring the same, and a committee consisting of Revs. L. Johnson and I. S. Boyles and brethren J. H. Williamson, W. W. Bostick and W. R. Covington was appointed to confer with the churches and effect the union. It is probable that the union will be an accomplished fact and that there will be no other meeting of the Richmond Association.

Through the kindness of Bro. Geo. W. Goodwin, we were shown the country about Laurinburg. It is a splendid farming section. The lands are level, friable and easily tilled. They retain what is put upon them, and are very productive. We have seen no such crops anywhere in the State as those about Laurinburg. The homes of the people appear to be comfortable. We suppose these farmers come as near making farming profitable as it is possible to do. They ought to be thankful to their Scotch ancestors for settling where they did. No doubt they are.

QUERIES.

Bro. Bailey:—Please answer these queries and oblige.

1. Does the Bible forbid kinfolks marrying?
2. Did the children of Israel remain in the wilderness forty years after the return of the spies from searching the promised land?

Yours truly, JNO. CAIN.
Cypress Creek, Bladen Co., Aug. 6.

ANSWER.—Marriage with near relations had been allowed before the giving of the Law, but was prohibited by the Mosaic Law. Levirate (brother-in-law) marriages were common in the patriarchal period, but were regulated by Moses. See Deut. 25: 5-10.

No. The Israelites had been already nearly forty years out of Egypt when the spies were sent from Kadesh Barnea, where the Israelites dwelt for thirty seven years—a region mountain locked, and well watered, embracing a plain and valley large and rich enough to support the three millions and their flocks.

FROM OUR TRAVELLING AGENT.

The Beulah Association met with the church at Ruffin. Two years ago Bro. S. F. Conrad began preaching here in an old tobacco barn to a mere handful of Baptists gathered up in the neighborhood. Now they have a beautiful house which has cost them \$2,000, and is neat, well arranged, containing Sunday-school rooms and baptistry. This is at present a mission point, but will before long be self-sustaining and one of the best working churches of the Association.

The introductory sermon was preached by Dr. James, President of Roanoke Female Seminary, from Luke 10: 26.

Dr. Rominger, who has for several years served so acceptably as moderator of the Association, was again elected, as was also Bro. J. H. Tucker, the former clerk.

The only business after the organization was the discussion of Periodicals. The report was read by Bro. J. H. Lamberth, who made a strong and enthusiastic speech for the RECORDER. Bro. Lamberth don't expend all of his energies in speeches either, but sees to it that his people take the RECORDER, just as he looks after other depart-

ments of our work. Other brethren spoke to the report, earnestly urging all of our people the necessity of taking our denominational paper.

An "omnibus" report, said to contain a reference to all our mission work, was read and discussed by brethren Pritchard and James in the forenoon, and by brethren Durham and Howard in the afternoon.

Bro. Howard made a very earnest speech, in which he advocated the plan of any church, Association, or individual, doing mission work on a line independent to any existing Board or other organization. His plan, if I understood him correctly, does not contemplate the abolishing of our Boards, but a continuance to support and co-operate with them. And while we think Bro. Howard will fail to impress his views as a whole on very many Baptists in the State, yet every one who hears him will be impressed by his honesty of purpose, by his earnest desire to enlarge and hasten on our mission work, and by the excellence of his speech viewed from his standpoint.

We had a good practical discussion on State Missions, participated in by brethren Howell, Wood, Lambeth, R. W. Brooks and Durham. The pledges of the churches were considerably over what they did last year; and besides this, there were some new plans put on foot which insure more and better work being done on the mission ground of the Association.

Bro. Gwaltney having to leave before the general subject of education was reached, was invited to make some statements on ministerial education.

The brethren were glad to welcome Prof. W. L. Poteat to a place in his old home Association. He was listened to with interest when he spoke on general education and for Wake Forest College. A prophet is not always without honor in his own country. The truth is, if he is of any *profit* he is honored anywhere.

Bro. J. K. Howell, in the absence of Bro. Mills, spoke in behalf of the Orphanage.

Bro. R. W. Brooks spoke for Sunday-schools. He is a good, all-round church worker, and is especially interested in the Sunday-school work.

The few Baptists here have sacrificed till sacrificing has come to be a pleasure to them, and this copy of the RECORDER is sent to old and new subscribers to express the gratitude of all the brethren for the kindness received by the brethren and friends in and around Ruffin.

In Dr. Tucker's house there seemed to be always room for one more, and it looked sometimes as if we could hold an extra session of the Association. This was especially noticeable when the time came to cut watermelons or when the supper bell rang.

J. C. C.

PERSONALS AND OTHER ITEMS.

Rev. J. A. Campbell is holding a meeting at Hector's Creek.

Rev. Carter H. Jones has been spending a week at Nag's Head.

Dr. Hawthorne of Atlanta preached in Richmond on Sunday, the 7th.

Rev. J. B. Boone is at Independence Hill engaged in a protracted meeting.

Dr. A. G. MacManaway of Charlotte has resigned the pastorate of the First Baptist church.

The Bethel Hill Institute will open the third week in September. A full attendance is expected.

Rev. G. N. Donaldson has been called to the pastorate of the Salem church for the balance of this year.

We regret to hear of the sudden death of Mr. Norman L. Shaw, Jr., son of Bro. N. L. Shaw of Warrenton.

Rev. C. A. G. Thomas, late pastor of Elizabeth City church, should be addressed at Greensboro hereafter.

Revs. C. W. Scarborough and W. V. Savage have been conducting a protracted meeting at Roberts' chapel.

Rev. J. N. Booth has returned to his pastorate in South Carolina after a pleasant vacation spent in this State.

Dr. Cobb has just returned from a meeting at Sharon. He goes this week to Goldsboro to bring his family home.

We are glad to present to our readers this week two interesting letters from brethren Bryan and Britton of China.

Rev. J. J. Lansdell, assisted by Rev. S. C. Tapp, is in the midst of a promising revival at Providence, Person county.

Rev. C. A. Jenkins closed a very successful protracted meeting at Mountain Creek last week. There were about thirty conversions.

Rev. Dr. C. A. Stakely, of Washington, D. C., is to preach at Association Hall for Rev. Thomas Dixon through the month of August.

Bro. A. Wiles of Wilmington writes that Rev. N. A. Callihan will begin a protracted meeting at New Briton church on the 20th inst.

Bro. J. R. Denton is in the second session of a flourishing school at Dysartsville. He has for a long time made teaching a profession.

Dr. A. E. Owen left Sunday for Providence where he will deliver an address to the people of the Virginia Association of Martha's Vineyard.

Prof. H. H. Harris, of the Chair of Greek at Richmond College, has been invited to take charge of the department of Greek at the Texas University.

Dr. Thomas Hume of the University has been invited to deliver twelve lectures before the National School of Methods which meets at Chicago next year.

Rev. Dr. J. J. Hall, of the Raleigh Baptist Tabernacle, has been granted a leave of absence for the month of August, and left for the Northern cities last week.

Mr. C. L. Haywood, a graduate of Wake Forest, and late principal of the Bryson City Academy, will become a teacher in the Raleigh Male Academy this fall.

Prof. J. R. Hankins, of Howard-Payne College, Texas, a graduate of Wake Forest College, was married to Miss Minda Chamblee of Wake county, Aug. 10th.

The church at New Friendship was dedicated on July 31st. Bro. F. H. Jones preached the dedicatory sermon, which we hope to be able to furnish our readers soon.

Hannah Emerson Ashe, wife of Capt. S. A. Ashe of the *News and Observer* of this city, died Saturday afternoon, Aug. 13th. We extend our sincere sympathy to the bereaved.

Prof. J. L. Kesler has been elected to the professorship of Greek and Latin in Howard Payne College of Texas. He has accepted the position, and will leave shortly for his new field.

Rev. J. A. Beam is off holding protracted meetings. He closed a splendid meeting at Olive Branch, Flat River Association, Sunday, the 7th. There were over twenty professions.

The Flat River and Yaddin Associations meet this week—the former at Island Creek, Granville county, Tuesday to Thursday, and the latter at Cross Roads, Yaddin county, Thursday to Saturday.

We are glad to hear of the progress made by the First church at Chattanooga, Tenn. Since Rev. C. G. Jones took charge of it there have been thirty additions. The church will try to raise \$1,000 for the Centennial fund.

Rev. Geo. D. Staton, a highly useful Baptist minister of Woodlawn, a suburb of Birmingham, Ala., while preparing to go to his pulpit on Sunday morning, Aug. 7th, fell suddenly dead. Dr. Staton had been preaching over thirty years.

We thank Bro. Moore of Monrore for his kind words about the RECORDER. Bro. Moore writes that he is in full sympathy with the Foreign Mission Board, but hopes that the brethren will deal gently with brethren Bostick and Herring.

The Young People's Society of the Twenty third street church (Rev. Thomas Dixon, pastor,) has voted to disband and organize a Christian Endeavor Society. Unless wise counsels prevail, hurt will come to the young people of our churches by a conflict between two great forces.—*Watchman*.

Last Sunday, Dr. T. E. Skinner occupied the pulpit of the First Baptist church of this city, morning and night, in the absence of the pastor, Dr. J. W. Carter. In the morning, Rev. O. L. Stringfield preached in the Baptist Tabernacle. Rev. C. W. Cooper occupied the pulpit of the Fayetteville Street church at night.

Take care when the "confidential" brother wants to "tell between you and me" the faults of his pastor. Preachers have faults and a good many of them, but that is no reason why you should encourage a man, to injure his pastor, in a "sneaky" way. We abominate the man who would stab his pastor in the dark.—*Central Baptist*.

Rev. A. D. Hunter has resigned the pastorate of the church at Greenville. In the resignation of Bro. Hunter the Greenville church loses an able pastor, and one whose place will be hard to fill. This church is one of our best, and we hope that the efforts of Bro. Hunter in finishing the house of worship, and general church work, will not be stopped by his resignation.

Rev. C. W. Matthews writes us under date of August 5th: "I have just baptized twenty happy converts and restored two, as the results of a seven days meeting with my Oak Grove church." Brother Matthews preached twice a day for a week during this revival, and is at present engaged in a meeting at Lake Drummond church. On the 25th he begins a revival at Harrellsville church.

Rev. J. A. Stradley has held meetings with three of his churches. Rev. J. H. Lamberth aided him at Stovall. About forty professed faith. Rev. R. VanDeventer aided him at Rock Spring. Twenty professed faith. Rev. J. S. Hardaway aided at Amis Chapel. Twenty-five professed faith in Christ. Each of these churches think they had the best preaching. All of these brethren did good preaching.

Rev. G. W. Greene, in a letter dated Canton, China, July 6th, 1892, says: "It seems to me there has been enough said in the papers about methods of mission work, and it would be better, instead of criticising our brethren and their methods of work, to tell what we are doing, how we are doing it, and how the work is succeeding. Results alone can decide some of these questions, and in respect to some of them it will take a long period of years to decide finally. But we cannot afford to flitter away time in fruitless discussion, which will leave every one more fully convinced than ever that his way is right, and will distract attention from the main issue, the security of men, women and money to carry the good news to the heathen."

....Pastor P. T. Hale has just closed a good meeting with his own church, the South Side, of Birmingham, Ala. Although without ministerial aid, the Holy Ghost revived the church, and twenty-three were added to the membership. Their new building, which will be the largest Baptist church in the State, will be dedicated the third Sunday in September, Dr. P. S. Henson of Chicago preaching the sermon.

....The committee appointed at the Southern Baptist Convention at Atlanta, Ga., to consider the propriety of reducing the size of the body and to report the best method of doing it, if deemed advisable, meets at Mont Eagle, Tenn., on the 20th inst. The committee is composed of Dr. Falk of Tennessee, Dr. Burrows of Georgia, Dr. Carroll of Chapel Hill, N. C., President Dudley of Georgetown College, Ky., and Gen. Eagle of Arkansas.

....Bro. James Bryant Jordan, aged fifty-seven years, died suddenly at his home in this city last Friday afternoon. Bro. Jordan had for many years been an exemplary member of the First Baptist church of this city. The funeral services were conducted on Saturday afternoon by Rev. Dr. Thos. E. Skinner, assisted by Rev. J. N. Cole of the Edenton Street M. E. Church, and Rev. Dr. F. L. Reid of the *Christian Advocate*. We extend our sympathy to the bereaved.

....Rev. C. C. Haymore, writing to us from Mt. Airy, August 9th, of the death of Sister Herring, states that he and Brother Pruett conducted the funeral service of our late sister on the afternoon of the 8th, and that it was one of the largest he had ever seen in Mt. Airy. Bro. Herring left on the morning of the 9th for his father's, carrying with him two of his children, leaving the baby with Mrs. Wingate. Bro. Herring needs the sympathy and prayer of all the brethren.

....Who wrote the "Life of John Bunyan" as it is published in a cheap edition of Pilgrim's Progress by Butler Bros., New York and Chicago? On page 38 and 39 of the "Life of John Bunyan," which is published at the first of Pilgrim's Progress, an effort seems to have been made by the writer to place the Baptists of that age with persecutors.—*E. F. Jones, Zionville, N. C., Aug. 4, 1892.* We would be pleased to have the foregoing inquiry answered by any of our readers.

....Rev. J. W. Carter, D. D., now pastor of the Baptist church of Raleigh, N. C., is to spend his vacation in West Virginia, and will preach in Parkersburg August 14th. Dr. Carter has many warm personal friends in West Virginia, and in no other one place are they so numerous as in Parkersburg, where he was pastor for twenty-five years. Pastor R. B. Smith is now at his father's on a short vacation. In the three months he has been with this church he has done good work and has got a good hold on the people. Rev. Mr. Morris, a class-mate, preached last Sabbath, and Dr. Carter is to preach next Sabbath.—*Journal and Messenger.*

....Dr. Overby writes: "Since I saw or heard from you I have been very sick, nigh unto death. My family thought I was dead at one time. I suppose if Dr. Ferebee had not been at home I must have died. But he was there; the Lord's time had not come. I preached last Sunday for the first time in five weeks. My strength comes very slowly. I was at Providence last week. Wood conducted meeting for me. I was too feeble. Had a good meeting. Eighteen added to the church." We know that every one will join us in thanking God that Bro. Overby has been spared, and hoping that he may live to do great good yet.

....Rev. K. C. Horner and Rev. W. A. Barrett have held successful meetings with Pace's chapel church, Granville county, and Arbor church, Vance county. Bro. Horner will help Rev. G. L. Merrell next week in a meeting at Friendship church, Moore county, and Bro. Barrett will help Rev. Martin Leach next week in a meeting at Maple Springs church in Randolph county. These brethren will meet each other again on the third Sabbath in August at Deep Creek church, Moore county, and they will hold a meeting with the church the following week. May the Lord bless these brethren and help them to do much good in the Master's cause.

Nine More Baptists.

In some sections the above number would seem small, but in this section where the Missionary Baptists are "the sect" nearly "everywhere spoken against" the number don't seem so small.

Dr. Hufman and the writer closed a good meeting at Lane's school-house the 5th Sunday in July. Five were baptized by the writer, and quite a number of others made a profession of faith in Christ.

We closed a good meeting here at Bethel last night. The writer baptized four, and quite a number of others were deeply affected. Bro. J. H. Johnson of Bethel and Bro. J. F. Tuttle of Plymouth aided the writer. It was the first time that we had ever met Bro. Tuttle, but his stirring gospel sermons and his pleasant company will be long remembered by us all. J. R. PACE.

Bethel, August 12, 1892.

Catalogue of Wake Forest College.

The General Catalogue of W. F. College has been published, and copies have been mailed to all who have sent in their orders. Hereafter the price will be fifty cents a copy. We do not care to make anything by the publication of this volume, but we are very anxious not to lose anything. The book is larger than was expected when thirty cents was mentioned as the price. It is now certain that the actual cost, including everything, will be nearly fifty cents a copy. CHARLES E. TAYLOR.

Wake Forest, Aug. 15, 1892.

Letter from Rev. T. C. Britton.

Dear Dr. Bailey:—We have been here in this Japanese mountain town a little over a week, trying to get a rest preparatory to our work in Soochow next fall and winter. For over a week before we left home, I preached daily in our chapel, while our native preacher was away on an evangelizing tour. I had a great many personal talks with the people, as I opened my little street room to receive them for conversation. As I was thus brought in close contact with a few among the millions of China, I was impressed as never before with their awful condition for want of christianity. While there are some who will argue for their doctrines to the end, there are others who seem to be so hardened and dead that you cannot get them to think at all. They will assent to all you say, and afterwards not even remember anything they have heard. Of the first class I met an interesting case on June 22. He held that we can know absolutely nothing about the future after death. He worshipped nothing and had perfect peace of heart. In his mind, the converts to christianity were in exactly the same error as the devotees to the idols in China. His main objection to Jesus and his religion was the condition of one of his friends who had been a christian about ten years. His friend was getting on well before he believed in Jesus. He had good business, plenty to eat, nice clothes, a wife and two sons. But since he went off after the doctrine of Jesus, he has become a "wreck." Although he could say nothing against the character of his friend, he said that his wife and two sons had died, no one would employ him, all his earthly goods were spent; and, when he was exhorted to give up his faith in Jesus, he clung the closer to him and rejoiced in hope of the happiness to come.

Although it is so sad to see their minds darkened with error, as this man's was, yet I rather have them to think and oppose the doctrine we bring than for them to be so dead as not to think at all.

It is now nearly three years that we have been the only Baptist missionaries in the great city of Soochow. I wonder if the Lord has not said to any one in North Carolina to come and be our co-worker in giving the pure gospel to these thousands. When the Lord speaks, let us not resist.

We hope to return home about the middle or last of August.

Christian greetings to all our friends in our native State. Fraternally,
T. C. BRITTON.

Arima, Japan, July 14, 1892.

From Africa—Letter to Bro. C. Durham.

Dear Bro. Durham:—It has been long since we had a letter from your pen. We write now simply to stir up your mind by way of remembrance.

It has now been more than three years since we left you all to come to the Dark Continent. What wonderful experiences have come to us in these years! but in them all the Lord has upheld and prospered our efforts.

It has been with great interest that we have noted the growth of our work in every department at home, and we have rejoiced greatly in the success of your work in the Board of Missions. The watchword of the churches of Christ to day is "Missions." Thank God for the growing interest in missions—State, Home and Foreign. They are all aiming at one great end—the evangelization of the world.

There are new fields opening to us faster than we are prepared to go in to work them. Just the other day Ijebu, having a population of 100,000, was opened up. No missionary was allowed to do work there until it was humbled by British arms. Last week a man came to me asking that we bring them the gospel. He will take me to the chief of his city and assure me a warm reception. I would go at once if I had not more work on my hands than I can do here.

This morning a blacksmith in a village some miles away comes and insists on my going to his people to preach the word and open a station. I could not go because I have more work on my hands than I can do.

Week before last I received letters from a town some miles away begging me to come to see them. I have not found the time to go. I tell all of these people to read the word and pray God to give them light, but you can see that I need some one to help me in my pressing work.

There is a special interest in our work in Lagos. Last week we baptized five, and this week inquirers are coming to me daily.

We are greatly in need of cheap chapels in which to hold our meetings during this rainy season. The town will give us lots on which to put the houses.

We are all well now and very busy, but happy in our work. All my family join me in love to you and family, and we ask you to remember us kindly to our friends. Ask the brethren of the churches to pray for our work. We need more missionaries.

Hastily, &c. Yours sincerely,
C. C. NEWTON.

Lagos, West Africa, June 27, 1892.

A Word from Moravian Falls.

Dear Recorder:—School opened here August 8th.

The Brushy Mountain Association will begin here Aug. 25th. We hope that a good number of the brethren from the eastern part of the State will come, and all who intend to come will please write Bro. R. A. Spainhour, and he will meet them at Wilkesboro. W. R. BRADSHAW.

Moravian Falls, Aug. 8, 1892.

The North Carolina College of Agriculture and Mechanic Arts begins its fourth session on the first Thursday in September. See large advertisement in another column.

See advertisement of the University Law School to be found on the seventh page.

Stopped from Preaching.

Dear Bro. Bailey:—Please allow me space in the RECORDER for a statement.

In 1890-'91, while in the Montgomery County Association, preaching at Troy and other churches, I had to resort to manual labor for about one-half of my support, as all other ministers who preach there have to do. I was advised to buy a small lot of land and farm on a small plan. I went to one of the members of my church and bought four and a quarter acres of land near Troy. The lot being in an undesirable shape, I bought one and one-seventh acres from another person joining his lot, which made both lots about a square. I went to another member of my church who was lending out his money at eight per cent., and he advanced the money to pay for all of the land and the expenses. I entered into this agreement with Mrs. Blake, the one I bought the four and a quarter acres from: "She shall have the refusal of the land when sold, with improvement and enhanced value." I invested about \$380 in a house and other improvements on the line between the two lots, as I thought. They say I missed the line sixty feet.

In the spring of '91, I saw that I could not pay the debt on the property, and I went to Mrs. Blake and told her my condition, having failed to collect my salary for the previous year. She showed me no goodwill nor sympathy, but said: "You have damaged my land." I had cleared, fenced, plowed and planted part of the lot. That is the way I had damaged it. She would not offer me any more than I gave her—eleven dollars per acre. The land I bought from her for eleven dollars in '90 would have sold for fifty dollars in '91. Railroad surveys, turpentine works and other improvements greatly enhanced the value of the land, besides the improvements I put on it. I sold the property and paid off the indebtedness. When I finished my year's work, I came to the Anson Association.

In February, 1892, I received a letter from a brother, stating that I had been brought under the censure of the church for falsehood and unfair dealing, too, and with Mrs. Blake, and that I had better come over and attend to the matter. I thought if there was much of it, the church would act on the Bible plan, and the difficulty would be settled all right, but when I heard again, they wrote me to stop preaching. I went over the next meeting and explained the matter to the church, as I had done by letter, asking the church to forgive the error they saw I had committed, if any; but they failed to hear me by letter or in person, saying the charge is well founded, first, because you did not build on the line; second, because you did not offer her the four and a quarter acres without these additional improvements. I did not promise to do either.

Why I did not do this: first, because by her own hearty consent, all the property was mortgaged to Bro. A. for the money to pay her for the land and to pay for part of the improvements; second, I could not have divided and sold any part of the property without consent of the mortgage-holder; third, the highest offer she made was the same I gave her (eleven dollars per acre). This is the foundation on which the well-founded and unpardonable charge was made, and not one of them will deny it.

Is it right that I should be stopped from preaching, and held under the censure of the church? Should I be damaged and slandered for what my conscience and friends taught me was right in the sight of God and man?

I feel like I am due this explanation to those churches and congregations to which I have preached, and also to the faculties which have taught me.

Many have heard of the trouble, but know not the truth about it.

Yours truly,
W. M. THOMPSON.

Lilesville, Aug. 2, 1892.

Letter from Alabama.

Dear Bro. Bailey:—It has now been nearly twelve months since I was in your office, and although I promised you while there I would write to the RECORDER, I have put it off until now.

Connellsville is a little mining town about thirty miles southwest of Birmingham, and I can proudly say we have the best and most quiet mining camp in Alabama.

I have been here now two years, and in that time we have built a neat little house of worship and have preaching by Baptist ministers twice a month and also a flourishing Sunday-school of about seventy members.

The RECORDER reaches me every Thursday night, and it always seems like a friend from home.

I was very sorry indeed to learn of the death of Sister Williams, wife of Capt. Williams of the steamer Plymouth, and a member of my father's church in Williamston, N. C. Sister Williams was one of the purest and sweetest christian spirits that I have ever known. It was a benediction for any one to be associated with her. The world is made poorer by her death, but heaven will be made more glorious. Hers was indeed a rare character. In the service of her Master she diligently did "with her might what her hands found to do." Her heart went out with pity and tenderness after the erring and unfortunate ones, and many a barren life felt the comfort of her sweet compassion. For her is needed no monument of marble or stone, for she has written for herself a memorial in the hearts of her many friends. For her the buds of promise she placed in other lives, the thorns she plucked with wounded hands from beneath unwary feet, have bloomed into glorious and perpetual beauty into the paradise above. For her the pearly gates were opened, and she now sits in sweet communion with him "who doeth all things well." May God mercifully with his favor look upon the grief-stricken family.

W. B. D.

Connellsville, Ala., Aug. 12, 1892.

Meeting at Seven Springs.

Dear Bro. Bailey:—I have just returned home after aiding Bro. Finch in an interesting meeting at Seven Springs, a young but promising mission station. During my stay I was the guest of Mr. Simmons and his lady, one of the best and noblest of ladies. It was a joy to me to see her present herself as a candidate for baptism with a young lady from another denomination. I suppose Bro. Finch will report the result of the meeting when it closes.

We have at Seven Springs a nice house, and conveniently located about midway between White Hall and the Springs. This house stands as a monument to Bro. Finch's energy and perseverance. He is doing a noble work. I think the State Board did a wise thing in sending him to this field. He is making sacrifices. May I not ask and expect the sympathies, prayers, and support of brethren in more favored localities. I fear the development now going on at Seven Springs and at Union will be checked if he withdraws from this important field. Should he feel constrained to do so, the church that will secure his services will be fortunate in so doing. I hope, however, that he may be sustained where he is. It would be very hard to supply his place. I left the meeting early because I was too hoarse to preach.

A. L. STOUGH.

Kinston, N. C., Aug. 10, 1892.

The Late Mrs. Herring.

Dear Recorder:—I cannot express to you how sad my heart was made to feel when I read in your columns of the sad death of our dear sister, Mrs. Maggie Nutt Herring. Although I had never had the pleasure of knowing her personally, yet when I read of her death, I felt almost like I had lost a mother, for she was indeed the mother of our Missionary Society at Oxford Female Seminary (or at least, it bears her name) of which I was a member last session. How glad we were to hear of her visit to her old home and wished that we might see and know her before her return to her work. But now her work is finished and we must so try to live as to be able to see and know her in heaven. Her husband, in his talk before our Society at the last commencement, said that among the many invitations he had had to preach and lecture in different places since his arrival in North Carolina he felt that he could not refuse the one to preach the sermon before the Maggie Nutt Missionary Society for that name was very dear to him; but how much dearer that name will be to him now.

Having heard several of the girls express a desire to see Mrs. Herring, I feel that I can rightly say that we all feel very sad over her death.

May our Father comfort the bereaved family and teach them to realize that he doeth all things well, and that he knoweth when his children are weary of this earth and kindly takes them home. M. E. B.

Meeting at Macedonia—Mistake Corrected, &c.

Dear Bro. Bailey:—To day we closed an interesting and profitable meeting at Macedonia in Forsyth county. Bro. W. H. Wilson did the preaching to the satisfaction of both church and congregation. The people will be glad to see him again. Two additions by baptism. Several anxious souls were left. May the Lord lead them on.

You may always depend upon the older brethren of the Pilot Mountain district for loyalty to the RECORDER. Some of us are much wearied with new departures, especially those so remote from Bible teaching. We mountain Baptists have no better sense than to try to follow the teaching of the Book, though men in high places may advise otherwise. In this age of wild excitement, we want to stand firm on Bible grounds. New notions and measures may divide the brethren and cause some trouble, but unless they are based on God's word, they cannot last very long. There is satisfaction in being right and doing right.

Tell Bro. Caddell to be more careful in his statements. He makes our good brother S. F. Conrad the founder of the church at Pinacle. The church was built several years ago before we had any railroad, under the pastoral charge of Bro. W. H. Beamer. It never had any help from our State Board, so far as I know. A great work has been done through the Board, but let us give honor to whom honor is due. The Lord help us all to be faithful and true to his cause and to all our brethren.

The above mistake was an oversight. Many such have been made, still they grieve good and true men. One who loves the cause more than self wishes no honor except what is due.

P. OLIVER.

Dalton, Aug. 12, 1892.

Letter from Rev. J. F. Love in Baltimore.

Dear Recorder:—Will you allow me to say to my North Carolina friends that I survived "the hot week" and am still on "praying ground and pleading terms?" This is saying much, for the city's mortality for that memorable week was 547. And how our Baptist hosts broke for the sea-shore (more water!) and mountain! It is thought never before have so many people left Baltimore as have left this summer. There is a general dearth of pew occupants in the churches. The First church is represented by these summer wanderers in several States and in Europe.

The writer and the indefatigable editor-pastor Barron are about the only representatives of Baltimore pastors (Baptist) now in the city. Dr. Ellis is at the North, Dr. Williams at Ellicott City, while Rowland, Tupper, Fulton, Henson, Mullins, Collier and others are scattered far and wide. A chorus of RECORDER readers will ask, "Well, where is Wharton?" He is not resting—he don't do that. He is down in Virginia reveling in an old-time camp meeting. Bro. Hires, who is known and loved in North Carolina,

though not a pastor at present, is here among us and is living and preaching the gospel to the edification of many. He preached at the First church on a recent Sunday in the absence of the writer, and, said an intelligent hearer afterwards, "If you had never done more than preached that sermon, you would not have lived in vain."

On every hand can be heard loving reference made to North Carolinians who formerly filled Baltimore pastorates. Doctors Pritchard, Sanderlin, Dixon, Poteat, what a galaxy! Without exception, brilliant, learned, sound and true. Not a crank among them! They have left their impress upon the Baptist thought and life of this city. Would that we had the faith to cry for a double portion of the spirit of any one of them. But our space is full. "Heaven's blessings attend Carolina."

J. F. LOVE.

Baltimore, Aug. 11, 1892.

Bro. J. B. L. Hurley's Letter Indorsed.

Dear Editor:—I wish to indorse Bro. J. B. L. Hurley's letter in your paper of this week. Why should Bro. Carroll or any of the other brethren wish to keep Bros. Herring, Bostick and others agreeing with them from being heard? Is it because they wish to try to keep the masses of our denomination from hearing of the needs of our mission work in China and of other ways of carrying it forward, or is it because Bros. Herring and Bostick have seen fit to differ with the Board, and for this reason they must not be heard? The fact that Dr. Yates did not adopt Bros. Herring and Bostick's plan is no argument against them, because when the Lord has a special work to be done or a great reform to introduce he does not raise up a dead person to carry forward the work, but calls out a man suited therefor and a man that is generally well equipped for the work, and gives him faith and courage to take hold.

Bro. Carroll's reference to Bro. Herring as a deserter and deserving of death is unjust. Bro. Herring has not deserted the cause of missions, neither his allegiance to our Saviour. He may have deserted from the opinions of Bro. Carroll in following the guidance of the Holy Spirit. Should he be shot for this?

Bro. Carroll and all others agreeing with him cannot prevent Bro. Herring from being heard by the churches in many places. If Bro. Herring can show us a better, cheaper and more Apostolic plan of mission work what argument can be brought against adopting it? If he cannot I do not think he will ask us to adopt it.

We are not doing mission work to please the Board or any other men or set of men but because our Master commanded it. The plan that is nearest Apostolic methods and will promise the greatest results at the least expense should be the plan that all will agree to.

Yours sincerely,
D. W. ALDERMAN.

Doctor Carroll Unfortunate in his Article.

Dear Bro. Bailey:—It appears to me that Dr. Carroll was very unfortunate in his article concerning Bro. Herring's methods of mission work. The Doctor wishes to down the brother, and the club he uses is persecution and not argument. This is extremely unfair and is unbecoming in Dr. C. or any other Baptist minister.

Baptists say to their brethren, "If you have anything to say, say it;" Roman Catholics say to their brethren, "If you have anything to say that agrees with us, say it; if not, keep silent."

If Brother Carroll thinks Bro. Herring is wrong, he has a right, and it is his duty, to show wherein he thinks so. On the other hand, if he thinks he is wrong and can't show it, then it appears to me it becomes him to hold his peace.

Because we as Baptists have made wonderful progress both at home and abroad, is no reason why we should claim that our methods of propagating the gospel are perfect. It may be that our methods can be improved upon, and it seems nothing but fair and right to let Bro. Herring improve upon them if he can.

As for myself I am in favor of letting Bro. Herring go ahead, and I expect to do all that I can toward helping him. After his methods have a fair trial and fail to succeed, then I shall turn my back upon them, but not until then.

F. T. WOOTEN.

Keith, August 12, 1892.

Parents, guardians, and young men who are anxious to get an education would do well to send at once for a catalogue of Thompson School and Business College, Siler City, N. C. This is one of the few first-class boarding-schools of North Carolina for young men and boys, with military training. The new and handsomely illustrated catalogue, one of the neatest of the season, shows an enrollment of 253 students during the past year, and an increase of patronage of five hundred per cent. in eleven years. The school is well equipped and is located in a beautiful and healthful community on the C. F. & Y. V. R. R., thirty-five miles south of Greensboro. This school is highly endorsed and recommended by a majority of the best educators of North Carolina. The catalogue shows that the school has a thorough literary course, with special preparation for the University, Trinity, Wake Forest, or Davidson College. The Business College work includes a complete Commercial Course, plain and ornamental penmanship, telegraphy, short-hand, and type-writing. The catalogue also shows that the expenses of this excellent school are very reasonable. Good board is quoted at eight dollars per month. The Fall Term begins Aug. 24th.

If you are interested upon the subject of handling and manufacturing wool, read the advertisement of the Leaksville Woolen Mills, which you can find on our 4th page. After reading it, if you are further interested, write to Mr. Hiram Foad, Secretary, Leaksville Woolen Mills, Leaksville, N. C., for catalogue and full information.

(CONTINUED FROM THE FIRST PAGE.)

that a larger audience would collect around us while we were eating our dinner, and we were not disappointed. There is always some one in every Chinese audience, who assumes the position of explaining everything, whether he understands or not. He saw me look at my watch, and at once told the people that it would run several weeks without being wound up, and must have cost seven or eight dollars. It was the double-case gold watch given me at the Convention at Reidsville. He missed it about as far on our bananas—said they were foreign soap. Imagine the surprised looks when we began to eat them. After dinner, we tried to give them some spiritual food. We were frequently called "Kwai tsz" (men, women or children stealers). I turned their own gun on them, and they seemed to wince under its fire. Told them that the whole country was full of Kwai-tszs, not foreign but native. The wicked men and women at their doors leading their children astray, taking away their sons and daughters and leaving moral wrecks unworthy of the name of son and daughter. There were some striking illustrations of the fact before me in the livid, hollow-eyed, opium eaters and opium eaten skin and bones. I warned them, too, against the head of all the Kwai-tszs, the Devil, and pointed to Jesus as the only way of escape. While we were enjoying a needed rest, our boat sailed on to Kien-pih. Our songs soon brought a very large audience around our boat and gave us another blessed opportunity of pointing them to the Lamb of God who taketh away the sin of the world. We concluded to walk back to Tan-tu while our boat sailed around. The boys escorted us to the end of the street and bade us good by with curses too filthy to mention, and threw stones after us to accompany us farther. It was a beautiful walk over the smooth stone-paved road. Birds were singing, pheasants crowing, flowers blooming, lovely sunset view inviting our gaze from the hill top. "Every prospect pleases and only man is vile."

June 7.—We left the river and sailed north up a canal leading to the Grand canal. Our first stopping place was Sa-teu-Kai. Although the people were very busy gathering in the wheat and the barley, our songs soon attracted a good audience. Some one kindly brought us a bench, and Bro. Hunnex stood on it and preached Christ as our best friend. There were many boys and girls in the audience, and they listened attentively, while eating their parched beans and radishes, to the special words I addressed to them. If you think of coming to China, learn to interest children. The grown people are also very childlike.

We next preached in a tea-shop at Sz-Kia chiao, one of brethren Chappell and Pierce's regular stations. I enjoyed this meeting very much indeed—spoke over an hour. Being the last speaker I did not encroach upon any other speaker's time, but fear I tried their patience.

Bro. Hunnex, not being able to accompany us farther returned to Chinkiang by wheelbarrow. We regretted to lose so good a helper and so pleasant a companion.

Bro. Pierce, Bro. Chen and myself sailed on to Hwah-kia-ch'a, after a parting word of prayer and thanksgiving with Bro. Hunnex. A great many men and women were sitting around tables gambling, but the people were very friendly. They took us into the tea shop and asked us to preach. Even the dogs seemed friendly. A large company escorted us to our boat, and not one cursed us as we sailed away—a rare exception. We sailed on about two miles and anchored for the night. It was a beautiful moonlight night, and Pierce and I could not resist a pleasant chat on deck about home experiences in protracted meetings. Thus closed another busy but happy day.

June 8.—Preached and distributed tracts first at Lah-tsah-ken, and then sailed on to Sao-poh. This is quite a large and busy town. While walking through the streets to advertise our arrival, we passed an idol shop. I asked the price of a very ancient looking one. The old man replied that it was not for sale, but had been left by some one to be repaired. I remarked, "What a great man you must be—able to repair the gods, or what worthless gods you worship, man made and by man repaired." The people saw the point. We enjoyed a preaching service at the end of the street under a willow tree on the bank of a small lake.

On our way back to our boat we passed a store with an idol sitting on the front counter. I asked if it was a god, and the merchant said, "Yes." I then asked the idol his honorable name, but received no reply. Then with a loud voice asked again, and again very loud. The crowd began to laugh. One man said he is made of wood, and can not hear. I then asked, "How can he hear when you pray to him?" May God use the object lesson to show them the folly of idol worship!

From Sao-poh we sailed north up the Grand canal. The country east of the canal is very fertile and densely populated. Many of them have never heard the gospel. The canal bed is higher than this country, and the people live in constant dread and danger of being flooded. The Yellow river, "China's Sorrow," sometimes sends its surplus waters this way. The weak places in the banks have been strengthened by stones, bricks and reeds. We noticed many great piles of reeds at different places ready for an emergency. Would God they could see their greater danger, and prepare for it by repentance and faith in Christ! We next preached from our boat to a large audience at Lu king. Bro. Pierce, being a newcomer, and not knowing the Chinese reverence for the written or printed character, sat down on a tract. A teacher in the audience saw it and became very indignant. I explained to him that Pierce was a new arrival, and that we had no such reverence for characters in our country, but this did not satisfy him. He kept talking about it, telling it to every new arrival. Bro. Chen could not talk for him. Finally I went ashore and

asked him to read my passport. Then said, "You see that the Emperor knows that I am in China, and commands all his people not to hinder but to help me if necessary; but you, a man of no authority, dare thus to obstruct our great and important work. You accuse us of sitting on the characters; but you do far worse, you sit on the meaning of the characters." I then quoted his own ancient classics, and showed that he was violating them by his actions. "Your own great Confucius has said, 'All within the four seas are brethren,' but you treat me like an enemy." I then called him elder brother, and insisted on his coming on our boat and having a cup of tea. As the Chinese say, "he lost his face," insisted that he was not trying to hinder our work, and left. We then had a good time preaching to the large audience, which he collected for us.

We reached Tso-lo about dark. Thinking that it was too late to preach, we asked our boatmen to sail on by moonlight to Kao-yin, the end of our journey. But God had a work for us to do, and had the small native gunboat to stop us. We sat out on deck to wait for the audience that we felt God would certainly give us. No audience assembled. A blind beggar passed by. We hailed him, hoping that the people would assemble to see us do a good deed. He received his money and passed on, and still no audience. We then concluded to go to the barber's shop near by and get a shave, hoping that the people would assemble to see a foreigner shaved. This plan succeeded, and we had a very precious service by moonlight. "He leadeth me. O blessed thought."

June 9, Kao-yin.—This is the next walled city on the Grand canal above Yangchow, thirty-five miles from Yangchow. It contains about one hundred thousand inhabitants. We hope to open a station here in the near future, and thus come one step nearer to our North China Mission. Who of you, dear readers, will come to occupy this place? The China Inland Mission have a station here occupied by a few single ladies, but what can they do among so many? More about this city another time.

After an interesting service from our boat at the south gate of the city, we concluded to walk around to the north gate and return through the city. On our right sat the ladies in front of their huts making their morning toilets, washing their faces, and combing their hair. On our left, the west, just across the canal, stretching farther than the eye could see a beautiful lake. It reminded us of the ocean, and carried our thoughts homeward. Just before reaching the north gate we came across a very touching picture, an old woman, partially paralyzed, sitting in the door of a small straw hut, and her son feeding her on rice with a spoon. The young man was an opium smoker, and having no money to buy opium, had planted the poppy, from which opium is made, in front of his house. He begged me to inform him how to extract the opium from the pods. My ignorance was my bliss on that occasion. He had cut gashes in the pods, and as the juice ran out, would wipe it off with a rag, and then boil it out of the rag in water and evaporate the water. I urged him to give up opium and accept Christ as his Saviour from that and every other sin. A good audience gathered around us, which gave an opportunity to preach. An old Buddhist priest urged us to do a good deed helping the old woman and her son. We at once agreed to give two dollars if he would give one. He made excuses, but we insisted that he who had lived off the people for sixty years and had urged us to give, must give, too. He had to give or "lose his face." We gave the young man the three dollars, and in spite of our protest, he insisted on beating his head on the ground in front of us as a grateful acknowledgment of the gift. The old priest insisted that I was a Chinaman.

Proceeding a little farther, we found that our Father had prepared another audience for us under a cluster of trees. We preached to them, returned through the city to our boat, and hoisted sail for Yangchow. The favorable wind drove us rapidly along and brought us to Yangchow by 8:30 p. m. Bro. Chappell was chatting the gospel to some guests in the large guest hall—the best way to preach. We refused his kind and pressing invitation to spend the night, because we wished to start by daylight next morning.

June 10, Kwa-tseu.—While preaching to a good audience in the tea-shop, a pompous, conceited man, with a mustache, came up to us, feeling and combing the down on his lip, and began feeling Pierce's satchel. He asked, in a very condescending way, "What kind of skin?" I replied, "We have not come to discuss skin matters, but heart matters." He turned red in the face, burst out into a big giggling laugh, and said to his friends, "I have struck my head against a sharp nail"—got the worst of it. They replied, "They are preachers, and are a great deal wiser than you are." He and his friends made a big row with the landlord over one cent and a half, which they ought to have paid. I have seen a big street fight over one-tenth of a cent.

We had a good audience at Chih-hao ken, and then went to Hung-chiao. Instead of going to my regular tea shop, we preached in a graveyard in the centre of the village under some trees. It was a good pulpit from which to preach Jesus and the resurrection. We arrived at home at 6 p. m. to receive a sweet welcome from our loved ones. Thank you, dear reader, for accompanying us on this trip. Hope you have enjoyed it as much as I have. R. T. BRYAN.

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Nashville, Tenn., Oct. 31, 1891.

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

MARCH 6, 1891.

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

Very respectfully, W. W. DOWTIN.

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

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

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

JANUARY 19, 1891.

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

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

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

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

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CONDENSED SCHEDULE.

In Effect July 24, 1892.

SOUTHBOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 10 p m	10 11 a m
Lv. Goldsboro	*4 00 p m	*7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	10 20 p m	10 20 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 p m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY.	
	No. 10.	No. 12.
Lv. Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar. Charlotte	3 10 a m	4 30 p m
Lv. Atlanta	*8 50 p m	*8 05 a m
Ar. Charlotte	6 40 a m	6 00 p m
Lv. Charlotte	7 00 a m	6 30 p m
Ar. Salisbury	8 27 a m	8 10 p m
Lv. Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar. Salisbury	4 00 p m	7 51 p m
Lv. Salisbury	*8 37 a m	*8 25 p m
Ar. Greensboro	10 30 a m	10 20 p m
Ar. Winston-Salem	*10 30 a m	*11 05 p m
Lv. Greensboro	12 24 p m	1 03 p m
" Raleigh	1 23 p m	2 00 a m
Lv. Raleigh	*1 28 p m	*8 45 a m
Ar. Goldsboro	3 05 p m	12 30 p m
Lv. Greensboro	*10 30 a m	*10 40 p m
Ar. Danville	12 10 p m	12 45 a m
" Keysville	2 50 p m	3 35 a m
" Burkeville	3 31 p m	4 19 a m
" Richmond	5 30 p m	6 20 a m

*Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

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

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1.05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.55 a m daily except Sunday; arrives Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6.00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12.40 p m; returning leave Henderson 10.30 a m and 2.30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

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

SLEEPING-CAR SERVICE.

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

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

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

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect August 10, 1892.

SO. BO'ND	MAIN LINE.	NO. BO'ND
DAILY		DAILY
No. 1.		No. 2.
11 00 p m	Arrive Wilmington	Leave 5 00 a m
7 45 p m	Leave Fayetteville	Arrive 8 02 a m
7 20 p m	Arrive Fayetteville	Leave 8 27 a m
6 00 p m	Lv Sanford	Lv 9 48 a m
4 13 p m	" Climax	" 11 44 a m
3 45 p m	Lv Greensboro	Ar 12 15 p m
3 40 p m	Ar Greensboro	Lv 12 25 p m
2 57 p m	Lv Stokesdale	Lv 1 22 p m
2 30 p m	Lv N & W Jt. W. Cove	Ar 1 55 p m
1 52 p m	Ar N & W Jt. W. Cove	Lv 2 33 p m
1 22 p m	Lv Rural Hall	Lv 3 02 p m
12 00 m	Leave Mt Airy	Arrive 4 25 p m

No. 3.	BENNETTSVILLE DIVISION	No. 4.
Daily		Daily
10 15 p m	Arrive Bennettsville	Leave 5 40 a m
9 22 p m	" " "	" 6 30 a m
8 52 p m	" " "	" 7 03 a m
8 06 p m	" " "	" 7 43 a m
7 46 p m	Leave Fayetteville	Arrive 8 02 a m

No. 15	FACTORY AND MADISON BRANCHES.	No. 16
Daily ex Sunday		Daily ex Sunday
7 20 p m	Arrive Ramseur	Leave 7 15 a m
5 40 p m	Lv Climax	Lv 9 10 a m
4 45 p m	Lv Greensboro	Ar 10 00 a m
4 25 p m	Ar Greensboro	Lv 10 30 a m
3 10 p m	Lv Stokesdale	Lv 11 55 a m
1 45 p m	Leave Madison	Arrive 12 45 p m

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

An exchange says: "Once in a while we meet with people who are just religious enough to want everybody else to do right." For our part we wish there were more such people in this world. One great trouble is that people do not wish other people to do right, and will spend time and money and thought in trying to lead others to do wrong. It would make a vast difference in the police court reports in our cities if everybody had religion enough to want everybody else to do right. We have met a few men who would sin themselves, yet scrupulously refrained from inducing or tempting others, but they were very few. However it may be with misery, wickedness loves company.

But we wish there could be just now more of such religion in the churches, and that more Christians were anxious everybody else would do right. Too many are asking in lazy indifference, "Am I my brother's keeper?" and caring not a copper spangle whether others do right or wrong. They are perfectly indifferent to Achan's presence in the camp, and when Israel is defeated because God is not indifferent, they are rather indignant with the Joshua who disturbs Achan.

In speaking of some wrong which is making its way into the churches, the *Examiner* says in substance—we are quoting from memory—that the terrible thing was not the wrong-doing in itself, but the apathy and indifference of those who knew it to be wrong, but would do nothing to hinder its spreading. The indifference of those who themselves hold the truth to any down-grade in the churches is far worse than the error. "I would thou wert hot or cold," teaches us that God is better pleased with a man who is wrong than with one who holds the truth and is too indifferent or too cowardly to contend earnestly for it.

Peace is a great thing for churches and nations, but it must not be peace at any price. There was peace in Zebulun when its thousands kept rank and were not of a double heart, and that is true peace. There is the peace of a graveyard, and that is the case in too many of our churches. Being dead the members care nothing for the purity or discipline of the church.

We must not cry peace where there is no peace. "Ye that love the Lord, hate evil." And hate is a very energetic passion, far removed from indifference. There is nothing which innovators and false brethren brought in unawares are fonder of than of crying peace and liberty. They advocate error, they pollute the simplicity of the church's old established worship, and then when protest is made by the faithful, they cry out that the protestors are making a disturbance. Wolves might as well denounce the dogs for making a disturbance by defending the sheep.

Wanted, in all the churches, brave, watchful, faithful ones who are religious enough to wish everybody else to do right.—*Western Recorder*.

A Contrast.

The price of a Bible, fairly written, with a commentary, was, in the year 1274, from \$150 to \$200, though in 1240 two arches of London Bridge were built for \$125. In the year 1272 the wages of a laboring man were less than four cents a day, while the price of a Bible at the same period was about \$180. A common laborer in those days must toil on industriously for thirteen long years if he would possess a copy of the Word of God. Now the earnings of a portion of a day will pay the cost of a beautifully printed copy of the sacred oracles. What a contrast! What an illustration of the power of the press!—*The Worker*.

If out of order, use Beecham's pills.

Associations.

TIMES AND PLACES OF MEETING.

August.

Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

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

October.

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

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanley—Silver Springs, Nov 3-5.
Columbus—Chadborne, Nov 4-5.
If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?
Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?
C. DURHAM, Cor. Sec.

Out of Sorts.

Some people are always "out of sorts." The weather is always just what they don't want. I met one of these men awhile ago, a farmer, who raised all manner of crops. It was a wet day, and I said:

"Mr. Nayling, this rain will be fine for your grass crop."

"Yes, perhaps; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said:

"Fine day for your corn, sir."

"Yes, but its awful for the rye. Rye wants cold weather."

Again, on a cold morning, I met my neighbor, and said:

"This must be capital for your rye, Mr. Nayling."

"Yes, but it is the very worst weather for corn and grass. They want heat to bring them forward."—*Dr. Todd*.

Let the boy buy and sell occasionally. If he loses or gains, his experience will be valuable to him in after life.

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

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

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.

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

Woman's Missionary Department.

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

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

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, \$84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

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

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

The "Great Shrouding" Ceremony.

"On the 6th day of the 9th month, the venerable lady Zee Kiung-wei left this world. To-day, at 4 o'clock, the Great Shrouding Ceremony will take place.

"Moo Niang-kiang (my Chinese name) is respectfully invited to be present."

So ran a Chinese note of invitation, bearing my name in native characters on a little red leaf pasted in the corner.

Zee Kiung-wei, a widow, had been for some time a member of our church, and so had her only child, a girl of eighteen, the sender of this invitation; but all their relatives were heathen. A week previously the sick woman had been brought to a hospital close to our home, where every care and comfort were provided for her. The day before her death, however, her brother had insisted on her return to her dwelling in a narrow noisome street of the native city, that she might escape the misfortune, as the Chinese consider it, of dying away from home; although both native and English doctors had assured him her only hope of recovery was destroyed by such a proceeding. Pitiful it was to have her daughter clinging to us in agonies of tears when obliged to submit to this cruel measure.

So when next morning we received the foregoing notice, we decided to be present

at the encoffment of the body, partly for the poor girl's sake, partly in the hope of being able to hold some Christian service on the occasion.

We found a dense pack of people in the narrow alley outside, in the courtyard, and inside the house. Relatives of the dead were distinguished by white cloths wrapped bandage-like around their heads. At the doorway stood a mandarin's empty chair, red parasol, and torches and other such paraphernalia, intended to indicate the spirit's approaching departure. A band of musicians were in the courtyard, and these from time to time set up the doleful discord, which could surely seem music only in the ears of a baggage seasoned Highlander. In the entrance room stood a huge wooden coffin, its head towards the door; and near it we found Zee Siao-tsia, the orphaned daughter, clinging to a kind native woman belonging to a missionary household. The former invited us to an inner room to view the body—a most strange spectacle! Head and face, enveloped in white wadding, looked like a large snow-ball. With a touch of pride Zee Siao-tsia told us that four dollars' worth of cotton-wool had been thus applied. Thickly padded also was the body beneath its raiment of rich red silk and many colored massive embroidery, resembling that of a bride. On the feet were white socks with scarlet soles.

Several members of our native church were among the crowd in the outer room, and without difficulty my husband obtained quiet there, while he read a few verses of Scripture and spoke of the Christian hope in the hour of death, and briefly prayed. Immediately afterwards, while the appointed female mourners broke forth into loud wailing, burying their tearless faces in voluminous calico cloths, the corpse was carried in and laid on benches beside the coffin spread with a very large coverlet of quilted crimson satin. This was wrapped around it, leaving the head exposed, and was secured by thick red silken cord, laced over it in an elaborate pattern. Then several similar quilts were laid within the coffin, and some copper cash deposited thereon.

At the lifting of the corpse to place it inside, there was a fresh outburst of wailing, and at this point Zee Siao-tsia was arrayed in a robe of coarsest sack cloth. The body with its massive envelopment having been accidentally inserted somewhat sideways, much pushing and pulling and squeezing was required to bring the head into position on the rest scooped out in the centre to support the throat. This accomplished, the wadding was slit open in front to disclose the poor dead face, and then a bridal crown, a marvellous construction of scarlet silk laden with spangles, was fixed upon the head, and a pair of embroidered crimson satin slippers were laid beside the feet. Sheets of paper about a foot square were now spread over the corpse, layer above layer. Then a quantity of sawdust was shovelled in with tin pans. When the coffin seemed almost filled up with this, the paper beneath was carefully cut down the centre and turned back upon the sawdust on either side, forming a solid padding, which seemed to leave no inch of empty space; but yet another crimson quilt was forced in, and then the huge lid adjusted, not with nails, but four wooden clamps. As we turned away from that strange scene with its mingling of genuine grief with the gruesome and grotesque, we noticed behind the coffin-head a table holding lighted candles and bowls of food with a pair of chop-sticks provided for the spirit supposed to hover still in the neighborhood of its material tenement.

We left the kindly woman before mentioned with poor Zee Siao-tsia, Chinese etiquette forbidding the orphaned girl to quit her home for several weeks. It is our hope that ere long she may be allowed to join our little band of native helpers in mission work.

As I turned from that strange scene, there came forcibly home to me a passage from a work lately written and widely read:—

"One depth of human experience there is, which only Christian faith can attempt to sound. We live in a world of bereavement.

"There is no flock, however watched and tended, But one dead lamb is there: There is no household howsoever defended, But has one vacant chair."

"When the flock thins, and the chair empties, who can heal the grief-stricken? In that hour the gospels of the world are on trial. In the presence of death, how will they act? Act? they are blotted out of existence. Philosophy, politics, social reforms are no more! There is crape on the door—the world withdraws—it has no mission. So awful in its loneliness was that hour that the Romans paid a professional class to step in with its mummeries and try to fill it. But that is Christ's own hour. Next to righteousness Christianity's grandest word is comfort. Never was Renan nearer the mark than when he spoke of the Bible as 'the great book of the consolation of humanity.' Christ's programme is 'to bind up the broken hearted.... to give the garment of praise for the spirit of heaviness: so that whatever else his gospel means, it is first of all an evangel for suffering and sorrowing men.'—*Alice Jane Muirhead, London Mission.*

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

Royal Baking Powder
ABSOLUTELY PURE

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the



CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humors remedies, when the best physicians fail. CUTICURA Remedies cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CO., Boston. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.



The Last Drop

Is as good as the first. No dregs. All pure and wholesome. The most popular drink of the day.

Hires' Root Beer.

A perfect thirst quencher. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good." It is false. No imitation is as good as the genuine Hires'.

WORTH A GUINEA A BOX. BEECHAM'S PILLS

CURE SICK HEADACHE, Disordered Liver, etc. They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the keen Edge of Appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a Box. New York Depot, 365 Canal St.

SOUTHERN BAPTIST Theological Seminary, LOUISVILLE, KY.

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

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(P. O. address, Chester, Pa.)

A complete and thorough course of instruction; furnished rooms; convenient and satisfactory arrangements for board; excellent library. Next session begins Wednesday, Sept. 28th, 1892. For catalogue and further information, address

REV. HENRY G. WESTON, D. D., LL. D., Chester, Pa.

Peace Institute, RALEIGH, N. C.

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

Please mention this paper.

Wanted.

A Situation as Teacher by a Peace Institute Graduate who has had experience in teaching music, penmanship, arithmetic, geography, history, etc. Can teach higher branches. Best of references given. Address

"TEACHER," 716 North Person Street, Raleigh, N. C.

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ROANOKE FEMALE COLLEGE

DANVILLE, VA.

C. F. JAMES, B. A., D. D., President

The thirty-fourth annual session of this well known and excellent school will open on Tuesday Sept. 6th, 1892. Dr. James succeeds Capt. J. T. Averett as president, the latter retiring on account of feeble health. The new president is a B. A. of Richmond College, a full graduate of the Southern Baptist Theological Seminary, and for three years has conducted, with notable success, the Alleghany Institute, of Roanoke, Va. Faithful and competent teachers. The buildings will be thoroughly renovated, repaired and painted, and the dormitories will be nicely carpeted and provided with new furniture. Pupils shall be thoroughly and wisely taught, and shall have every needed academic facility and domestic care and comfort. The city of Danville is now considered one of the healthiest cities in the South. It is in every way admirably adapted to the location of a first-class female college. Catalogues furnished upon application.

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Moseley House,

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RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; \$1.50 per day.

A Comfort to Mothers & Infants.

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

MRS. I. O. WALTERS, Wake Forest, N. C. Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—Editor.

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

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

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we will send to any address postpaid, one each of the following late sheet music publications, allowing—

Privilege of Exchange after five days examination, for other music if any of this proves unsuitable, but no money will be refunded. Copies to be exchanged must be in perfect condition, or we will not accept them. The list is as follows:

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MY LADY'S WINDOW. NEIL. 40 cents.
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Colored Ministers' Institute in Rockingham.

Dear Recorder:—Prof. Smith of the Shaw University recently held an Institute in the colored Baptist church of this town. I am sorry that previous engagements prevented me from attending regularly; but the time I was able to spend with him convinced me that Bro. Smith's instructions were very helpful to the colored pastors who attended. The attendance was smaller than it otherwise would have been from the fact that many of the country pastors were engaged in their protracted meetings just at the time the Institute was held. The instruction given was just such as the colored pastors most sadly need. In brief, well studied and compact lectures, he gave them the outlines of theology in such a plain, simple way, that they readily took hold of it, as the examinations in these lectures proved.

He also instructed them in pastoral duties, homiletics, exegesis, &c., in a way that was very helpful indeed. All the way through he emphasized the importance of elevated christian character among the colored ministry. I venture the assertion that many of those who were present learned more in two weeks about the systematic study of God's word, and their duties as pastors, than they had learned during their entire ministry. It is my honest conviction that the Board is doing a grand work, and is meeting a long felt want among the colored brethren of the State.

This Institute put this idea into my head: Wherever these institutes are held, the local pastors should do all they can to aid the brethren who are sent to conduct them. In those communities where the State Board cannot have a representative, the local white pastors could do a noble work by devoting, say a week, to the instruction of the colored pastors. If the white pastors in an Association, for instance, would decide upon some convenient plan, meet together and spend a week in instructing the colored brethren, this would do great good in giving to this crude race a sound, definite system of theology.

It is a work which, I feel sure, will be appreciated by our colored brethren. I always preach to them when I have an opportunity, and never preach to a more appreciative people. Any instruction their white brethren may offer will be gladly received.

I make this suggestion, not as a substitute for the institutes, but as the next best thing in those communities where institutes cannot be held.

L. JOHNSON.
Rockingham, Aug. 12, 1892.

An Interview with Mr. G. W. Kendal of New Orleans.

Mr. G. W. Kendal the well known lawyer, was connected with the naval branch of the Union forces during the war, and was with the fleet engaged in operations around Vicksburg. He was exposed to many hardships during the campaign and contracted a disease of the bowels. On account of the lack of medical and bodily comforts the disease became aggravated, and before the proper treatment could be procured it had involved itself into acute dysentery, accompanied with hemorrhoids. Mr. Kendal said "for seventeen years I have travelled through the country consulting every physician who had obtained any prominence in treating diseases of a similar nature, and I visited all the springs that were noted for their curative properties, but nothing did me any good. For the last seven years of that time, I was confined to my bed. Last September, a year ago, I first heard of the Electropoise. My attending physician had given up my case as hopeless. I was emaciated to such an extent that I could not bear the weight of the bed clothes, and I had been suffering from insomnia for a long time, for thirty two days I neither ate nor drank anything but a pint of champagne each morning.

My physician claimed that the mucous membranes of my stomach had been eaten away, and that death was inevitable. My tongue was swollen and cracked and the entire alimentary passage, the doctors said, was in a similar condition. Worn out from continual watching, my daughter left the room one morning, while I was asleep, during which the doctor said I would pass away, and while waiting for the worst to come, she suddenly thought of the Electropoise, which she had seen used with good effects while a professional nurse in Florida during the yellow fever epidemic of 1888. She determined to try one, and hastily went out to purchase one before it was too late.

In two weeks I began to feel it, and two months from the time I began using it, I could walk from my home on Kelerie street to Canal street. My old malady had entirely left me. I now eat three hearty meals a day and enjoy sound sleep. I have not been troubled with hemorrhoids since, and feel as well as I ever did in my life.

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

'Pearl top' and 'pearl glass,' our trade-marks—tough glass
Pittsburg. GEO. A. MACBETH & CO.

Meeting at Clement.

We began a series of meetings at Clement church in Person county on the fifth Sunday in July. These meetings continued five days, and were enjoyed by all who attended them. Bro. George T. Watkins aided the pastor and did good preaching.

Nine joined the church and many were asking for prayer when we closed.

J. H. L.

Roxboro, Aug. 8, 1892.

Paper News.

Dear Recorder:—We have just had one of the most interesting meetings at this place that it has ever been my privilege to enjoy. On Sunday I was assisted by Dr. Robert of Edenton, and on Monday, Bro. W. Savage came and staid with us during the week, holding Bible meetings in the day and preaching at night. The gospel was preached with power, souls were converted, and a general interest was manifested by the citizens. Some have been baptized, and several received by letter. More are to unite with us at our next regular meeting. Our church building is nearing completion, only plastering and painting yet to do, and then we will have a neat, comfortable house of worship. This has been an up-hill work, but in the most trying times we have not been discouraged, but have persevered, until now success has crowned our efforts, and although we do feel proud to see a Baptist church in this place, yet with humble hearts we give God the glory, for it was in him and through him that all was accomplished.

Brethren, pray for us, that this work may not be in vain in the Lord.

JOSEPHUS TYNCH.

South River Union.

This Union met with my church at Spring Branch. It was a most excellent meeting, and from the interest taken in Foreign Missions, I believe this Association will support a man on the foreign field. The brethren "have a mind to work."

GOOD MEETING AT SPRING BRANCH.

From the Union we continued the meeting until yesterday (Sunday.) My father, Rev. A. N. Campbell, was with me three days and did most of the preaching while present. I had no other ministerial aid, but was aided by a number of brethren in the prayer-meetings and frequent talks of power, together with a large host of brethren and sisters ready to do what they could.

It was a glorious meeting. Yesterday I baptized fifteen. One was restored. The church was greatly revived, and I think will take on new life. A prayer-meeting is to be organized for the young men and any old ones who are not accustomed to leading in public prayer.

This church now has over three hundred members, and, although not well developed in every respect, still, in many respects it is a blessing to a pastor to have such a people. Most of its members are poor, none are rich, but for the three years that I have been serving the church, I have never been there that some one did not give me some money. When sometimes sickness has kept me from going, they have sent me money. May the Lord's blessings rest upon them.

Next week, I am to hold a meeting at Hector's Creek. Pray for us.

Fraternally, J. A. CAMPBELL.

Please Keep Before the People.

RESOLUTIONS OF THE CENTENNIAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.

[Adopted June 22d and 23d, 1892.]

Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of \$250,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Resolved, That the representatives of this Committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

Richmond, Va.

For Malaria, Liver Trouble, or Indigestion, use
BROWN'S IRON BITTERS

Acknowledgments.

State Missions—South Yadkin Asso, \$35.00; Mt Zion Asso, 154.57; Rev J C Johnson, Ashe and Alleghany, 2.00; Sandy Creek Asso, 11.35; Stanly Union, Stanly, 1.05; Pilot Mtn Asso, 519.00; Beulah Asso, 77.57; Reidsville ch, Beulah, 54.62; Mt Vernon ch Central, 5.25; Union ch, West Chowan, 15.00; Central Asso, 8.86; Jackson ch, West Chowan, 2.60; S S Mis Soc, Cashie ch, ditto, 1.34. Total, 888.21. Previously reported, 2,493.93. Total this year, 3,382.14.

Foreign Missions—Pilot Mtn Asso, \$45.80; Cash collection, 7.00; Beulah Asso, 35.27; Mt Vernon ch, Central, 3.11; Central Asso, 9.83; Mountain Creek ch, Flat River, 20.85; Southern Union, Eastern, 3.52; Cashie ch, West Chowan, 4.60. Total, 129.98. Previously reported, 5,107.97. Total this year, 5,237.95.

Home Missions—Pilot Mtn Asso, \$32.25; Beulah Asso, 19.32; Central Asso, 9.55. Total, 61.12. Previously reported, 1,974.33. Total this year, 2,035.45.

Education—Beulah Asso, \$19.29; Pilot Mtn Asso, 91.89; Central Asso, 2.60; Bethel ch, Mt Zion, 1.23. Total, 114.92. Previously reported, 1,363.14. Total this year, 1,478.06.

Orphanage—Union Meeting at Hickory, \$3.21; Southern Union, Eastern, 10.87. Total, 14.08. Previously reported, 767.88. Total this year, 781.96.

In last RECORDER, Mt Tabor ch, W Chowan, \$2.50 for Education should be \$12.50.

J. D. BOUSHALL.

Treas. Bap. State Convention.
Raleigh, Aug 13, 1892.

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its youthful color,
fullness, and beauty,
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It cleanses the
scalp, cures humors,
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of hair

Dr. J. C. Ayer & Co.
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Position Wanted.

I desire to secure a position as assistant teacher in some good school. I spent the past two years at Wake Forest College. Can give good references. Address J. R. THOMSON, Keith, N. C.

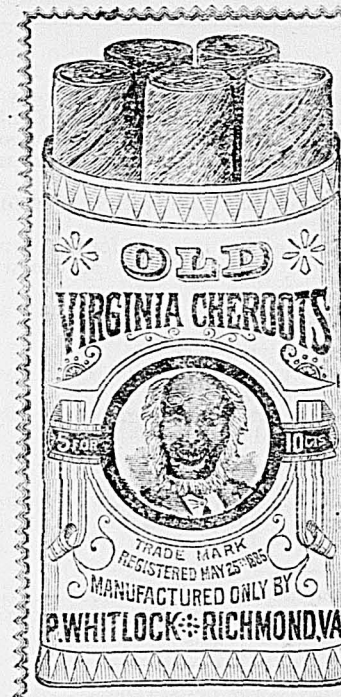


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Will open Wednesday, Sept. 7, 1892.
Ten independent "schools" in Languages, Sciences, Literature, and Philosophy. Twelve Professors. Chemical and Biological Laboratories. Library of 10,000 volumes. Excellent Literary Societies. Athletic Club, with Director of Physical Culture, and well equipped Gymnasium. 233 students and 36 graduates last session. For catalogues or special information, address: Pres't Charles E. Taylor, Wake Forest, N. C.



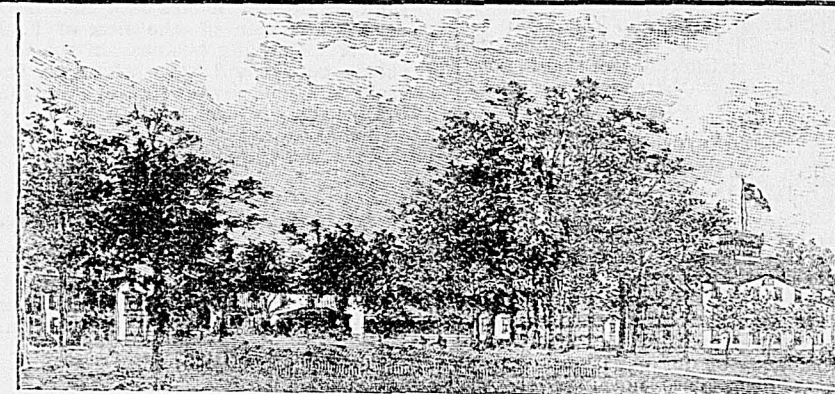
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Five Better Smokes
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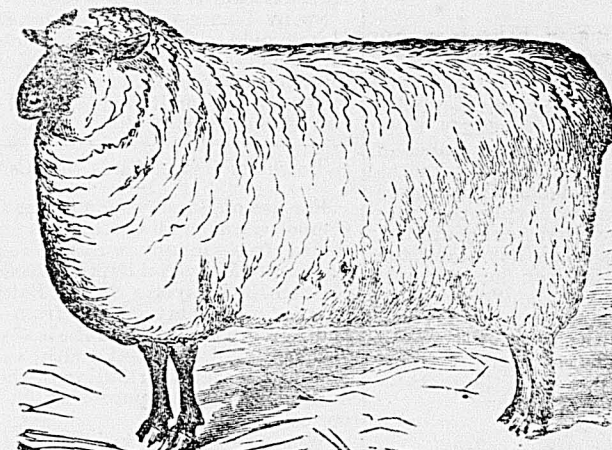
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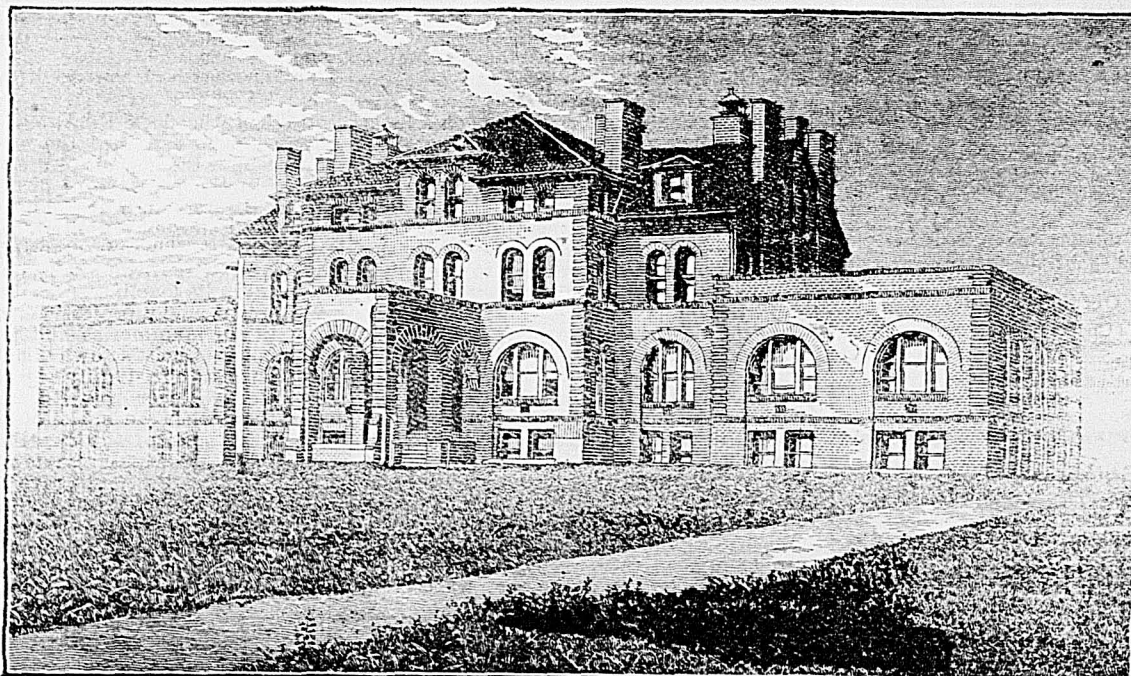


THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.

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The North Carolina College of Agricultural and Mechanical Arts

will begin its fourth session on September 2d, 1892, with increased equipments and facilities in every department. Its work is steadily improving, and the College offers greater advantages to the young men of the State for less cost than any institution in the South. Total cost for county students \$100.00, for pay students \$130.00. For catalogues, etc., address,

ALEXANDER Q. HOLLIDAY, President, Raleigh, N. C.

NEWS OF THE WEEK.

Raleigh Affairs.

The colored State Firemen's tournament was held here Tuesday and Wednesday of last week.

Mr. W. F. Stroud of Chatham received the nomination for Congress of the Fourth District Congressional Convention of the People's party held here on Monday last.

Prof. J. R. Chamberlain has resigned as professor of chemistry at the State Agricultural and Mechanical College to become superintendent of the Caraleigh Phosphate Works here.

We failed to mention last week the work of the Democratic Convention of the fourth congressional district which was held here August 3d. B. H. Bunn of Nash was re-nominated for a third term in Congress. Mr. Ed. S. Abell of Johnston was chosen Elector.

The last grand excursion of the season will leave Raleigh for Richmond on Wednesday the 24th inst., at 7 o'clock a. m., under the management of the Hope for all Lodge No. 2645 of the G. U. O. of O. F. Special cars for white and colored people and plenty of ice water and other conveniences furnished. Round trip \$2.75.

The North Carolina Pharmaceutical Association met in this city last Wednesday. The annual election of officers resulted as follows: President, H. R. Cheers of Plymouth; First Vice-President, N. D. Fetzner of Concord; Second Vice-President, J. Hal. Bobbitt of Raleigh; Third Vice-President, W. G. Thomas of Louisville; Treasurer, A. J. Cooke of Fayetteville; Secretary, F. W. Hancock of Oxford; local Secretary, F. A. Bobbitt of Winston. Executive Committee: P. W. Vaughan, J. L. Pryor, Geo. C. Goodman, W. G. Thomas and F. W. Hancock. Member of the Board of Pharmacy: W. H. Wearn. The next meeting of the Association will be held in Winston in August, 1893.

Mr. J. D. Boushall, who for eight years has been Chief Clerk to the State Auditor, has tendered his resignation to take effect on September 1st. Mr. Boushall will enter the practice of the law in Raleigh, and has accepted an association with Mr. W. H. Pace, and these gentlemen have formed the law firm of Pace & Boushall. Mr. W. S. Stallings, pension clerk in the Auditor's office, has also resigned. Auditor Sanderlin has appointed to succeed Mr. Boushall, Mr. T. P. Jerman Jr., now Executive Clerk to the Governor. Mr. Jerman will be succeeded in the Governor's office by Mr. W. V. Vass Jr. Mr. Vass is a son of Maj. W. V. Vass of this city and a graduate of Wake Forest College at its last commencement.

State News.

The Newbern colored fair was held last week.

The yearly meeting of Friends of North Carolina was held at High Point last week.

"The Sheltering Arms" is the name of a child's hospital recently opened at Wilmington. It will most likely do a good work.

A typewriter factory, in which Hon. W. C. Whitney is a stockholder, is to be built at Bessemer City, N. C.—*Mt. Airy News.*

Mr. George Hall's saw-mill at Ivanhoe, N. C., together with a quantity of lumber, was destroyed by fire on the 6th inst. Loss about \$10,000.

The Normal College building, at Graham, Alamance county, was recently destroyed by fire. The property belonged to Rev. Dr. D. A. Long.

Wm. Shelton, in jail at Marshall, Madison county, for the murder of Grant Tweed, died in his cell on the night of the 13th inst., of heart disease.

Mr. Archie McLean, who lived near Mt. Moriah church in Robeson county, committed suicide recently by cutting his throat with a razor and then shot the top of his head off.

On the 13th inst., about six miles from Morganton, near Mt. Pleasant church, Wash Erwin colored, murdered another negro named Cannon. Officers are in pursuit of Erwin.

Dr. W. T. Cheatham, of Henderson, the retiring President of the North Carolina State Medical Association has been appointed vice-President of the Pan-American Medical Congress for North Carolina.

During a family row near Fayetteville Tuesday night of last week, Hugh Jackson shot and killed Sam McFadyen, his father-in-law. Jackson surrendered himself to the officers and is now in jail. He says the killing was in self-defence.

Part of the Asheville street railway has been torn up by order of the city Board of Aldermen. The company had been ordered to pave between the rails, but had not done so. A big suit for damages will be brought by the company it is thought.

General News.

Five suicides occurred in St. Louis, Mo., one day last week within an hour.

Two men outraged a white woman at Louisville, Ky., then murdered her and through her body in the river.

A Judge Hutchinson of Chelsea, Mass., has disappeared. His creditors find that his liabilities amount to \$220,000.

Train robbers, armed with dynamite bombs held up a train about fifteen miles from Fresno, Cal., several days ago, and secured \$30,000.

At Helmita, N. J., a manufacturing village, twenty deaths have occurred within a week from a disease which seems to be epidemic. The afflicted have some of the symptoms of cholera. The physicians appear to be puzzled as to the proper way to treat the disease, and the residents of the place are becoming alarmed.

It is announced that the management of the Northern Pacific and Wisconsin Central railways will be shortly consolidated. The latter road will become part of the Northern Pacific.

On Sunday, the 17th inst., there were reported from all the cholera infected districts of Russia 4,261 new cases of the disease. On the same day 2,177 persons died of cholera.

A ferry boat plying between the mainland and Sullivan's Island, at Charleston, S. C., was swamped Tuesday, of last week, and the Captain and seven passengers were drowned.

The Knights Templar Conclave was held in Denver, Col., last week. There was an unusually large attendance. Hon. Hugh McCuady of Corunna, Mich., was elected Grand Master.

Governor Buchanan of Tennessee has commuted the sentence of Col. H. Clay King, who was to have been hanged on August 12th for the murder of D. H. Poston, to life imprisonment.

It is stated that strict enforcement of the anti lottery law and consequent exclusion of lottery matter from the mails has reduced the revenues of the New Orleans postoffice \$103,000 per annum.

A magnificent grain elevator and mill belonging to Theodore Chase & Co., on Thirty-fourth street and Eleventh avenue, New York City was destroyed by fire on the 12th inst. The loss on stock, building and machinery reached \$1,500,000.

Under the act of Congress authorizing the President to invite foreign naval powers to participate in the naval review to be held in New York next April, the State department at Washington has issued invitations in the name of the President to the naval powers of the world.

The Arabs of Central Africa are in a state of insurrection against the whites. A number of white persons have been killed, and great anxiety is felt for the Protestant and Catholic missions and for expeditions under Captain Jacques and Captain Joubert, which were sent out to suppress the slave trade.

A special to the New Orleans *Picayune* from San Antonio, Texas, August 11th, says: "Heavy general rains have continued several days over southwestern Texas, covering the drought region, the lower Rio Grande and extending into Northern Mexico, where it has not rained for three years and where much suffering existed. The down-pour is invaluable, breaking the extended drought, and ending much misery."

At Fall River, Mass., about two weeks ago a terrible and mysterious murder occurred. A. J. Borden and wife, two aged people, were butchered in their home, in the very heart of the city during broad daylight. Lizzie B. Borden, daughter of the murdered couple has been arrested and is in jail charged with the terrible crime of homicide. Her trial will be continued August 22d.

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

MARRIED.

HANKINS—CHAMBLEE—On Aug. 10th, 1892, at the residence of Mr. William Chamblee, the bride's father, in Wake county, by Rev. W. B. Royall, Mr. J. R. Hankins of Virginia and Miss Minda D. Chamblee of Wake.

DIED.

PRUETT—Willis Glenn, infant son of Rev. L. R. and D. S. Pruett, died at Mt. Airy on July 25th, aged seven months.

SMITHWICK—Laura Turner, little daughter of Dr. and Mrs. D. T. Smithwick, of Smithfield, died on July 17th, aged eleven months.

FORD—Died, at the Baptist parsonage, on Sunday morning, Aug. 7th, Harriet Ivey, infant daughter of Rev. Rufus and Mrs. Harriet Ford of Newbern, N. C. "My beloved has gone down into his garden to gather lilies." J.

NORWOOD—Sister F. A. E. Norwood, the beloved wife of Bro. J. T. C. Norwood of Granville county, N. C., was born Oct. 6th, 1832, and died July 28th, 1892, in the fifty-ninth year of her age. She was a meek and earnest christian, a faithful wife, a devoted mother, a kind, generous neighbor. Shortly before she died she said, "I am still trusting in Jesus; I lean on him alone." No soul that thus trusts can be lost. J. A. S.

MCCULLERS—On the 10th inst. from the Baptist church at Clayton, N. C., little Genevieve, infant daughter of D. H. and Lizzie L. McCullers was laid to rest in the family burying ground, the funeral services being conducted by J. N. Boothé of Edgefield, S. C. The messenger came suddenly and after only three days of suffering, the babe was dead. The death occurred on the 8th at Holland, Va., where the parents were visiting relatives. May he who loved little children so tenderly while on earth console the sorrow-stricken hearts of papa and mamma, and teach them that after the bitter comes the sweet. J. N. BOOTHÉ.

TODD—Sister Sallie F. Todd departed this life July 24th, 1892, in the sixty-fourth year of her age. She was a member of Holly Grove Baptist church for more than forty years. She was afflicted with consumption for a number of years, but with her long afflictions she never murmured, but patiently waited for the summons to come up higher. Truly a mother in Israel is gone. As she lived, so she died. She leaves three sons and one daughter to mourn the loss of a mother.

She will sleep, but not forever; There will be a glorious dawn; They will meet to part, no, never, On the resurrection morn. A. FRIEND.

YARBOROUGH—On Friday, the 5th inst., Sister Rebecca E., wife of Bro. J. J. Yarbrough, after a long illness, was called to her home in heaven. Sister Yarbrough was nearly seventy years of age; had been married forty-four years, and had been a believer in Christ about fifty years. An affectionate wife, a fond mother, and kind neighbor is gone, leaving a husband, four sons and one daughter to mourn their loss. May the Lord help them to bear their sore bereavement. J. R. J.

TEAGUE—Evans Teague, son of R. Q. A. and Bettie Teague, died near Farmington, Aug. 9th, 1892. Bro. Teague was nearly eighteen years old. He was converted and joined the church six years ago. He was quiet, humble, steady. He was liked by all. During my four years' pastorate at Farmington, I found him always ready to do his part, yet unassuming. He was a good boy; good, because Jesus lived in him, and he lived by faith in Jesus. Some young men seem to think they must be excused for "sowing their wild oats." Evans didn't sow his. As a church, a Sunday-school, and as a neighborhood, we have laid to rest one of our best.

"Brother, thou art gone to rest, We will not weep for thee." PASTOR.

FORT—At Wake Forest, N. C., July 19, 1892, Miss Alice Fort, in her 39th year. She was the daughter of Mr. Junius W. Fort, deceased, and Mrs. Frances C. Fort. She was a graduate of Chowan Baptist Female Institute, and a member of the Forestville Baptist church.

At Wake Forest, N. C., August 1st, 1892, Miss Mollie B. Fort, in her 36th year. She was the sister of Miss Alice Fort, was also graduated from Chowan Baptist Female Institute, and belonged to the Forestville church. These dear sisters were "lovely and pleasant in their lives, and in their death they were not divided." They were both endowed with superior intellects, which had been well trained, and were being usefully employed. Their names have become familiar to many through their connection for several years past with the Wake Forest Academy. Their adorning, however, was "in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." Pure in heart, they see God. The Lord comfort the heart-broken mother and the devoted brother! R.

Tributes of Respect.

Resolutions of Flat Rock church on the death of Alfred Hampton:

WHEREAS, The Supreme Architect of universal nature has seen fit in his wisdom to call from labor to rest our beloved brother Alfred Hampton; therefore be it

Resolved 1. That we gratefully accept with reverence and humility all of God's dealings with us and his own, and in this loss to us as a church, we bow in humble submission to his wisdom. That in the death of our brother we lose a member in whose walk of life the principles of christianity were manifest. That as a clerk of our church for many years he was faithful, a cheerful giver, and a friend to the poor.

Resolved 2. That we extend to his widow and children our sympathy in their loss, and commend them to the God in whom their loved one trusted, as a comforter who can heal all sorrows and give solace when all human aid shall fail.

Resolved 3. That a copy of these resolutions be sent to the family; that they be spread upon the records of our church; and that a copy be sent to the BIBLICAL RECORDER for publication, with a request that the Statesville Landmark copy.

M. A. ROYALL,
A. J. MARTIN,
Committee.

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

University Law School.

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

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Parties having young ladies to educate will do well to consider the following facts:—The Institute offers superior advantages in Literature, Science, Music and Art. Only the best talent is employed to give instruction in the different departments.

The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.

The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.

This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.

The dormitories have recently been refurnished, and only two pupils occupy the sun room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address JNO. B. BREWER, President.

WANTED.

As a partner in a good and well-established newspaper and job office, a good printer who is a member of the Baptist church. A fine opportunity. No capital required. Address at once, PIEDMONT HERALD, Leaksville, N. C.

A graduate of Peace Institute would like to take charge of a good private school for the coming year. Address Miss B., care BIBLICAL RECORDER, Raleigh, N. C.

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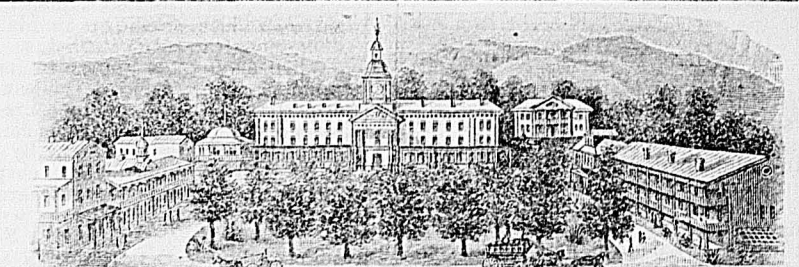
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MEDICAL COLLEGE OF VIRGINIA, RICHMOND.

The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months. For catalogue or other information write to Dr. J. S. DORSEY CULLEN, Dean of the Faculty and Professor of Surgery.

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The Home Circle.

Retrospection.

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But if, through all the lifelong day,
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace,
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

A Recipe for a Day.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some merriment,
And a thought for kith and kin;
And then as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play;
Let a wise old Book and a glance above
Complete the well-made day.
—By Amos E. Wells.

Jack's New Year Giant.

The holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year party broken up. Even the story books had been read through, and now, on this bright, cold second day of January, there was nothing for Jack to do but to collect his scattered books, put them in his school-bag and trot back to school.

"Oh, oh!" sighed Jack; "it feels very dull to go back to school. I wish I was Jack the Giant-Killer, and had nothing to do but climb a bean stalk."

But when he glanced slyly at the dining room window, on his way out of the door, there was no sign of a bean-stalk, though he had dropped a whole handful of beans out there on purpose.

"Well, boys, a happy New Year!" said Miss Lucy as the boys chattered noisily into the school-room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the New Year that was coming, Miss Lucy said: "There is one job I've laid out for you this year, boys, and that is to kill a giant."

Jack started. Had Miss Lucy heard him talking to himself a little while ago?

"I won't tell you the giant's name now," said the teacher, "but I will let you know if I see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling, and got his sums wrong, and blotted his copy book, until Miss Lucy had to give him several ugly marks on his report.

"Ah, Jackie?" she said, "that giant has met you in the way and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys.

"That's his name, Frank, and here is the sword to kill him with," and Miss Lucy wrote across the blackboard: "Not slothful in business, fervent in spirit, serving the Lord."—Exchange.

In Love With His Mother.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy to turn out badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is the lover of his mother in her middle age is a true knight, who will love his wife as much in her serene autumn as he did in daisied spring time.—The Watchman.

Is This So?

Your business keeps you from your family in the week, and your family keep you from God on Sunday and prayer-meeting nights. Pray tell me where does God come into your life?

You are all right on the tax books, but all wrong on the church books. Do you love Caesar more than you love God, or do you fear him more?

You are mighty careful of your commercial honor. You pride yourself on it, but if the men who credit you knew how you were behind with God, it would rattle your credit mightily.

If you were to make the same money-talk to your merchant, that you make to the stewards of your church, you would have to do a cash business. Nobody but a fool would credit you.—Silas Pepper, in Tennessee Methodist.

The Little Orphan.

Mrs. Seago, one of the trustees of the New Orleans Orphan Home gives Dr. Biggers' Huckleberry Cordial for the relief of all bowel troubles. She never suffers herself to be without it.

God makes saints out of those whom we despair of. Have patience, worker.

Women and the World's Fair.

Mrs. Potter Palmer in an exhaustive article on the World's Fair in the July Ladies' Home Journal, states that: This exhibit in the Woman's Building will illustrate the history of women from the time of the cliff-dwellers through the medieval ages, when, though her mind was not developed, her delicacy of touch was made useful in copying the elaborate manuscripts of the day and in making the rich illustrations that accompanied them in books of poetry; in textile fabrics, wonderful embroideries, drawn work, rare laces and celebrated tapestries, which have been famous in every country and period. The board will endeavor to secure, through its home and foreign committees, the originals, reproductions, or illustrations of various famous objects made by women which have had important influence on the epoch in which they were produced, such, for example, as the celebrated Bayeux tapestry, made by Matilda of Flanders, the best and most complete history of the conquest of England by her husband, William the Conqueror, and which is constantly referred to by every authority treating of the military science, arms, accoutrements, manners and customs of that day. An effort will also be made to procure a reproduction of the famous doors of Strasburg Cathedral, which were the work of Sabina von Steinbach, sister and assistant of the architect. Permission to make the copy has been officially asked by the board from the German Government, and it is intended to use the doors for the main entrance of the Woman's Building. These illustrations will follow in historical sequence down to the present time, when her active brain is educated to cope with the scientific problems of the age, and her trained hand to make the delicate machinery of the watch. Such an exhibit as this has never been made, but so quick are the French people to seize an idea, that since the announcement of the plans of the Lady Managers in Paris, last June, an exhibit illustrating the history of woman's progress has already been arranged for next year in the Palais de l'Industrie, so that, though the board of Lady Managers has the honor of originating this idea, it will not be the first to put it into practical execution. Beside the foregoing extensive exhibit, women will have another opportunity of displaying work of superior excellence in a very advantageous way in the Woman's Building, over which the board of Lady Managers will exercise complete control. In its grand central hall—the Gallery of Honor—will be grouped the most brilliant achievements of women of every country and in every line of work.

Grease Spots in Carpets.

In the weaving of pile fabrics a little oil is occasionally used to facilitate the movement of the wires, and a very careless weaver may in handling the oil can allow a few drops to fall on the fabric. No mark of this may appear at the time, but when the carpet is on the floor the dust which would otherwise be swept off by the broom is attracted and held by the oil, and a spot becomes visible. When the spot is on or near the edge of a breadth there is another explanation. Sometimes the cars in which carpeting is carried South or West have been previously used for the transportation of oil, and the bottoms of these cars are liable to become saturated with the drippings and leakage of oil barrels. Woolen carpeting placed in such cars may absorb the oil, and the fact may not become evident to the dealer until a carpet so damaged has been laid on a floor or shown in his salesroom often enough to catch some dust.

When such spots appear in ingrain one explanation may be that the wool was not properly scoured. But, of course, in most instances where complaints concerning spots are made the cause need not be looked for outside the house in which the carpet is laid. Children or careless servants are responsible for most of these spots, as well as for a great deal of the "sprouting." Fortunately the remedy for the trouble is simple. A mixture consisting of equal portions of chloroform and ether will remove the spots at once.—Carpet Reviver.

True Courtesy.

True courtesy which has been called "the beauty of the heart," sometimes suggests, even to the uneducated, graceful ways of putting their words that excite wonder and admiration. "Are you not very cold, my poor boy?" said a sympathetic young lady to a shivering shoe black. "I was till you smiled, miss," was the clever and flattering reply.

In conversation, true courtesy is often forgotten in the general anxiety of people to speak rather than to listen; they may seem to be attractive, but the absent look in the eyes betrays the reverse. Good listeners, especially if youthful, are thought worlds of by garrulous old people. We should not reply to a recital of the troubles of others by a long list of grievances of our own; nor when shown anything in which the owner takes pride, spoil the effort by ungraciously referring to something superior in the same line which one has seen or may possibly possess. A constant endeavor to be easily pleased is essential to politeness, and when annoyances arise, then is the value of tact seen at its best in preventing general discomfort. Especially is this valuable acquisition or attribute useful when we have to find fault—always a difficult thing to do well—when the effect is lost, or worse still, may be really injurious because of the way in which it is done.—Selected.

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How They Worked It.

A beggar sat on a stool near a curbstone offering lead pencils for sale. Near him stood a ragmuffin, selling newspapers. Both were miserably clad and it was bitterly cold.

A nice looking old man came down the street. The newsboy ran up to him and the old man purchased an afternoon paper. The beggar held out his hat and cried out for alms.

The old man looked at the beggar for a moment and was about to pass on without giving him anything. The miserably clad newsboy looked up at the comfortable old man with surprise in his eyes. Then the boy pushed his hand in his pocket, pulled out five pennies, and dropped three of them into the beggar's cap.

This unselfishness immediately touched the old man's heart. He put his hand into his well-lined pocket and gave the boy and the beggar each a quarter, then passed on with something like a tear in his eye.

The boy and the beggar tried it with success on everybody who passed along the street that afternoon.—Kate Field's Washington.

Elephants.

California, already noted for its big products, proposes to try the experiment of raising elephants. A "farm" for these huge creatures will soon be established by one of her citizens, who is sanguine that elephants can be trained to a great deal of service, among others the novel work of picking oranges. He describes, in glowing terms, how the animal could reach all over the tree with his trunk and deposit the fruit in a basket tied on his back, accomplishing more in one day than a force of ten men. In the East the elephant is already used to a large extent as a beast of burden, and his intelligence is of so high an order that it is not impossible he may be taught to do many things which require skill as well as strength. But we do not share the belief of the projector of the elephant farm that they will ever be driven in the harness like horses. In imagination he hears California cabmen crying out, in the near future, "Keb, sir! Keb! Nice close keb and rapid elephant!" But that mode of transit would prove altogether too slow for Americans, of whom Max O'Rell says "They never travel, they only arrive!"—Exchange.

Who is a Gentleman?

A gentleman is a person not merely acquainted with certain forms and etiquette of life, easy and self-possessed in society, able to speak and to act and move in the world without awkwardness, and free from habits which are vulgar and bad in taste. A gentleman is something beyond this—that which lies at the root of every christian virtue. It is the thoughtful desire of doing in every instance what others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others for the mere sake of pleasing, but how he may avoid hurting their feelings. When he is in society he scrupulously ascertains the position and relation of every one with whom he comes in contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation on any subject which may needlessly hurt their feelings, how he may abstain from allusions which may call up a disagreeable or offensive association. A gentleman never alludes to, never even appears conscious of any defect, bodily deformity, inferiority of talent, of rank, of reputation in the person in whose society he is placed.

He never assumes any superiority to himself, never ridicules, never sneers, never makes a display of his own power or rank or advantages, such as is implied in habits or tricks or inclinations which may be offensive to others.—Christian Endeavor.

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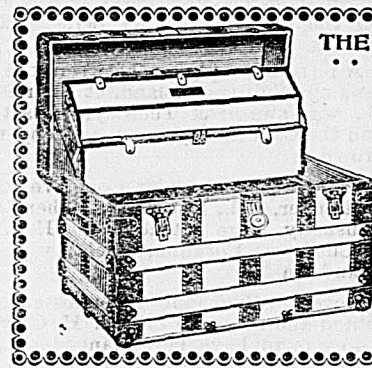
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